Hoernle

MANUSCRIPT REMAINS OF BUDDHIST LITERATURE

FOUND IN

EASTERN TURKESTAN

FACSIMILES

WITH TRANSCRIPTS TRANSLATIONS AND NOTES

EDITED IN CONJUNCTION WITH OTHER SCHOLARS

BY

A. F. RUDOLF HOERNLE

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VOLUME I

PARTS I AND II MANUSCRIPTS IN SANSKRIT KHOTANESE KUCHEAN TIBETAN AND CHINESE

WITH TWENTY-TWO PLATES

OXFORD

AT THE CLARENDON PRESS

1916

OXFORD UNIVERSITY PRESS
LONDON EDINBURGH GLASGOW NEW YORK
TORONTO MELBOURNE BOMBAY
HUMPHREY MILFORD
PUBLISHER TO THE UNIVERSITY

PRINTED IN ENGLAND
AT THE OXFORD UNIVERSITY PRESS

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PART I

GENERAL INTRODUCTION AND SANSKRIT TEXTS

GENERAL INTRODUCTION

BY A. F. RUDOLF HOERNLE

THE first volume of this Series was to have been issued some years ago. Changes in the staff of Contributors, and other causes over which the Editor had no control have occasioned the delay. On the other hand, the delay has enabled him to offer now what is practically a double volume.

A complete list of the Contributors is given on page v. To every one of these scholars the Editor is under great obligation for their valuable assistance, so patiently and ably rendered, often in the midst of other exacting professional duties, towards the execution of a task, the difficulties of which can be fully appreciated only by those who have been actually engaged in it. Especially is this so in the case of Professors Konow and Lévi, who very kindly agreed to deal with those texts, or fragments of texts, which are written in what till quite recently were known only as the 'unknown languages' of Eastern Turkestan.

In that portion of Central Asia, as is now well known, there once prevailed, in the early centuries of the Christian era, two distinct languages, which now are quite extinct, and have to be laboriously recovered from oblivion.[1] Broadly speaking one was spoken in the north, the other in the south. The northern language has been named 'Tokhārī' by Dr. F W. K. Müller,[2] and the southern, 'Northaryan' by

[1] A succinct account of the discovery and identification of the two 'unknown' languages is given in Professor Geiger's Inaugural Lecture (1912) as Prorector of the University of Erlangen on Die archaeologischen und literarischen Funde in Chinesisch Turkestān und ihre Bedeutung für die orientalische Wissenschaft, pp. 11, 12. where all needful references will be found.

[2] 'Tocharisch', in Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften, 1907, p. 960. Also Prof. Sieg and Dr. Siegling, *ibid.*, 1908, p. 916. See also Prof. Meillet, 'Le Tokharien' in Indogermanisches Jahrbuch, 1913, vol. i, pp. 1, 2. Two other stillborn names are 'Kasgarisch', used by Prof. Leumann, 'Ueber eine von den unbekannten Literatursprachen Mittelasiens' in Mémoires de l'Académie Imperiale des Sciences de St. Petersbourg, 1900 (Ser. VIII, vol. iv, No. 8), and 'Shulésprache', suggested by Mr. Emil Smith, 'Die neuentdeckte Indo-germanische Sprache Mittelasiens' in Videnskabs-Selskabet Skrifter (Class II, 1910, No. 5).

Professor E. Leumann,[3] and 'Śaka language' by Professor H. Lüders.[4] None of these names, however, based as they are on more or less disputable ethnic or historical considerations, has met with general acceptance.[5] In the circumstances it seems preferable to adopt a suggestion, first thrown out by Professor J. Kirste,[6] and to denominate them after the centre of the geographical areas, in which undoubtedly they once were spoken, and from which most of their manuscript remains have been recovered. In two masterly essays, recently published by Professors Sylvain Lévi and Sten Konow, it has been shown quite convincingly that the centres, or capitals, of the territories in which the northern and southern languages once prevailed were Kuchar (or Kuche) and Khotan respectively.[7] Professor Lévi did this service for the northern language in the Journal Asiatique for 1913 (Ser. XI, vol. ii, pp. 311 ff.), while Professor Konow did it for the southern language in the Journal of the Royal Asiatic Society for 1914 (pp. 339 ff.). Professor Kirste had originally suggested the names 'Turfanisch' and 'Khotanisch', but Turfan appears to be not so much the centre of the territory of the northern language, as of a subordinate dialect of it. Professor Lévi uses the name Kuchean (Koutchéen); and following his example, that name has been adopted in the present publication. It is preferable to the alternative form Kuchārī, adopted elsewhere, because the latter might suggest not so much the dead language of

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[3] 'Zur nordarischen Sprache und Literatur', 1912, p. 29; in Schriften der Wissenschaftlichen Gesellschaft in Strassburg, 10. Heft.

[4] Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften, Berlin, 1913, pp. 406 ff. It was first suggested by Dr. A. von Le Coq in Journal RAS., 1909, p. 318. See also Prof. Reichelt, 'Das Nordarische', in Indogermanisches Jahrbuch, vol. i, 1913, pp. 20 ff.

[5] See, e.g., Prof. Meillet, 'Les nouvelles langues indo-européennes trouvées en Asie Centrale', pp. 5, 17, 18 (in Revue du Mois, 1912, vol. xiv, pp. 137, 149, 150); also Prof. S. Lévi, in Journal RAS., 1914, pp. 958–9. The first objection to Tokhārī was made by Baron de Staël-Holstein, 'Tocharisch und die Sprache I', in the Bulletin de l'Académie Impériale des Sciences de St. Pétersbourg, 1909, pp. 479 ff., supported by Mr. E. Smith, above, note 2. See also Prof. Konow, 'Vedic dasyu', &c., in Festschrift Vilhelm Thomsen, 1912, and 'Khotan Studies' in Journal RAS., 1914, p. 343.

[6] Vienna Oriental Journal, vol. xxvi, 1912, pp. 395–6. Also Prof. Konow in Göttingische Gelehrte Anzeigen, 1912, pp. 532 ff., and in Journal RAS., 1914, p. 343.

[7] Kuchar lies 41° 42′ N. lat., and 80° 33′ E. long.; Khotan, 37° 5′ N. lat., and 80° 1′ E. long. See my edition of the Bower Manuscript, Introd., p. i, footnote 2.

old Kuche, as the current language of modern Kuchar.[8] For similar reasons of convenience the term Khotanese, rather than Khotanī, has been chosen to mark the dead language of Khotan.

Kuchean, as Professor Meillet[9] and other scholars have shown, is an Indo-European language of extremely early affinities with the two hitherto known great western and eastern groups of that family of languages, its affinity, curiously enough, being rather closer with the European than the Indo-Iranian group. In the present volume it is represented by three detached folios from two manuscripts of the Buddhist Canon of the Sarvâstivādins, which are edited by Professor Sylvain Lévi (pp. 357 ff.).

The territory of Kuchar,[10] as Professor S. Lévi has shown in the essay above referred to, was colonized by an Indo-European people at some unknown date before the commencement of the Christian era. It first emerges into history in the second century B.C., when it came into contact with the Chinese Empire and its Annalists. It was then already a flourishing and highly cultured little state under a dynasty which in the first century A.D. received from the Chinese the significant name of the 'White' (*Po*). It had also already adopted the Buddhist religion, which enjoyed a particularly flourishing period in the fourth century A.D. The state and its 'white' dynasty lasted down towards the end of the eighth century A.D., when both utterly disappeared from history in the course of the political and racial convulsions caused by the inroads of Tibetans, Uigurs, and 'Arabs'. 'About A.D. 1000 Turkish barbarism had finished by triumphing over Aryan culture' (JA. XI, ii, 380). But the Kuchean language which is now totally extinct, and till recently was utterly forgotten, is shown by recovered fragments of documents, dated in years of the reign of King Swarnate (Chinese Su-fa-tie) of Kuchar, to have still flourished as a spoken language in the middle of the seventh century.

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[8] The old name is Kuche, as shown by Chinese transcriptions, in which there is no final *r*; the latter seems to be a late Turkish addition. See Prof. Lévi in Journal RAS. for 1914, pp. 958 ff. For the same reason, Mr. E. Smith had suggested his 'Shulêsprache', note 2.

[9] 'Le Tokharien', in Indogermanisches Jahrbuch, 1913, vol. i, pp. 12 ff. Also Profs. Lévi and Meillet, Études linguistiques sur les documents de la Mission Pelliot, 1912–13, fasc. i, iii, v. Also Prof. Lévi in Journal RAS., 1914, p. 959.

[10] Apparently including those of Uch Turfan and Aksu, both to the west of Kuchar.

Khotanese, the other till recently utterly forgotten language of Eastern Turkestan, must be classed with the Iranian languages. The study of it has the great advantage of being facilitated through the recovery of several complete texts by Sir Aurel Stein in the immured library of Tun-huang. Two of these, being translations from the Sanskrit of the Buddhist canonical texts of the Vajracchedikā and the Aparimitâyuḥ Sūtra, are edited in the present volume by Professor Sten Konow (p. 214 and p. 289).

As regards the territory of Khotan, Professor Konow, in the essay already referred to, shows that during the time of the T'ang dynasty of China, it was known under the name of Huan-na, and was ruled by a dynasty which bore the name of Wei-chih, or, in its Tibetan form, Bidzaya. He also shows that those two names occur in certain dated official documents, discovered within the Khotan territory, in the Khotanese form of Hvaṁna, and Viśa. Those documents refer themselves to various regnal years of a king of Hvaṁna, called Viśa-Vuhaṁ, who is identical with the Khotanese king Bidzaya Bohan of the Tibetan records, and who reigned in the second half of the eighth century (JRAS., 1915, p. 487). It is evident that the Khotanese language was still flourishing, as a spoken language, in the territory of Khotan as late as that century.

There is yet much to be discovered about the structure of this Khotanese language; but so much seems already apparent that in the recovered manuscript remains it is presented in two stages, an earlier and a later. The latter stage of it occurs in the official documents of the eighth century. In its earlier stage it is found in Buddhist canonical literature,[11] where it was first observed by Professor Leumann. This is readily explicable if it is remembered that Buddhism was introduced from north-western India into Khotan as early as the beginning of the Christian era. Translations of its principal canonical texts from the original Sanskrit, or the Indian vernacular of those days, into the language of the native people of Khotan must have followed soon upon its introduction, and continued from time to time with the growth of Sanskrit Buddhist literature.

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[11] **See pp. 220–1 and pp. 396–7 of this volume; also Prof. Leumann's 'Zur nordarischen Sprache und Literatur', pp. 57 ff.**

A somewhat similar phenomenon appears to have been observed in the case of the northern Kuchean language. It has been attributed by its discoverers, Professor Sieg and Dr. Siegling,[12] to a difference of dialects. But whether that is the real cause, or whether it likewise be due to difference in age, is for the present impossible of determination, owing to the extreme scarcity and fragmentariness of the available manuscript material.

Either of the two languages, Kuchean and Khotanese, possessed its own peculiar style of writing. Both styles, however, were varieties of the Indian Gupta script. That script with its upright *ductus*, as it prevailed in India during the Gupta period, and was imported into Eastern Turkestan by immigrants from India, may be seen in the Vinaya fragment, No. $149\frac{x}{18}$, shown on Plate IV, No. 1, which was found in the vicinity of Baï, west of Kuchar, in the northern area of Eastern Turkestan. In that area, in the hands probably of the natives of the country, the upright type of Indian Gupta developed a more or less slanting *ductus*, which may be seen in the fragments shown in Plates I and III, Plate II, Nos. 1–3, Plate IV, No. 2, Plate XI, No. 2, and Plate XIX. This northern, or Kuchean, slanting type of Gupta script[13] must have originated at a very early period, for some of the fragments exhibiting it, when dug out of the ruins of ancient stūpas, were mixed up with other fragments which exhibit the true Indian upright Gupta of the fourth or fifth century A.D.[14] The easiest test to distinguish the slanting from the upright type is furnished by the form of the letter *y*, which in the Indian script is written with three open prongs (as in *yadi*, Plate IV, No. 1, line 7), but in the Kuchean script with three closed slanting prongs (as in *yada*, Plate IV, No. 2, line 1).

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[12] Sitzungsberichte der Kgl. Preuss. Akademie der Wissenschaften, 1908, pp. 915 ff. See also Prof. Meillet's 'Le Tokharien' in Indogermanisches Jahrbuch, 1913, pp. 1–3.

[13] It was deciphered by myself in 1893, in my article on the Weber MSS. in the Journal ASB., vol. lxii, Pt. I, p. 4, Plate IV, in which it was called by me 'Central Asian Nāgarī'. In my article on the Macartney MSS. in the Journal ASB., vol. lxvi, Pt. I, 1897, p. 242, it was called by me 'Central Asian Brahmī'. Both names are rather too vague. See also Pischel in Sitzungsberichte, 1904, p. 809, footnote 3.

[14] e.g. the Weber and Macartney MSS. fragments, recovered from the great stūpa of Qutluq Urdā. See my edition of the Bower Manuscript, Introd., pp. xiii ff.

The development of the southern, or Khotanese, type of Gupta script probably did not commence quite as early. In that part of Eastern Turkestan the slanting type never came into vogue at all. It was the Indian upright Gupta which continued to prevail, and only very gradually came to modify the shape of some of its letters, notably those for the initial vowels or vocalic radicals (see p. xvi). There were, however, two types of the modified Gupta script in use in the southern portion of Eastern Turkestan, a calligraphic and a cursive. The former served literary purposes generally. Thus we have it in the Stein MS., Ch. ii, 002, which is a large medical treatise.[15] But it was employed specially, and in that case as it would seem exclusively, in copying sacred works of the Buddhist Canon, such as the Vajracchedikā and Aparimitāyuḥ Sūtra manuscripts, above referred to (see Plates V–XVII), also the Saddharmapuṇḍarīka manuscript (Plate XVIII), and many others (Plates II, No. 4, XX, XXI). The cursive type[16] was in common use in public and private letters and documents, and for those purposes had superseded the Kharoshṭhī script which had previously prevailed throughout the southern portion of Eastern Turkestan during the earlier centuries of our era, and the generally elongated *ductus* of which it imitated. The cursive type, however, was employed also in writing literary works of a secular character, such as the Stein MS., Ch. 003, which also is a large medical treatise;[15] or in writing works of a religious, but not canonical character, such as the Stein MS., Ch. 00277, which is a *stotra*, or hymn, in praise of Buddha. Of this cursive type of the Khotanese Gupta script two specimens are shown in the present volume in Plate XVII, No. 2, obverse, and Plate XXII.

There is one point in which the Khotanese language strikingly differs from the Kuchean. The latter possesses a considerable number of sounds which cannot be expressed by any of the letters of the ordinary Sanskrit alphabet; and for the expression of which, consequently, new graphic signs had to be invented. Most of these peculiar Kuchean sounds are supposed to be modifications, or a sort of attenuations, of certain

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[15] It will be published in a subsequent volume.

[16] It was deciphered by myself, and published in 1897 in my article on the Godfrey MSS. in the Journal ASB., vol. lxvi, Pt. I, pp. 229, 234 ff.

Sanskrit sounds, though their exact phonetic value is not known at present. The Sanskrit sounds in question are the three surd consonants *k*, *t*, *p*, the three sibilants *ś*, *ṣ*, *s*, and the four sonants *n*, *m*, *r*, *l*. The new Kuchean graphic signs expressing the corresponding attenuated sounds are accordingly indicated by those letters underlined, *k̲*, *t̲*, *p̲*, &c. In addition to these ten peculiar signs, the Kuchean alphabet possesses two other peculiar signs, expressing the sounds of *w* and *o*, which also probably in some way differ from Sanskrit.[17] With the exceptions of the graphic signs for *ś̲* and *n̲*, all the others occur in the Kuchean fragments, included in the present volume, and may be seen in Plates XI, No. 2, and XIX, Nos. 2 and 3.

In the Khotanese language there is only one sound which is foreign to the Sanskrit, and which was thought by the scribes of Khotan to require a new graphic sign for its designation. This is a peculiar modification of the *r*-sound which occasionally occurs at the beginning of a word, or in conjunction with a consonant, and which is supposed to suffer a sort of syllabication, being sounded as *ṛr* or *rṛ*,[18] though its actual value is not known. Its occurrence is indicated in the Khotanese script by a slight modification of the Sanskrit graphic sign for *r*, and is transcribed in the text-editions by *rr*. It may be seen particularly well on Plate II, No. 4, Plate V, fols. 2*a*, 3*a*, &c. Besides this *rr* the Khotanese language has other sounds of its own, for which, however, it was not felt necessary to invent new graphic signs. For example, its sonant sibilant *s* the Khotanese alphabet indicates by a ligature of the ordinary Sanskrit signs for *y* and *s*; and what is of particular interest, this conjunct sign *ys* actually takes its place in the Khotanese alphabet, or rather syllabary, among the simple alphabetic radicals exactly like the conjunct *kṣ*, which, being treated already by the Indian scribes as a simple radical, is made by them to close the Sanskrit table of alphabetic radicals.[19]

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[17] See Prof. Meillet, 'Le Tokharien', in Indogermanisches Jahrbuch, vol. i, 1913, pp. 6 ff.

[18] This is the explanation of the sound by Prof. Leumann, 'Zur nordarischen Sprache und Literatur', pp. 41 and 56–7. But see *infra*, p. 228.

[19] See my article in the Journal RAS., 1911, p. 459, and Plate IV, ll. 4, 5; also Bühler, 'Origin of the Indian Brāhma Alphabet' (2nd ed.), p. 28.

In this connection a sign remains to be mentioned which is used in both scripts, of Khotan as well as of Kuchar, to denote the neutral vowel. It consists in two dots, resembling the mark of diaeresis, which are placed over the consonant in which the neutral vowel is taken to be inherent. It may be seen, e.g., on Plate V, fol. 2, Plate XI, No. 2. This neutral vowel, however, is nothing peculiar to either of those two languages: it exists also in the mediaeval and modern Sanskritic languages of India. What is new is only that in the Khotanese and Kuchean scripts, it enjoys a mark of its own to distinguish it from the ordinary short vowels.

There is one circumstance in the Khotanese script which has a considerable historical interest. The Sanskrit script, as is well known, possesses distinct characters for the denotation of the five radical vowels *a, i, u, e, o*; see Fig. 1, line 3.[20] While these characters are conserved in the Kuchean script, they had a tendency in the Khotanese script to be abandoned in favour of retaining only the character for the vowel *a*, and to adapt the application of that character to the vowels *i, u, e, o* by adding to it the well-known diacritical marks by which in the Sanskrit syllabary those vowels are denoted when they occur in a post-consonantal position (Fig. 1, l. 1). The forms of the five vowels resulting from this tendency are shown in the subjoined Khotanese syllabary (Fig. 1, l. 2). What is interesting to note is that it is in these forms of the ultimate Khotanese script that the vowels appear in the alphabet of the U-chan, or ordinary, script of Tibet. It should be added that the Sanskrit vocalic radicals (*mātṛkā*) originally signified the vocalic sounds *a, i, u, e, o*, without any reference to quantity. When, later on, it was found necessary to distinguish their length, it was done by adding to them the same diacritical marks as those by which their length was distinguished when they held a post-consonantal position (Fig. 1, l. 3). The same practice was observed by the Khotanese script in its reformed alphabet; and it reappears in the U-chan script of Tibet.[21]

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[20] On the occurrence of the form अो *o* in the modern Nāgarī script, see below, footnote 26.

[21] See, e.g., *ī* in *īkaṁ*°, Pl. XI. $2a^{i}$ in the Kuchean script, which conserves the Sanskrit practice; and *ā* in *āstā*, Pl. V. $5b^{iii}$, *ī* in Pl. V. $2b^{iii}$, in the Khotanese script. Of course the

With regard to the introduction of the alphabet into Tibet, the traditional Tibetan account, as usually understood, says that it was imported from Magadha in Eastern India by Thon-mi Sambhoṭa, during

Fig. 1.



the reign of King Sroṅ-tsan Gampo, about the middle of the seventh century A.D. Dr. A. H. Francke, in an excellent article in the Epigraphia Indica,[22] has shown that, so far as the country of origin of the alphabet is concerned, that understanding is erroneous, and that the country from which Sambhoṭa brought the knowledge of the alphabet

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exact form of the diacritical marks of length varied according to the period, the country, and possibly the fancy of the scribe. Thus we find *ī* expressed by ·|· in *īryāpatha* of a Sanskrit Vinaya text, in Pl. IV. 1*a*ii, and in the same text, *ā* by a curve attached to the foot of the character for *a*, in *āsana*, *āgacchati*, in Pl. IV. 1 *a*iv. vii. It is this curve which reappears in the Tibetan script in the form of འ *h*, the so-called *a-chuṅ*, or little *a*, and which, when appended to a syllabic character, serves to indicate the length of its vowel.

[22] 'The Tibetan Alphabet', vol. xi, pp. 266 ff., where all needful references to previous writers on the subject will be found. I may add that before I had seen Dr. Francke's article I had reached the same conclusion, mainly on the grounds set out on pp. xviii ff., which

to Tibet was really Kashmir, and, further, that there he had come into contact with a Brāhman from Khotan, whom the Tibetan tradition calls Li-byin or 'Blessing of Khotan', and that that Brāhman taught him the alphabet of his own country. This, in effect, means that the alphabet, as introduced into Tibet, is the alphabet of Khotan, Li being the well-known Tibetan name of Khotan. It is not the alphabet of India. According to Tibetan tradition[23] Khotan fell under the domination of Tibet, in the seventh century, under Sroṅ-tsan Gampo. There could be no direct communication, across the Himalaya, between Lhassa in Tibet and Khotan. It could be effected only by way of Kashmir and the passes leading from that country into Eastern Turkestan. Thon-mi's mission, to procure the alphabet from Khotan, had necessarily to take that circuitous route; and to judge by the Tibetan tradition he was saved the completion of his journey through the lucky accident of meeting, on his way in Kashmir, with a learned Brāhman from Khotan, who could supply him with the information he was in search of.

The introduction of the alphabet from Khotan is capable of a quite satisfactory proof. Sambhoṭa is said to have brought back with him from Kashmir an alphabet consisting of thirty radicals, twenty-four of which he is said to have received from his Khotanese instructor Li-byin, while he himself added six new radicals for the purpose of expressing certain sounds peculiar to Tibet. The twenty-four radicals (see Fig. 2) taken over from the Khotanese alphabet were those denoting the consonants: *k, kh, g, ṅ*; *c, ch, j, ñ*; *t, th, d, n*; *p, ph, b, m*; *w, y, r, l*; *ś*, *s*; *h, a*. The six new radicals, added by Sambhoṭa, and formed by modifications of certain Khotanese radicals, were the consonants *ts, tsh, dz*; *ẑ, z*; *ḫ*.

Two points must be noted in this Tibetan classification of the letters of their alphabet. In the first place, the sign for *w* is classed among those consonants which are said to have been taken over from the Khotanese alphabet, but in the actual order of the Tibetan alphabetical table, it is placed right in the middle of the newly constructed signs as denoting

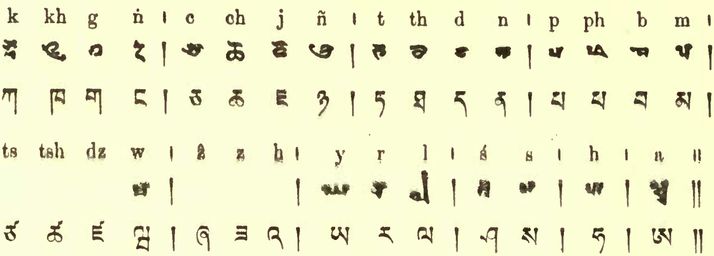
are not specially noticed by him. See also Dr. Francke's article in the Memoirs of the Asiatic Society of Bengal, vol. i, pp. 43 ff., and his article on 'The kingdom of gNya khri btsanpo' in JASB. (N.S.), vol. vi, pp. 97–9. See also the Note on p. xxxi.

[23] See Rockhill's Life of the Buddha, p. 211.

a peculiar Tibetan sound, whence in that table these particular Tibetan signs come to number seven. There is here an apparent inconsistency; but it is susceptible of a simple explanation. The Tibetan sign for *w* (ཝ) is really the Khotanese (i. e. Sanskrit) sign for the cerebral sibilant *ṣ* (ष), with a leftward curve added on to the top of its left vertical stroke. Exactly in the same way, the new Tibetan sign for *ź* (ཞ) is formed by a leftward curve added to the top of the Khotanese (i. e. Sanskrit) sign for the dental *n* (ན). One might expect, therefore, that the two signs, for *w* and *ź*, since both denote peculiar Tibetan sounds, would be

Fig. 2.

KHOTANESE AND TIBETAN ALPHABET.



treated alike in relation to the alphabet. But though, as a matter of fact, they are both alike, and side by side, placed among the new signs in the alphabetic table, they are classified differently, viz. *w* among the consonants received from Khotan, and *ź* among those constructed by Sambhoṭa; and they are so classified simply because the latter sign (*ź*), in its unmodified Khotanese form, occurs also in the Tibetan alphabet as the sign for the dental *n*, while the former sign (*w*) in its unmodified Khotanese form (viz. for cerebral *ṣ*) does not occur in the Tibetan alphabet. On precisely the same principle of classification, the four new signs for the peculiar Tibetan sounds, *ts*, *tsh*, *dz*, *z*, are classed as newly constructed ones, because their unmodified Khotanese (i.e. Sanskrit) forms occur also in the Tibetan alphabet as the signs for *c*, *ch*, *j*. In fact, the only sign which is really new, that is, not a mere modification

of an existing Khotanese (i. e. Sanskrit) consonantal sign, is that for *ẖ*; and this sign, therefore, most properly is classed as a new sign. The sign for *ẖ*, namely, as stated already in footnote 21, is really a modification of the Khotanese (i. e. Sanskrit) curve which serves to indicate the length of a vowel. The true origin of the sign is seen clearly from its import as an appendix to a syllable the vowel of which it is desired to indicate as being long.[24]

The second point to be noted is that in the Tibetan alphabetical table, the sign for the radical *a* is not placed, as in the Sanskrit alphabetical table, separately and in advance of the consonantal radicals, but takes its place right at the end of the twenty-four consonantal radicals, which were taken over from the Sanskrit (Khotanese), and the series of which it concludes. Further, that the framer of the Tibetan alphabet understood it to be of the nature of a consonantal radical is evident from the fact that it is treated like any other consonantal radical; for the vowel *a* is taken to be inherent in it, and the vowels *i*, *u*, *e*, *o* are indicated by attaching diacritical marks to it. If we were to transcribe the radical sign for *a* by *x*, the Tibetan alphabetic, or rather syllabic, table presents the syllabic radicals *xa*, *xi*, *xu*, *xe*, *xo*, &c., precisely in the same way as it presents the radicals *ka*, *ki*, *ku*, *ke*, *ko*, &c. (see Fig. 1). In short the Tibetan apparently vocalic radical for *a* really functions as a consonantal radical,[25] and in that respect is reminiscent of the function of consonantal radicals, such as *'alef* and *'ayin*, in Semitic alphabets; and that is a fashion which is altogether foreign to any Indian alphabet. This is a noteworthy fact; and by itself it points to the conclusion that the Tibetan alphabet is not an importation from India,[26] but from some country the alphabet of which must have come

[24] Dr. Francke's explanation of the origin of the signs for *w* and *ẖ*, in Epigraphia Indica, vol. xi, p. 270, is different, and, in my opinion, very fanciful.

[25] In confirmation, I may refer to a Tibetan tradition (which however I am just now unable to verify) quoted by me in 1893 from Baboo Sarat Chandra Das, in Journal ASB., vol. lxii, Pt. I, p. 6, 'He (Thon-mi) based the four vowels, called *a-li* (or 'series of *a*'; i. e. *i*, *e*, *o*, *u*) on *a*.'

[26] It is interesting to observe that the modern Nāgarī script has the forms ऒ *o* and औ *au*. But the practice of writing those two vowels with the radical अ is very modern indeed; it dates no further back than the early eighteenth century. It appears, e.g., in the medical MSS. of the India Office, Nos. 2644 and 2638, dated respectively A.D. 1720 and 1733; but not in No. 2637, which is of about the same date. The practice arose

in some way under the influence of a Semitic fashion of writing. It has been stated already that Tibetan tradition distinctly refers to *Li-yul*, 'the land of Li', i. e. to Khotan, as the country of origin of its alphabet; and modern archaeological discoveries have shown abundantly that Semitic influences were at work in Eastern Turkestan for some time before the traditional date of that importation.

We have now to examine the manuscript remains recovered from the Khotan area to see whether, and how far, the Khotanese alphabet and Khotanese writing preserved in them supply evidence in corroboration of the Tibetan tradition. The examination will have to take two things into account: first, Khotanese texts as written either in the Upright Gupta or the Cursive Gupta type of the Khotanese script; secondly, Khotanese writing as preserved in older literary texts, or as presented in later official or private documents. The evidence, resulting from this examination, and quoted in the sequel, will be taken so far as possible from the manuscript remains included in the present volume. When that source fails, reference will be made to earlier publications of such remains in the Journal of the Asiatic Society of Bengal, as well as to, as yet, unpublished remains in Sir Aurel Stein's and my own collections. Accordingly the witnesses will be the following :—

I. In Upright Gupta script :—

(1) The Vajracchedikā (Vaj.), 44 fols.
(2) The Aparimitāyuḥ Sūtra (Ap.), 20 fols.
} both included in the present volume ; Plates V–XVII.

(3) Stein MS., Ch. ii. 002, Siddhasāra Śāstra (Siddh.), a medical work, 65 fols.

(4) Stein MS., Ch. 00274, an unidentified Buddhist religious work (Buddh.), 39 fols. Neither No. 3 nor No. 4 is published as yet.

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from the gradual blending of the characters for the vowels *a* and *au*, from the tenth century onwards, as may be seen by referring to Table V of Bühler's Indian Palaeography, and comparing Nos. ix, xii, xvii in traverses 1 and 9. That this is so is evident from the fact that the vowels *e* and *ai* have always been, and are to the present day, written with the special radical ए which could not blend with the radical अ.

(5) Fragments (Fr.) in the Hoernle Collection, of Buddhist canonical literature; 139 pieces; not published.

II. In Cursive Gupta script :—

(1) The two folios 7 and 8 of the Aparimitāyuḥ Sūtra (above mentioned, No. 2), included in the present volume, Plate XV.

(2) The Khotanese texts of the Tibetan and Chinese bilingual fragments (Tib., Chin.), published in the present volume, Plates XVII and XXII.

(3) Documents (Doc.), published in the Journal ASB., vol. lxvi, Pt. I, 1897, Plates V–VII; and in the Report in the same Journal, Ex. No., vol. lxx, Pt. I, 1901, Plates VI, VII.

(4) Text Rolls (T.R.) of the Stein Collection, Ch. 0041, Mahāpratyaṅgirā Dhāraṇī, partly published in the Journal RAS., 1911, Plate V. Also, Ch. 0044, Kauśakī Prajñāpāramitā, 70 lines of writing; and Ch. 00266 with 382 lines of writing; neither published.

(5) Stein MS., Ch. ii. 003, an anonymous medical work (Med.), in 71 fols.; not yet published.

(6) Syllabary Rolls (S.R.) of the Stein Collection, published in the Journal RAS., 1911, Plates I–IV.

The evidence of these witnesses is as follows :—

(1) In the Upright Gupta script, all vowels (*a*, *ā*, *i*, *ī*, *e*, *ai* *o*, *au*) are ordinarily written with the radical अ. The only exceptions are the vowels *u* and *ū*, which are ordinarily written with the special radical उ, there being only a single, perhaps doubtful, example of short *u*, written with the radical अ, in Plate VI, $6\,a^{ii}$.[27]

As to the other vowels, short ĭ (as an initial) is a vowel of rather rare occurrence. With the special three-dotted radical (∴), it never occurs in secular, and very exceptionally in canonical literature.

The details are as follows. It never occurs in Ap., and only once (with the radical ∴) in Vaj., Plate XIII, $41\,b^{ii}$. In Siddh. it occurs only eleven times, and always

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[27] It occurs in the word *uhu*, which ordinarily is written with the radical उ; e.g. Pl. VI, $6\,b^{ii}$ $7b^{iii}$. See also footnote 29.

with the radical अ; fols. 1 $b^{ii.\,iv}$ 3 b^{ii} 4 b^{i} 7 b^{iv} 10 b^{iii} (*bis*) 102 a^{iii} 140 b^{ii} 147 a^{v} b^{iii}. In Fr. it occurs three times, always with radical ∵, No. $\frac{142}{81}$, l. 3, No. $\frac{144}{98}$, l. 4, No. $\frac{150}{11}$, l. 2.

The long vowel *ī* is of rather more frequent occurrence; but with the radical ∵ it is found very exceptionally, both in canonical and secular Buddhist literature, though the exceptions are more frequent in canonical literature, especially in Ap. and Fr.

The details are as follows. In Vaj. it occurs altogether 20 times; viz. 19 times with radical अ, Pls. V ff., fols. 2 b^{iii} 17 a^{ii} b^{iii} 19 a^{iii} b^{iv} 21 b^{iv} 22 a^{i} 30 b^{ii} 32 a^{iv} 35 a^{iv} $b^{iii.\,iv}$ 36 $a^{i.\,ii}$ 37 b^{iv} 39 a^{i} 41 b^{iv} 42 $a^{ii.\,iv}$, and only once with the radical ∵, Plate V 3 b^{ii}. In Ap. it occurs only three times, always with the radical ∵, Pl. XIV 2 a^{iv} 3 a^{i}, Pl. XV 10 a^{iv}. In Siddh. it occurs 37 times with radical अ; fols. 2 b^{v} 4 a^{iii} 5 a^{iv} 6 b^{iii} 7 b^{i} 9 a^{i} (*bis*)^{v} b^{v} 11 b^{iii} 14 a^{i} b^{i} 18 a^{iii} 19 a^{v} b^{iv} 20 b^{iii} 104 a^{v} 107 a^{iv} b^{i} 121 a^{v} 122 a^{iii} b^{ii} 123 a^{ii} 126 a^{iii} 128 $b^{iii.\,iv}$ 131 a^{iv} 133 $b^{ii.\,v}$ 134 b^{iii} 136 b^{ii} 138 $a^{ii.\,iii}$ 144 $a^{ii.\,iii}$ b^{i} 155 b^{iv}; never with radical ∵. In Buddh. it occurs 10 times with radical अ; fols. 1 b^{ii} 2 b^{iv} 3 a^{i} 8 b^{iii} 9 a^{ii} 15 b^{iii} 18 a^{ii} 27 a^{i} 32 b^{iv} 37 b^{iii}; never with radical ∵. In Fr. it occurs 15 times with radical अ; No. $\frac{142}{29}$, l. 2, No. $\frac{142}{43}$, l. 2, No. $\frac{142}{47}$, l. 5, No. $\frac{142}{68}$, l. 1, No. $\frac{142}{77}$, l. 1, No. $\frac{144}{18}$, l. 5, No. $\frac{144}{44}$, l. 5, No. $\frac{144}{50}$, l. 5, No. $\frac{144}{66}$, l. 2, No. $\frac{147}{111}$, ll. 3, 4, No. $\frac{150}{1}$, l. 6 (*bis*), No. $\frac{150}{11}$, ll. 2, 5; and 13 times with radical ∵; No. $\frac{142}{23}$, ll. 1, 2, No. $\frac{142}{49}$, l. 5 (*bis*), No. $\frac{142}{56}$, l. 6, No. $\frac{143}{63}$, l. 2, No. $\frac{143}{65}$, l. 1, No. $\frac{144}{83}$, l. 4, No. $\frac{144}{104}$, l. 4, No. $\frac{147}{128}$, l. 2, No. $\frac{147}{129}$, l. 3, No. $\frac{150}{16}$, ll. 3, 4. With the very old radical ·|· it occurs once in No. $\frac{147}{108}$, l. 4 (see footnote 21).

The vowels *e* and *ai* are of very rare occurrence; and written with the special radical ए, they are still more exceptional, though the exceptions again are more frequent in canonical literature, especially in Ap. and Buddh.

The details are as follows. Neither *e* nor *ai* is ever found in Vaj. In Ap. *e* occurs twice, and both times with the radical ए, Plate XIV 1 b^{iii} 2 a^{ii}; *ai* never. In Siddh., *e* occurs seven times with radical अ; fols. 16 a^{i} 128 $b^{iii.\,iv}$ 152 a^{v} (*bis*) 155 b^{iv} 156 a^{i}, but only once with radical ए, fol. 11 a^{v}; while *ai* occurs only once, and then with radical अ, fol. 100 a^{iv}. In Buddh., *e* occurs six times with radical अ; fols. 1 b^{iii} 7 b^{iv} 9 b^{i} 18 b^{i} 31 b^{i} 38 b^{i}, and only three times with radical ए, fols. 6 b^{iii} 9 a^{ii} 17 a^{i}; while *ai* occurs only twice, both times with radical ए, fols. 10 a^{iv} 35 b^{i}. In Fr., neither *e* nor *ai* occurs.

As to the vowels *o* and *au*, neither very frequent, both may be written in two ways, either with the radical अ, or with a special radical

𑀑, peculiar to the Khotanese script,[28] though the latter is practically restricted to canonical literature, the radical 𑀅 being ordinarily used in non-canonical writing.

The details are as follows. In the canonical texts Vaj. and Ap., the special radical 𑀑 is always used, never radical 𑀅. Thus *o* 24 times in Vaj. (e.g. Plate V 3 b^{ii}, Pl. IX 32 a^{i} (*bis*), &c., see Vocabulary, pp. 345–6), and five times in Ap. (Plate XIV 2a^{ii}(*bis*), Pl. XVI 13 a^{i} 14 a^{ii} 16 b^{iv}); again *au* five times in Vaj., Pl. X 38 b^{i} (*tris*) $^{ii, iii}$, and three times in Ap., Plates XIV 3 a^{iii}, XV 9a^{i}, XVI 13 a^{i}. In Buddh., also a canonical text, radical 𑀅 is used more often than the special radical 𑀑 with either *o* or *au*; thus *o* with radical 𑀅 four times, fols. 27 b^{iv} 31b^{i} 34 $a^{ii, iv}$, with radical 𑀑 six times, fols. 19 b^{ii} 26 $b^{i, ii, iv}$ 24 a^{iv} 26 a^{ii}; and *au* with radical 𑀅 ten times, fols. 28 a^{iv} 29 a^{i} b^{iv} 30 b^{ii} 32 a^{iii} 33 b^{ii} 35 b^{i} 36 a^{ii} 37 b^{ii} 38 b^{iii}, with radical 𑀑 six times, fols. 7 a^{iv} 12 a^{iv} 15a^{i} 26 b^{ii} 24 a^{i} 25 b^{ii}. In Fr., all of canonical texts, radical 𑀑 is always used, never 𑀅; thus with *o* 33 times, No. $\frac{142}{21}$, l. 5, No. $\frac{142}{43}$, l. 7, No. $\frac{142}{45}$, ll. 3, 4, No. $\frac{142}{49}$, l. 5 (six times), No. $\frac{142}{58}$, ll. 1, 2, 3, No. $\frac{142}{61}$, l. 3, No. $\frac{142}{73}$, l. 4, No. $\frac{142}{76}$, l. 4, No. $\frac{142}{89}$, l. 1 (six times), No. $\frac{142}{90}$, l. 2, No. $\frac{143}{35}$, l. 1, No. $\frac{143}{102}$, l. 3, No. $\frac{144}{17}$, l. 3, No. $\frac{144}{44}$, l. 2, No. $\frac{144}{60}$, l. 6, No. $\frac{144}{55}$, l. 6, No. $\frac{144}{67}$, l. 2, No. $\frac{144}{111}$, l. 3, No. $\frac{144}{128}$, l. 1, No. $\frac{150}{18}$, l. 6; and with *au*, three times, No. $\frac{142}{47}$, ll. 3, 4, No. $\frac{142}{73}$, l. 4. On the other hand, in the non-canonical, medical Siddh., both vowels *o* and *au* are always written with radical 𑀅, never with the special radical 𑀑; thus *o* twice, fol. 3 $b^{iii, iv}$; and *au* 21 times, fols. 2 b^{i} 3 b^{ii} (*bis*) ^{iii} 7 b^{i} 9 b^{v} 10 a^{v} 19 a^{iv} 100 a^{ii} 104 b^{iv} 107 a^{i} 123 a^{ii} $b^{ii, iii}$ 128 a^{iii} 138 a^{i} 139 a^{i} 140 a^{ii} 149 b^{v} 151 b^{v} 155 a^{ii}.

(2) In the Cursive Gupta script, all vowels (*a, ā, i, ī, e, ai, o, au*), with the exception of *u* and *ū*, are invariably written with the radical 𑀅 *a*. The vowels *u* and *ū* are equally invariably written with the special radical 𑀉. The three special radicals for *i, e, o* never occur at all. In the whole extensive mass of cursively written manuscript remains, so far as I have been able to examine it, two of those three special radicals, namely those for *i* and *o*, occur only in the concluding passage of the Kauśakī Prajñāpāramitā Roll, Ch. 0044; once *i* in l. 67, and twice *au* in lines 64 and 65. And with regard to this singular exception it is to be

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[28] See below, p. xxviii. In order to signify *au*, the mark of length is added, either in its fourth or fifth form (see *infra*, p. 140); usually the former (see, e.g., Plates X 38 b^{i}, XIV 3 a^{iii}, XX 3[ii]), but once the fifth form (as in *nā*, Plate XVIII 3 a^{iv}). The latter is the usual one in the Kuchean slanting Gupta script, as in *onolme*, Plate XI 2 a^{i}.

noted that the passage consists of a short charm (*mantra*) in the Sanskrit, not in the Khotanese language. The details are as follows :—

The vowel *i*, written with radical य, occurs once in Tib., Plate XVII 2 a^{ix} ; three times in Doc., JASB., 1897, Plate V, l. 6 ; and 27 times in Med., fols. 54 b^{iii} 67 a^{v} b^{ii} 68 b^{ii} 72 a^{iv} 73 $a^{ii.\ v}$ 74 a^{iv} 77 a^{iv} b^{iii} 80 b^{iv} 81 b^{v} 88 a^{i} 89 a^{v} 90 a^{iii} 92 a^{v} 93 a^{i} 96 b^{iv} 97 a^{iii} 101 b^{v} 102 a^{ii} (*bis*) 103 a^{iv} b^{iii} 104 $a^{iii.\ iv}$ 115 b^{iii}.

The vowel *ī*, with radical य, occurs twice in Tib., Plate XVII $a^{vi.\ vii}$; twice in Chin., Plate XXII $b^{xvii.\ xx}$; five times in Doc., JASB., 1897, Plates V, l. 5, VI, No. 9, l. 4, No. 10, ll. 6 and 7 ; Report, Plate VI, l. 4 ; and 25 times in Med., fols. 46 a^{ii} (*bis*) 47 a^{v} b^{ii} 52 a^{i} 56 a^{v} 57 a^{iv} 61 b^{i} 63 b^{i} 67 $b^{iii.\ v}$ 69 a^{iii} 73 a^{v} 76 a^{ii} (*bis*) 99 a^{v} b^{ii} 100 a^{i} 103 $a^{ii.\ iii}$ b^{i} 104 $a^{i.\ iv}$ 109 b^{iii} (*bis*).

The vowel *e*, with radical य, occurs once in Tib., Plate XVII a^{iv} ; and 16 times in Med., fols. 46 a^{ii} 47 a^{i} 50 $a^{ii.\ v}$ 51 a^{v} b^{iii} 55 $b^{ii.\ iii}$ 58 a^{iii} 59 $b^{i.\ iii.\ iv}$ 60 b^{i} 61 a^{iii} 62 a^{iv} 65 a^{v}. In Doc. it does not occur.

The vowel *ai*, with radical य, occurs once in the Text Roll of the Mahāpratyaṅgirā Dhā., JRAS., 1911, Plate V, l. 15 ; and four times in Med., fols. 47 b^{ii} 48 b^{v} 58 b^{iii} 62 b^{i}. In Tib., Chin., Doc. it does not occur.

The vowel *o*, with radical य, does not occur in any of the cursively written manuscripts of the witness list, with the exception of the Syllabary Rolls, the evidence of which is given below.

The vowel *au*, with radical य, occurs three times in fols. 7 and 8 of Ap., Plate XV 7 a^{iv} b^{iii} 8 a^{iii} (see also JASB., 1901, Pl. VI); once in Tib., Plate XVII a^{iii} ; twice in Doc., Report, Plate VII, ll. 2 and 5 ; and nine times in Med., fols. 44 a^{i} (*bis*) 62 a^{i} 63 b^{iv} 66 a^{iv} 72 b^{ii} 81 b^{i} 106 b^{v} 116 b^{i}.

(3) As to the Cursive Gupta script, the evidence of the Alphabetical and Syllabary Rolls is particularly important. These Rolls, as explained by me in the Journal of the Royal Asiatic Society for 1911, pp. 450 ff., evidently exhibit the usages of writing by masters and pupils in the Buddhist monastic schools of Eastern Turkestan in the eighth century A.D. In these schools it appears to have been the practice to utilize the blank reverse of paper rolls, the obverse of which was inscribed with Chinese Buddhist texts, for the purpose of teaching and exercising the writing of the Khotanese ordinary script. With this object the reverse side is covered with tables of the Khotanese alphabetic radicals as well as tables of syllabaries inscribed in a fine, well-formed hand, apparently by the schoolmaster. Now in the alphabetic table, inscribed on Roll Ch. xl,

003, shown on page 455 of the Journal, only the two radicals ष and ब are prescribed for the whole of the ten vowels of the alphabet. That shows that all vowels, except *u* and *ū*, were to be written with the radical ष. The alphabet, in this form, with the solitary vocalic radicals ष and ब, is repeated on the reverse side of Roll Ch. 0042 (shown *ibid.*, Plate III, l. 13) apparently by a pupil, in a very ill-formed hand. On two other Rolls, Ch. lviii, 007 and Ch. 0046 (shown *ibid.*, Plate I, l. 1, and Plate IV, l. 17), the alphabetic table is given in much fuller detail. The complete series of ten vowels is shown in them, written with the radicals ष and ब. But two points are particularly noteworthy: first, it is only the long *ū* which is written with the radical ब, while all the other nine vowels, including the short *u*, are written with the radical ष. Secondly, the diacritical mark indicating the sound of short *u* is not attached to the bottom of the radical ष, in the form of a wedge, or a curve, or an angle, as it is usual with other consonantal radicals (e. g. the wedge in *khu* and *kṣu*, Plate I, ll. 10 and 42; the curve in *ku*, *ibid.*, l. 9; the angle in *kyu*, *khyu*, *ibid.*, ll. 43 and 44), but is mounted on the top of the radical ष, in the form of a curve or angle (the former in Plate I, l. 1, the latter in Plate IV, l. 17). The reason for this position of the mark, no doubt, is that the foot of the radical ष was already furnished with a wedge, with which the diacritical mark of short *u* would have interfered, if it had been attached to the foot.[29] The same facts are suggested by the abbreviated form of the alphabet in Roll Ch. xl, 002, *ibid.*, Plate II, l. 42. Here the characters are given for only the three vowels *a*, *u*, *ū*; but while the long *ū* is written with the radical ब, the vowels *a* and short *u* are written with the radical ष. Moreover, here too the character for the short *u* shows its diacritical mark, indicative of the sound *u*, in the form of a curve (similar to that in Plate I, l. 1) attached to the head of the radical ष.[30]

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[29] This reason will be appreciated if the shape of the character for the vowel *u* is examined in the word *uhu* in Plate VI 6 *a*[ii], where the position of the diacritical mark at the foot of the radical ष has resulted in an exaggerated wedge.

[30] In my remarks in JRAS. for 1911, pp. 456, 459, some of the features of the alphabet in these tables were not yet understood. Thus, the character for the short vowel *u* was read as *ā*, owing to its similarity to the real character for the vowel *ā*; but the fact that

The conclusion to be drawn from the facts set out in the foregoing evidence is that in the seventh and eighth centuries A.D., if not even earlier, the practice arose in the Khotanese area of Eastern Turkestan, especially when using the cursive script of ordinary daily intercourse, to write all vowels, except *u* and *ū*, with the radical ཨ *a*; and further that this practice optionally, varying perhaps according to the locality or individuality of the writer, even extended to the vowel *u*. It seems probable that the Khotanese Brāhman Li-byin, from whom the Tibetan scholar Thon-mi is said to have learned his alphabet, was one of those scribes who were accustomed to write the vowel *u* with the radical ཨ; and further it may be suggested that Thon-mi, in adapting the alphabet of his teacher to his own purposes, with logical consistency extended the use of the radical ཨ to the long vowel *ū*, so as to obtain a complete series of vowels, all framed with the radical ཨ; and that he facilitated his object by the removal of the wedge which marks the foot of the radicals in the Khotanese script, but which is absent from the Tibetan script. On all grounds it cannot be doubted that it was the cursive script of Khotan to which Thon-mi was introduced by Li-byin.

In Khotan, as we have seen, two types of script were in use, the Upright Gupta, which was used principally in writing texts of a religious character, and the Cursive Gupta, which was employed in writing anything of a secular character, and generally in the ordinary writing of daily intercourse. The latter arose gradually from the former by a process of modification such as is observable in many other countries. In the same way, e.g., arose the so-called 'headless' (*u-me*) type of the Tibetan script from out of the original 'headed' (*u-chan*) type framed by Thon-mi. In the same way, also, arose the Indian cursive 'Kaithī' or 'Mahājanī' type of Nāgarī from out of the literary 'Devanāgarī'. Moreover, everywhere that process of modification is marked by the common feature that the formal literary type of script has a tendency to conserve old ways of writing. This characteristic explains the fact that the Upright Gupta is more tenacious in the use of the old Indian vocalic

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the character for *u* is written in this way in three entirely distinct and independent tables, shows that no scribal error is to be thought of. See also the Note on p. xxxii.

radicals of *i*, *u*, *e*, and *o*. Indeed, in the case of the radical ƨ *o*, the conservatism of the Khotanese Upright Gupta is particularly striking; for it conserves that radical in a form in which it had disappeared at an early date from India itself. Originally the inferior curve of the radical took a rightward turn in India, as may be seen in Bühler's Indian Palaeography, Table III, traverse 6, Nos. viii and xiv; but as early as the Gupta period it began to turn leftward, *ibid.*, Table VI, trav. 13.[31] But in the Khotan area the rightward turn persists, in writing both vowels *o* and *au*, whether in Sanskrit or Khotanese texts.[32]

Another graphic feature of the Khotanese Upright Gupta may be noticed in this connexion. The diacritical mark of the medial short *i*, as Professor Lüders has pointed out in his introduction to the Sanskrit Saddharma-puṇḍarīka (pp. 141, 168), is written in three different ways, which may be seen, e.g. in Plate XVIII, 3 *a*^i. ii *di*, 3 *a*^iv *cĭ*, 3 *b*^viii *lĭ*. A somewhat similar difference occurs in the Kuchean Slanting Gupta script. It is shown in the inset figure to the medical text of the Weber MSS., Part IX, published by me in the Journal of the Asiatic Society of Bengal, vol. lxx, Pt. I, Extra No., 1901, p. 1. The reason of this difference, whether it is due to a mere whim of the writer,[33] or to exigencies of writing, or to different phonetic values, is not known at present. Though it occurs also in manuscripts containing a Sanskrit text, it has no foundation in the phonetic system of that language. In such cases the fact of its occurrence indicates only that the manuscript was written by a native of Eastern Turkestan; and that if it has a phonetic implication, it points to a phonetic peculiarity of the languages

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[31] See also Table I in my edition of the Bower Manuscript.

[32] E.g., in the Sanskrit text on Plate XX 6^iii. vii.—A character, practically identical with the Khotanese radical for *o*, exists also in the Kuchean script, where, however, it is taken to signify the consonant *w*, as in *wasaṁpāṯ* (Plate XI 2 *a*^i). It may be added that the Kuchean character, at present understood to signify *o* (as in *onolme*, Plate XI 2 *a*^i) is identical with one of the alternative forms of the Khotanese character for *au* (see footnote 28), so that possibly it may really signify *au*. Whether any, and what, relation between the two scripts is indicated by this graphic coincidence remains to be discovered.

[33] A mere scribal whim seems indicated by the fact that the difference may occur in the same Sanskrit word, e.g. Plate XVIII 3 *b*^ii *paśyati* and *paśyatĭ*; Plate XXI 1^v *cĭttadhārā*, *cittadhārā*.

of that country, primarily in the Khotanese language; for it occurs mainly in Khotanese, rarely in Kuchean texts.

Another obvious indication of the nationality of the writer of a manuscript is the occurrence in it of the peculiar modification of the *r* sound, transcribed by *rr*. That letter, as above explained (p. xv), is peculiar to the Khotanese language, and is entirely foreign to Sanskrit. An immigrant from India, settled in Khotan, might acquire the Khotanese sound *rr*, but it is hardly conceivable that he would introduce it when copying a text composed in his own native Sanskrit language, while it would be almost unavoidable for a native of Khotan, who had acquired a knowledge of Sanskrit, to make an occasional mistake, and, when copying a Sanskrit text, to write *rr* where *r* should have been written; e.g. to write *prrabhā* for *prabhā* (Plate II 4^{iv}) or *prrajānituṁ* for *prajānituṁ* (Plate XXI 3^{ii}). Accordingly it is practically certain that any Sanskrit manuscript in which *rr* appears was written by a native of the Khotanese area of Eastern Turkestan. Moreover the frequency of the occurrence of *rr* in a Sanskrit manuscript may serve as a measure of the proficiency of the Khotanese scribe in the knowledge of Sanskrit. Thus the manuscript of which a fragmentary page is shown in Plate XX, No. 3, must be the handiwork of an illiterate scribe; for every Sanskrit *r* (it occurs nineteen times in the figured page) is replaced by the Khotanese *rr*. And this inference is confirmed by the fact that the language of the fragment, as its editor Dr. Thomas rightly observes (p. 121), is a 'curiously debased dialect' of Sanskrit. Very possibly the text is the scribe's own composition, and the manuscript may be his autograph. Of course, if in addition to a characteristically Khotanese script, a manuscript is written in the Khotanese language, the presumption of its being the production of a native of Khotan is overwhelming. Similarly, the appearance of the slanting type of Gupta characters in a manuscript is an unfailing indication of its being the production of a Kuchean scribe, even if it should be a Sanskrit manuscript. The Khotanese language, so far as my present experience extends, is never found in any manuscript written in Slanting Gupta characters; nor the Kuchean language, in any manuscript written in the Upright Gupta and Cursive Gupta scripts.

Glancing over the Plates accompanying this volume, it will be noticed that they illustrate manuscripts written in two varieties of the Upright Gupta script, one stiff and formal, the other free and easy. They may be described as the calligraphic and ordinary literary varieties. The former is seen, e. g., in the manuscripts of the Vajracchedikā and Aparimitāyuḥ texts, both in the Khotanese language, in Plates V–XVII; also in the manuscripts of the Mahāpratyaṅgirā Dhāraṇī and Saddharma-puṇḍarīka texts, both in the Sanskrit language, in Plate II, No. 4, and Plate XVIII, No. 1. On the other hand, the remaining manuscripts of Sanskrit texts, such as the Chandragarbha and other Sūtras, in Plates XX and XXI, show the ordinary literary script in various degrees of excellence or the reverse. The peculiarities of the calligraphic style of writing have been carefully noticed in Professor Lüder's introduction to his edition of the Saddharma-puṇḍarīka fragment (pp. 140–2). The form of the letter *bh* may serve as the most convenient test for distinguishing the two styles. In the calligraphic style it is made with a fine tangential stroke crossing the left limb (well shown in Plate II 4^{iii} *bhāra*), while in the ordinary literary style there is a mere angle or curve (see, e.g., *garbhā*, Pl. XX 3^{iii}, *gaṁbhīra*, Pl. XXI 3^{vi}).

Besides the linguistic and graphic conditions prevailing in Eastern Turkestan at the time when the manuscripts discovered in that country were written, these manuscripts throw light on the original language of the imported Buddhist sacred literature. That the texts written in Khotanese and Kuchean were translated from a Sanskrit original seems obvious from the fact of other texts found along with them which are written in Sanskrit. That by the side of the Pāli Canon, existing among the southern Buddhists of Ceylon, there once existed a corresponding Sanskrit Canon among the northern Buddhists was well known from certain surviving portions, e. g. the Vajracchedikā and Suvarṇaprabhāsa Sūtra long published (see pp. 109, 176), though the exact relation as a whole between the two Canons was a matter of uncertainty and dispute.[34] It was also well known that the existence of the

[34] See, e. g., Prof. Oldenberg's 'Buddhistische Studien' in the Journal of the German Oriental Society, vol. lii (1898), pp. 613–94.

Sanskrit Canon must date back to a fairly early date; but most of it, indeed the most important parts of it, were believed to have entirely perished.[35] As a result of the modern archaeological explorations, fragments of the lost Sanskrit Canon are coming to light. The present volume contains fragments of not less than twenty-six religious texts (see pp. xxxiii–xxxiv), of which twenty-one belong to the Canon of the Vinaya Piṭaka, on Discipline, and the Sūtra Piṭaka, on Doctrine, while two others are non-canonical religious poems, and the identity of three more is still uncertain. Among them there are only three texts (viz. Nos. 12, 18, 19) which were previously known,[36] all the others are new discoveries, among which the fragments of the Stotras, or hymns, of the celebrated ancient poet Mātricheṭa are particularly interesting. Among the numerous fragments, which are not yet identified, and which await publication in subsequent volumes, additional canonical texts will no doubt be forthcoming, so that ultimately we may hope to possess, at least in fragments, a considerable portion of the lost northern Sanskrit Canon.

These fragments of that Canon will afford much assistance towards the settlement of two still debated questions, namely the relation of the northern to the southern Canon, and the identity of the original language of the northern Canon. On both questions I am disposed to agree with the views of Pischel and Professors Oldenberg and Lüders.[37] It seems to me that the fragments favour the view of an essential identity of the two Canons, and of the language of this original identical Canon having been the vernacular language of Magadha (roughly modern Bihar) in northern India, which was the theatre of Buddha's activity.

NOTE.

To p. xviii.—The crucial basis of the Tibetan tradition on the construction of the thirty radicals of its alphabet is a sentence in its Annals, the rgyal · rabs · gsal · bahi · me · loṅ, or 'Bright mirror of the line of Kings', which runs as follows:

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[35] See, e.g., Pischel's 'Bruchstücke des Sanskritkanons der Buddhisten aus Idykutšare, Chinesisch-Turkestān', in Sitzungsberichte der Kgl. Preuss. Akademie der Wissenschaften, 1904, vol. xxv, pp. 807–9; and Suzuki, 'Aśvaghosha's The Awakening of Faith', p. xi.

[36] That is, wholly known, and now published. Of two others (Nos. 13 and 21) detached passages were known from quotations in the published text of the Śikṣā-samuccaya.

[37] See Pischel, *l. c.*, p. 807; and Oldenberg, *l. c.*, pp. 673 ff.

bo*d* · ska*d* · daṅ · *bs*tun · nas · *g*sal · bye*d* · ñi · śu · *r*tsa · *b*ži · d*r*ug · riṅs · *b*co*s* · ńas ।
sum · cu · *m*dsa*d* ।

This has been translated by Dr. Francke (Ep. Ind., xi, p. 267) to mean: 'Bringing them into agreement with the Tibetan language, they formed 24 *gSal byed* and 6 *Riṅs*, altogether 30 characters.' And commenting on this translation he remarks (*l.c.*, p. 269): 'The Tibetans themselves distinguish between two types of characters in their alphabet. One type was taken directly from the Indian alphabet, whilst the other was invented by Thonmi Sambhoṭa, or his forerunners. The first type is called *gSal-byed* (consonants), and the second, *Riṅs*.'

The objection to Dr. Francke's translation is that he seems to take *gsal byed* and *riṅs* as the names of the Sanskrit (Khotanese) consonants, and the Tibetan supplementary consonants respectively. But *gsal byed* is the Tibetan term for all the consonants of its alphabet; and *riṅs*, according to S. Ch. Dās' Tibetan-English Dictionary, means 'hurry, haste', 'speedily, quickly'. Hence, in conformity with Col. Waddell's view who (in a letter to me, dated 11th March, 1915) translates the words *drug · riṅs · bcos · nas* by 'hurriedly composing, or contriving, six', I would suggest the following as a more exact rendering of the sentence: 'Comparing [the Sanskrit] with the Tibetan language, [and] quickly remedying [the deficiency in] the twenty and four consonants with six [others], they framed [an alphabet of] thirty [consonants].' To bring out clearly the meaning of the sentence, it may be thus paraphrased: 'On comparing the Sanskrit with the Tibetan language, Thonmi and his associates found that the Sanskrit supplied them only with 24 suitable consonants, while the Tibetan required 30 consonants to express all its sounds; but a way quickly (*riṅs*) occurred to them to remedy the deficiency of 6 consonants, and thus to frame the required alphabet of 30 consonants.' This quick remedy (*riṅs*), as may be seen from Fig. 2 on p. xix, consisted in simply adding a hook to three Sanskrit (Khotanese) consonants (*ts*, *tsh*, *dz*) and a curve to two others (*w*, *ž*); also by inverting and slightly modifying two more (*z* and *ḥ*).

The point to be noted, however, is that the Tibetan alphabet really possesses seven supplementary consonants (*ts*, *tsh*, *dz*, *w*, *ž*, *z*, *ḥ*), shown in Fig. 2, while the sentence in question speaks of only six (*ts*, *tsh*, *dz*, *ž*, *z*, *ḥ*). An explanation of this apparent inconsistency is given on pp. xviii–xx.

To p. xxvi. The transfer of the diacritical mark of short *u* from the foot to the head of the radical is not restricted to the radical ष. It may be made in the case of any radical. In fact it is a general, though optional, mode of writing in Khotanese script, whether cursive or upright. See my Note in the Journal RAS. for 1915, p. 487.

LIST OF MANUSCRIPT REMAINS IN VOLUME I

(Classified as in Nanjio's Catalogue of the Chinese Buddhist Tripiṭaka)

I. SANSKRIT TEXTS

A. Vinaya.

B. Sūtras of the Hīnayāna.

(*a*) Dīrghâgama.

(*b*) Madhyamâgama.

(*c*) Saṁyuktâgama.

C. Sūtras of the Mahāyāna.

(*a*) Prajñāpāramitā Class.

(*b*) Ratnakūṭa Class.

(*c*) Mahāsannipāta Class (Mahāvaipulya).

METHOD OF TRANSCRIPTION

Restorations are made :—

A. In the case of letters, or passages, which are extant in a damaged state, or obliterated, but can be obviously restored.

B. In the case of letters, or passages, which are lost through breakage, but which can be supplied with more or less certainty.

Restorations are indicated as follows :—

(1) Both A and B letters or passages are printed in italic type.

(2) A letters or passages are printed in large italic type, and, if badly damaged, are placed within round brackets, but, if obliterated, within square brackets.

(3) B letters or passages are printed in small italic type, and indicated by the breakage mark ▧.

(4) Letters which cannot be restored, whether in an A or in a B passage, are indicated by an equal number of crosses (× ×).

(5) Letters which stood on lost portions of a folio are indicated by an equal number of dots.

Use of hyphen :—

(1) A single hyphen indicates the combination of two words in a compound, e. g. *deva-datta, mārg-ôpadeśa.*

(2) A double hyphen indicates the sequence of two words in a sentence, e. g. *c⸗êyam* (for *ca iyam*), *dharmāñ⸗chūnyān* (for *dharmān śūnyān*); or an euphonic insertion, e. g. *yakṣebhyo⸗m* (p. 26, rev. l. 2).

Sandhi between two words is indicated thus :—

(1) When two vowels coalesce, the compound vowel is marked by a circumflex, e. g. *c⸗êyam* (for *ca iyam*), *mārg-ôpadeśa* (for *mārga-upadeśa*).

(2) When two consonants combine in a compound word, they are separated by a single hyphen, e. g. *samyak-sambodhi* ; but when they do so between two words in a sentence, they are placed apart without any sign, unless they have suffered some change, in which case their separation is indicated by a double hyphen, e. g. *tat sarve*, but *dharmāñ⸗chūnyān* (for *dharmān śūnyān*).

(3) When a consonant and a vowel combine between words in a sentence, they are simply placed apart, without a sign, e. g. *evam eva.*

Avagraha, not written in the original, is indicated by an inverted apostrophe ; e. g., p. 19, reverse, l. 3, *‘vyākaraṇīyaḥ* for *avyākaraṇīyaḥ.*

Virāma is indicated by a slanting stroke, which, in the case of Sanskrit texts, is placed to the right, but in Kuchean texts, to the left of the foot of the consonant; e.g., p. 5, obverse, l. 1, *bhoktavyam*\, but p. 358, obverse, l. 2, *wa**t*.

Interpunctions, marked by dots in the original, are represented, as the case may be, by large single or double dots: see, e.g., p. 6.

Typographical distinctions, adopted to mark differences in the original characters for the vowels *i*, *ū*, *o* are explained on p. 178.

ABBREVIATIONS

Anc. Khot. = Sir Aurel Stein's Ancient Khotan, Detailed Report of Archaeological Exploration in Chinese Turkestan.

B. Psch. = Mrs. Rhys Davids' Buddhist Manual of Psychological Ethics.

Cv. = Cullavagga, vols. xvii and xx in Sacred Books of the East.

D.N. = Dīgha-nikāya, ed. Pāli Text Society.

Dh.S. = Dharma-Saṁgraha, in Anecdota Oxoniensia, vol. i, Part V.

Dvy. = Divyâvadāna, ed. Cowell.

JA. = Journal Asiatique.

JASB. = Journal of the Asiatic Society of Bengal.

JRAS. = Journal of the Royal Asiatic Society.

L.V. = Lalita-Vistara, ed. Lefmann.

M.N. = Majjhima-nikāya, ed. Pāli Text Society.

M.W. Dy. = Sir Monier Williams' Sanskrit Dictionary.

Mst. = Mahāvastu, ed. Senart.

Mv. = Mahāvagga, vols. xiii and xvii in Sacred Books of the East.

Mvy. = Mahāvyutpatti, ed. Miranow, in Bibliotheca Buddhica, xiii.

P.Dy. = Childers' Pāli Dictionary.

PTS. = Pāli Text Society.

SBE. = Sacred Books of the East.

S.P. = Saddharma-puṇḍarīka, ed. Kern and Nanjio in Bibliotheca Buddhika, x.

Ś.S. = Śikṣā-samuccaya, ed. Bendall, in Bibliotheca Buddhika, i.

Suz.AF. = Suzuki's Awakening of Faith.

Suz OMB. = Suzuki's Outlines of Mahāyāna Buddhism.

VOJ. = Vienna Oriental Journal.

W.GIL. = Prof. Winternitz' Geschichte der Indischen Litteratur.

ZDMG. = Zeitschrift der Deutschen Morgenländischen Gesellschaft.

Others explain themselves.

In references raised numerals always refer to lines; *a* = obverse, *b* = reverse; as, e.g., Pl. XI 2 a^{II} = Plate XI, No. 2, obverse, line 2.

MISCELLANEOUS FRAGMENTS

EDITED BY A. F. RUDOLF HOERNLE

MOST of the fragments of manuscripts dealt with in this section belong to two consignments, marked by me as Nos. 149 and 150. They were transmitted by Sir G. Macartney, K.C.I.E., British Consul-General in Kashgar, to the Government of India in Simla, who forwarded them to me in 1907.

The consignment No. 149 comprised seventeen separate packets, of which those marked V–XIII contained a very large number of paper manuscript fragments. The fragments, now edited, belong to packet X. There was also a packet XIV, which contained two pieces of wood inscribed with letters. From Mr. Macartney's letter accompanying the consignment to the Government of India (No. 903/15 of October 10, 1906), it appears that packets V–XIV were given to him by Sahib Ali, the Indian Aksakal at Kuchar. With reference to the *provenance* of those packets, the letter gave the following information, which was communicated to me by the Archaeological Department in Simla in their D.O. No. 422, dated April 11, 1907:—

'Nos. V–XIV have been found in Jigdalik and Kaya, near Kuchar. In a letter dated 15. Rajab 1324 H. (September 4, 1906) Sahib Ali says: "I left Kuchar on the 26th Jamadiulsani for Bai with a letter of recommendation from the Amban of Kuchar to the Amban of Bai. I reached Jigdalik in one day from Bai, and proceeded to the hills the next day and worked there for ten days. On the 11th day, a lot of old manuscripts were found from a house. The next day I returned to Bai with these things."'

It should be noticed that the manuscripts are said to have been recovered from a 'house'. That word appears to be usually employed by the natives of Eastern Turkestan to indicate a stūpa; see, e.g. Sir Aurel Stein's Ancient Khotan, vol. i, p. 483. The Bower MS., the Weber MSS., and others, as is now well known (see the Introduction to my edition of the Bower MS., chap. i), were similarly recovered from the interior relic chamber of an ancient stūpa. In India, e.g. in Benares, it is the practice, when manuscripts have become old and damaged, to prepare a fresh copy, and consign the old one to the waters of the sacred river Ganges. In Eastern Turkestan an analogous practice seems to have obtained, of giving to old and damaged manuscripts an honoured burial in the relic chamber of a stūpa.

With regard to the position of Jigdalik I may quote what, in response to my inquiry, M. Pelliot, who, as leader of the recent French expedition to those parts, possesses an exceptionally accurate knowledge of the oasis of Kuchar, wrote to me on January 4, 1912 :—

'L'oasis de Baï est assez loin de Koutchar, et ni mes notes, ni les cartes chinoises ne m'ont fait connaître un Djigdalyq sur son territoire. Le nom est assez répandu en Turkestan Chinois puisqu'il signifie seulement "l'endroit des oleasters". Le stūpa en question doit faire partie d'une ligne de stūpa qui se poursuit d'ouest en est au sud de Baï et au nord de la chaine du Tchöl-Tāgh.'

The consignment, No. 150, comprised eight sets, of which Set VII consisted of rather better preserved manuscript fragments. The single specimen (Dhāraṇī fol. $\frac{\text{vii}}{8}$, p. 52) edited in the present section belongs to that set. The whole consignment was transmitted to me from Simla on April 17, 1907, and in the accompanying letter I was informed that

'Nos. 7 and 8 [the latter set consisted of wooden tablets with letters] were purchased from Badar-ud-din, an Afghan trader in Khotan, and forwarded to us by Mr. Macartney with his No. 790/15 of the 25th August, 1906. No information is forthcoming about the findplaces of Nos. 7 and 8. Mr. Macartney is of opinion that they have been picked up in the Khotan Bazar, and that they have been found in the neighbourhood of Khotan.'

Sir G. Macartney's surmise is fully corroborated by the character of the script of that fragment. It exhibits the peculiar marks of the Indian Upright Gupta script as developed in the literary usage of Southern Turkestan. Most probably it came from the ruins of the ancient Buddhist settlement at Khadalik, near Domoko, about seventy miles due east of Khotan. These ruins, as Sir Aurel Stein tells us in his Ruins of Desert Cathay, vol. i, pp. 236–7, used to be visited by an old village official, Mullah Khwajah, for the purpose of searching for manuscript fragments, by the sale of which he hoped to make good the arrears of revenue due by him to the Ya-mên. The marketable value of such buried things had been realized in the country as a result of Sir Aurel Stein's excavations during his first expedition in 1901. In fact, it was his old guide to the ruins of Dandan Uilik that had put up Mullah Khwajah to his scheme. The fragments which the Mullah found, he used to sell in Khotan to the trader Badruddin, from whom they were purchased by Sir G. Macartney.

In addition to the fragments of the Hoernle Collection, the present section deals also with a few manuscript fragments of the Stein Collection. These are, (1) three folios, Ch. vii, 001 B, recovered from the immured library in one of the Ch'ien-fo-tung, or Caves of the Thousand Buddhas, in the neighbourhood of the town of Tun-huang, as described by Sir Aurel Stein in his Ruins of Desert Cathay, vol. ii,

pp. 159 ff., 179 ; and (2) fragments of two folios, dug out from the ruins of an ancient Buddhist structure at Khora, near Karashahar, referred to *ibidem*, p. 372.

For the identification of the fragments edited in this section, I am under great obligation to the distinguished Japanese scholar, Professor Dr. Kaikioku Watanabe. With the kind intermediation of Professor E. Leumann of Strassburg these, and other, fragments were transmitted by me to him during his residence in Strassburg in 1908–9. It is solely due to his thorough familiarity with the Buddhist Canonical Scriptures that the identity of the fragments has been recognized. In June 1909 he submitted to me 'a Preliminary Report on Studies of Khotan Fragments', containing his identifications, and collations with the Chinese Canon. In the following pages these 'Studies' have been, as far as possible, utilized. The paragraphs based on them have been indicated by being placed within square brackets. For the remaining paragraphs, especially the Roman transcripts and English translations, I am solely responsible.

The following is a list of the fragments:— PAGE

VINAYA TEXTS

To this class belong the three Hoernle MSS., Nos. $149\frac{x}{16}$, $149\frac{x}{20}$, and $149\frac{x}{23}$. Judging from their contents, Dr. Watanabe considers that they must belong to some Vinaya text, though he is unable, either from the Chinese or the Pāli, to determine the particular text to which they may belong.

1. MONASTIC REGULATIONS

Hoernle MS., No. $149\frac{x}{16}$ (Plate IV, No. 1, Obverse).

This is a complete folio with the exception of a slight damage on its lower edge. It measures 290 × 86 mm. ($11\frac{1}{2} \times 3\frac{2}{5}$ inches), and bears eight lines of writing in the Indian Upright Gupta characters, some letters of which, however, have become more or less illegible owing to the ink being rubbed off. For the same reason all trace of the folio number is lost.

The type of the Gupta characters of our fragment much resembles that of the astronomical treatise of the Weber Manuscripts, published by me in Journal ASB., vol. lxii, 1893, p. 9, and Plate I, fig. 1. It belongs to the western division of the Northern Gupta script, as shown by the form of its cerebral sibilant *ṣ*, and to that variety of it which used the flat-topped form of the palatal sibilant *ś*; see the Introduction to my edition of the Bower Manuscript, chapter iii. The early Gupta form of the letter *m*, with its serpentine left limb, shows that our fragment must be referred to some date in the late fourth or early fifth century A. D. Attention may be drawn to the peculiar way in which the numeral 12 is written on rev. line 3, with the two strokes, which indicate 2, placed one above, the other below the sign for 10, the usual practice being to place both strokes below that sign. It occurs also in the Slanting Gupta script, see e.g. Pl. I, No. 2, l. 6.

[The text treats of some monastic rules concerning begging of food and meals. In general these rules agree with the tenth chapter of the Dharmagupta Vinaya, fasc. 56 (Tokyo, xvi, 7, 1*b*, 9–14, see Nanjio, Nos. 1128 and 1131); but there are differences in details, as below :—

Sanskrit.	Chinese.	
10. Bhakta-vṛtta	13. 食法	Rule for eating.
11. Bhakta-visarjana-vṛtta	14. 與食法	Rule for declining food.
12. Piṇḍapāta-vṛtta	15. 乞食法	Rule for begging food.
13. Piṇḍacarika-vṛtta	16. 乞食人法	Rule for one who begs food.]

With the text of our fragment may be compared the regulations in Cullavagga, viii, 4, clauses 3–5, in Vinaya Piṭaka, vol. ii, p. 214, translated in Sacred Books of the East, vol. xx, pp. 286–8; also the Suttavibhaṅga, pp. 185 ff., in Vinaya Piṭaka, vol. iv, Part ii, translated in SBE., vol. xiii, Part i, Pātimokkha, pp. 59 ff.

The text[1] reads as follows:—

Obverse.

1 *sannī*ṣīditavyaṁ[2] saṁprajānena[3] gantavyaṁ saṁprajānena[3] sthātavyaṁ saṁprajānena[3] niṣīditavyaṁ saṁprajānena[3] bhoktavyam͓ *upasthita-smṛtinā avi-*

2 *kṣipta-citte*na prāsādikena īryāpatha-saṁpannena su-saṁvṛte*na* supraticchannena alpa-śabdena utkṣipta[4]-cakṣuṣā yugântara-pre*kṣiṇā* [*sa*]-*gaura*(*v*)*e*[*ṇa*]

3 (*sa-prat*)*īśena* (?) *sa-bha*ya-vaśa-varti*nā* nīca-manasā rajohara*ṇa-sa*ma-cittena sthavireṣu madhyeṣu navakeṣu maitra-cittena hita-*cittena anukampa-*

4 [*nena*] *pi*tṛ-bhrā*tṛ-putra-sa*ṁjñām upasthāpya *ā*sana-kuśalena niṣadyā-kuśalena idam ucyate bhakta-vṛttam͓ 10)) Bhakta-*visa-*

5 [*rjana*]-vṛtta(*ṁ*) kata*rat*͓ (*bhi*)kṣuṇā agṛ*h*ītbā piṇḍapāto visarjayitavya*ḥ na ca* yasya vā tasya vā visarjayitavyaḥ *ka-*

6 *sya piṇḍa*pāto *dātavyaḥ* mātur dātavyaḥ pitur bhr*ā*tur bhāgi*nyā*[5] *d*ātavyaḥ jñātikasya *dā*tavyaḥ adhyārāma-*gata*sya gṛ*h*īṇo[5] d*ā*(*ta*)vya*ḥ*

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[1] Interpunction, when it occurs at all, is indicated either by a single dot, or a double dot. Thus we have the single dot in rev. ll. 2 and 7, and the double dot twice in rev. l. 6. The double dot, however, occurs also very frequently in its more usual way as visarga.—As the first of a conjunct consonant, *r* is written always upon the line, never above it; see, e.g. obv. l. 3, *vartinā*; l. 5, *visarjayitavyaḥ*; l. 6, *bhrāturbhāginyā* (Pl. IV, No. 1). As the second of a conjunct, *v* is always spelled *b*; as in obv. l. 8, *kṛtbā*; rev. l. 6, *ūrdhbam*; l. 8, *dbāre*, &c.—The quantity of vowels is not carefully observed; see below notes 2, 5.—The virāma, when it occurs with the letters *m* and *t* as the final of a word, is indicated by two marks; viz. by a sort of prone comma placed above the slightly lowered letter, and also by the left head of the letter sweeping in a curving line outward and downward (see Pl. IV, No. 1, ll. 1 and 5). In the Slanting Gupta script this downward curving line is replaced by a straight line sloping upwards from the head of the lowered letter to the side, or head, of the preceding one (see, e.g. Pl. II, No. 3, l. 2, XI, No. 2 *a*, l. 2).

[2] Read *sanniṣīditavyaṁ*.

[3] Read here, and elsewhere, *saṁprajñānena*. See footnote 8.

[4] Read *avakṣipta*. See footnote 8.

[5] Read *bhaginyā*, *gṛhiṇo*, *tiryag°*, *indriyair*, *bhaginī-mātrikāṁ*, *duhitṛ*, and *vīthī*.

7 u[*pakā*](*r*)iṇo dātavyaḥ *apa*kāriṇo dātavyaḥ vyasana-p*r*âp*t*asya glānakasya b*andh*ana-*ba*ddhasya dātavyaḥ yadi strī kukṣi*ma*tī āgaccha*ti*

8 [*ta*](*syā api smṛ*)tim upasthāpya dātavya*ḥ tī*ryagyoni[5]-gatasya *āśāpo* 'dā*tavya*[*ḥ*]××jyā-prêkṣasya dātavyaḥ tac ca *khaṇḍī*-kṛtbā ucchesī-kṛ-

Reverse.

1 *tbā* (*idam ucyate*) *bhakta-visar*jana-vṛttaṁ᳓ 11)) Piṇḍapāta-vṛttaṁ ka*ta*rat᳓ *sa*(*t*)*kṛ*(*tya bhi*)*kṣuṇā* piṇḍapātaḥ pratigṛ*hī*[*ta*]*vyaḥ* [*s*]*âvadānaṁ sa*[*ma*]-

2 *tikti*(*kaṁ*) *sama*-sūpikaṁ *saṁ*prajānena[3] upasthita-smṛtinā avikṣipta-cittena av*i*kiratā• tāva*tt*akañ ca pratigṛhī*tavya*[*ṁ*] yā*vatta*ke (*sa*)*mya*[k-pū-

3 *rti*]*r bhavati idam ucyate* piṇḍapāta-vṛttaṁ᳓ 12)) Piṇḍacārika-vṛttaṁ katarat᳓ piṇḍa*cārike*na *bhikṣu*ṇā saṁpraj*ānena*[3] *gr*[*āmaṁ*] *pra*[*v*]*i*[*ś*]*itavyaṁ*

4 [*saṁ*]*prajānena*[3] *gantavya*(*ṁ saṁ*)prajānena[3] sth*āta*vyaṁ᳓ upasthita-smṛtinā *avikṣipta-cittena* prāsādike*na* īryāpa*tha-saṁ*(*pa*)*nn*[*ena su-*]

5 [*saṁvṛ*](*te*)*na su-pra*ticchannena alpa-śabdena *ut*kṣipta-cakṣuṣā yugântara-prêkṣiṇā antargatai*r* īndri*yai*r[5] *abahir*gate*na mā-*

6 (*nase*)*na paścāt*-puraḥ saṁjñ*i*nā *ūrdhbam-adhaḥ* saṁjñinā**:** *mātṛ*-mātrikāṁ *dṛṣ*ṭbā mātṛ-saṁjñām u*pa*sthāpayitavyā**:** bhag*ini-mātṛ*-kāṁ[6] dṛ*ṣṭbā bha-*

7 *gini*[6]*-saṁjñāṁ* upasthāpayitavyā duhitri[5]-mātri*kāṁ dṛṣṭbā duhitṛ-saṁ-jñā*[6] *u*pasthāpayitavya[7]•*piṇ*ḍacārikena bhi*kṣuṇā* rathyā-vithī[5]- [*ca-*]

8 (*tvara-*) *śṛṁ*[*gāṭa*]*keṣu* dbāre dbāra-śālāy*āṁ nimittam udgṛhītavyaṁ gṛ*ha-db*ā*ram upasaṁkramya ya*ṣṭī-śab*[*da*]*ṁ* kṛtbā *śan*air (*mandaṁ mandam ārgaḍam a-*)

TRANSLATION.

(Clause 10.) . . . . he (the monk) should sit down, he should walk with circumspection[8]; he should stand with circumspection; he should sit down with cir-

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[6] Read *saṁjñāṁ*, as in the beginning of the same line, and see *saṁjñām* in l. 6. It is the accusative of manner.

[7] Read *upasthāpayitavyā*, as in the beginning of the line, and in l. 6.

[8] The spelling *saṁprajānena* and *utkṣipta*, for correct Sanskrit *saṁprajñānena* and *avakṣipta*, seems to indicate clearly that the Sanskrit version of our fragment is based

cumspection; he should eat with circumspection, with fixed attention (to the four subjects of meditation),[9] with unbewildered mind, with agreeable, becoming deportment, well-guarded (from soiling his hands and feet), well-covered (with his robes), making little noise, with downcast eyes, looking in front of him to a distance of (no more than) a yuga (about six feet), with gravity, with reverence, being under the influence of fear (lest he should commit a fault), with lowly thoughts, with steadfast intent to suppress evil passions, with friendly and benevolent disposition to old, middle-aged, and young (monks), with kindliness, attending to them considerately as to a father, brother, or son, behaving with propriety in (choosing) his own seat as well as towards the assembly of the (other) seated (monks).[10] Thus runs the rule about eating food.

(Clause 11.) What is the rule about declining food? A monk, should decline alms-food by (merely) not accepting it; but he may not decline any one's (alms-food) indiscriminately. Whose alms-food (then) may be (properly) given (and therefore not declined)? A mother's may be given; a father's, brother's, sister's may be given; a relative's may be given; a householder who has gone to the monastery, his may be given; one who has done a service, his may be given; one who has done a disservice, his may be given; one who has met with a misfortune, who is invalid, who is bound with bonds, his may be given; if a pregnant woman comes, her's also, fixedly attending (the while to the four subjects of meditation [9]), may be given; one who has intercourse with an animal . . . . . . his may not be given; . . . . . .[11] his may be given; moreover (what is given) should consist of broken foodstuff or of the leavings (of the food of the giver). Thus runs the rule about declining food.

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on a vernacular original. The spelling *utkṣipta* is probably a scribal error for *otkṣipta*, for *o* and *u* are written very nearly alike, and *otkṣipta* is a barbarous sanskritizing of the vernacular *okkhitta*, for Sanskrit *avakṣipta*, downcast. The writer of *utkṣipta* in our fragment perhaps meant to correct the mongrel form *otkṣipta*; for *utkṣipta* is a correct Sanskrit word; but as it means 'upraised', it is out of place in the context which requires a word meaning 'downcast'.

[9] On the four subjects of meditation (*smṛty-upasthāna*), see Sikṣāsamuccaya (ed. Bendall), chap. 13, p. xxxvi; Mahāvyutpatti (ed. Mironow), No. 38, p. 16; Dharmasaṁgraha (in Anec. Oxon.), No. 44, pp. 9, 44, where other references are given. Only three are mentioned in Divyâvadāna (ed. Cowell), p. 126, l. 13; p. 182, l. 20; but four in p. 208, l. 7. The Pāli term is *sati-paṭṭhāna*, Cullavagga (ed. Oldenberg), ix, 1, 4 (vol. ii, p. 240), transl. in SBE., vol. xx, p. 305. On the peculiar meaning of *smṛti*, see P. Dy., p. 466 *b*, Dhammapada in SBE., vol. x, p. 27, footnote.

[10] See Cullavagga, in Sacred Books of the East, vol. xx, p. 287, clause 3, where it is said that the monk 'is to take his seat without encroaching on (the space intended for) the senior monks, or ejecting the junior monks from the seats, or spreading his upper robe out (as a mat)'.

[11] Translation uncertain, the text being mutilated and illegible.

(Clause 12.) What is the rule concerning alms-food (placed in the monk's bowl)? With due care the monk should receive alms-food into his bowl, item by item (without rejecting any), with the proper amount of condiments, and the proper amount of cooked split pulse,[12] with circumspection, with fixed attention (to the four subjects of meditation[9]), with unbewildered mind, not dropping about (the alms-food). So much only should be received (by the monk) as will satisfy his need. Thus runs the rule about alms-food (placed in the monk's bowl).

(Clause 13.) What is the rule concerning the collection of alms-food? A monk, collecting alms-food, should proceed to a village with circumspection, walk with circumspection, stand with circumspection, with fixed attention (to the four principles of conduct), with unbewildered mind, with agreeable, becoming deportment, well guarded (against soiling his hands and feet), well covered (with his robes), with little noise, with down-cast eyes, looking in front no further than a yuga, with his senses turned inwards, with his thoughts not turned outwards, conscious of things behind and before, conscious of things above and below; seeing a woman, old enough to be his mother, he should address her by the name of mother; seeing a woman, old enough to be his sister, he should address her by the name of sister; seeing a woman, old enough to be his daughter, he should address her by the name of daughter.[13] A monk, collecting alms-food on a high road, a market-street, a square, a crossway, at a doorway,[14] in the porch before a door, should take note of any encouraging sign; having approached the door of a house, and having made noise on the post[15] (to announce his presence), he should slowly, softly softly, (withdraw) the bolt . . . . . .

2. MONASTIC REGULATIONS

Hoernle MS., No. 149^{x}_{23} (Plate I, No. 1, Reverse).

This is a complete folio, with only slight damages round the margins, measuring 213×71 mm. ($8\frac{3}{8} \times 2\frac{4}{5}$ inches). It bears six lines of writing in Slanting Gupta

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[12] Regarding the meaning of the words *sama-tiktikam*, with the proper amount of condiments, and *sâvadānam*, item by item, not rejecting any, see Journal RAS. for 1912, p. 736, also for 1913, p. 681.

[13] Regarding the mode of address to women, there is an example in Sacred Books of the East, vol. xx, p. 345.

[14] Regarding the exact meaning of *dvāra*, doorway, see *ibidem*, p. 160, footnote 3.

[15] Meaning uncertain; perhaps doorpost; not a walking-stick, which is usually called *kattara-daṇḍa*, stick of a weak or old man, Mahāvagga, v, 6, 2 (p. 188, l. 18), Cullavagga, iv, 4, 4 (p. 76, l. 30), viii, 1, 2 (p. 208, l. 25); 2, 2 (p. 210, l. 36); 6, 3 (p. 217, l. 32). See the following fragment.

characters, which, being in deep black ink, are perfectly legible. It also bears the damaged folio number 90 on the left margin of the reverse side, facing the third line of writing, and showing the very early form of a circle with a cross inscribed within; see Bühler's Indian Palaeography, Plate IX. This, so far as it goes, tends to confirm the early date of the Slanting Gupta script; see Journal RAS., 1911, p. 448.

[The text refers to two monastic practices (*karma*): one relating to the monks' bed; the other to the permission given to a feeble old monk to carry a stick and string. The latter practice has many parallel passages in the Pāli and Chinese Vinaya; see Dharmagupta-vinaya, Nanjio, No. 1128, Tokyo, xv, 7, 39*b*, Sarvāstivāda-vinaya, Nanjio, No. 1131, Tokyo, xviii, 63*b*.]

As regards the regulation concerning the bedstead of the monks, a fragment of which stands on the obverse side of our folio, no parallel appears to exist in the Pāli Vinaya. The nearest parallel to the regulation concerning the use of a staff and string in carrying the almsbowl, which commences on the reverse side, occurs in the Cullavagga, v, 24 (in Vinaya Piṭaka, vol. ii, pp. 131–2, translated in Sacred Books of the East, vol. xx, pp. 134–5). Here the Pāli version speaks only of 'a certain monk' (*aññataro bhikkhu*), while the Sanskrit version in our fragment refers the occasion of the regulation to a particular monk, named Aryasoma. The former version also speaks of three distinct permissions, (1) to use a staff, (2) to use a string, and (3) to use both a staff and a string. In the Sanskrit version, perhaps, there may be an indication of the same threefold permission in the fact that in l. 6 only the staff (*daṇḍa*) is spoken of, while ll. 2 and 4 mention both staff and string (*daṇḍa-śikya*), though, of course, the omission of the string (*śikya*) in l. 6 may be a clerical error.

The text reads as follows:—

Obverse.

1 ñcāśaṁ[1] $c\bar{a}_{tu}$ṣpañcāśaṁ[1] trayopañcāśāṁ dvāpañcāśaṁ ekapañcāśaṁ pañc[*ā*]śa[*ṁ*] *var*ṣ[*ā*]ṇ*ā*ṁ *ś*[*aiyyā-*]

2 sa*na*ṁ grāhayāmi tataḥ paścād ekonapañcāśad varṣāṇāṁ aṣṭacatvāriṁśad yāvataṁ

3 catvāriñśad varṣā*ṇāṁ* śaiyyāsanaṁ grāhayāmi tataḥ paścā ekôna-catvāri-

[1] Complement [*pañcapa*]*ñcāśaṁ*; also read *catuṣpañcāśaṁ*, and see footnote 2. As a curiosity it may be noted that throughout this first line (but not in l. 2, *pañcāśad*) *śaṁ* is placed slightly lower than the preceding *ñcā*, and attached to it by a slanting line, exactly in the way in which virāma is indicated in Kuchean texts; see e.g. wat͵, °ññes͵, °lyik͵ in Pl. XI, No. 2*a*, l. 2.

4 ñśad yāvataṁ triñśati-varṣāṇāṁ anena paryāyeṇa avarṣikānāṁ śaiyyâ-

5 sana[*ṁ*] grāhayā*mi* tataḥ paścāc chrama×ṇondeśānāṁ [2] śaiyyâsanaṁ grāhayāmi sarveṣā*ṁ*

6 yathāvṛd*dh*ika[*ṁ*] śayyâsana*ṁ* grāha*yita*vyaṁ tat sarveṣāṁ viditam astu ॥ te(*na*)

Reverse.

1 antara-va(*pt*×)× ×*y*×(*nt*×)c× r×t yamaṣlo[*na*] [3] ॥ samatvā (*śṛ*)[*ṇot*]u me āyuṣma[n]ta[*ḥ a*-]

2 ha[*ṁ*] Aryasomośya [4] bhikṣur glāno *maha*llaka*ḥ saṁ*ghān mārge daṇḍa-śikya-san*ma*-

3 *ti*ṁ yācāmi saṁgho me Aryasomasya bhikṣo [5] glānasya mahal[*l*]aka-(*sya*)

4 mārge daṇḍa-śikya-sa[*ṁ*]matiṁ sanmanyatu • anukampām upâdāya

5 evaṁ dvir api trir api ॥ te-sa ṣpīkiye yaskaṣṣalya [6] ॥ śṛṇotu bhadantaḥ saṁ-

6 ghaḥ ayaṁ Aryasomośya [3] bhikṣur glāno mahallakaḥ saṁghān mārge daṇḍa-sammatiṁ

TRANSLATION.

Obverse. (Monks of the standing) of fifty-five, fifty-four, fifty-three, fifty-two, fifty-one, fifty years I allow to have a bedstead; (l. 2) after that, (monks of the standing) of forty-nine years, of forty-eight, &c., down to (l. 3) forty years I allow to have a bedstead; after that, (monks of the standing) of thirty-nine, (l. 4) &c., down

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[2] Read *chramaṇôddeśānāṁ*; the scribe had written originally *chramandeśānām*, which he corrected by inserting *ṇo* below the line, and indicating the point of insertion by a cross above the line; but he forgot to replace *nde* by *dde*. There is a similar correction in l. 1.

[3] The first half of the line, only partially legible, is a remark in Kuchean, and similarly below, l. 5.

[4] The original writing was *Aryasomasya*, which was afterwards corrected *aryasomo*, and the syllable *sya* was cancelled by two strokes placed above it. Precisely the same correction was made in l. 6. In the latter case the whole of *yaṁ aryasomo bhi* was rubbed out, and re-written in slightly smaller and slenderer letters.

[5] Read *bhikṣor*.

[6] The clause in the middle of the line, between the double bars, is not in Sanskrit but in Kuchean. See note to Translation.

to thirty years; in this order (down to monks) of no year's standing (l. 5) I allow to have a bedstead; after that, novices[7] I allow to have a bedstead; by all (l. 6), according to their standing, a bedstead may be taken. Let that be understood by all.

Reverse. [[8] An aged monk is to go respectfully to the Saṁgha, and explaining that, being sick, he cannot go on his rounds for begging food (*piṇḍāya caritum*), he is to say:] 'Graciously[9] let the venerable (Saṁgha) hear me. (l. 2) I, Aryasoma, a feeble and aged monk, beg from the Saṁgha in the regular way the permission (to make use) of a staff and string (to carry my bowl). (l. 3) May the Saṁgha agree to grant to me, Aryasoma, a feeble and aged monk, (l. 4) in the regular way permission (to make use) of a staff and string (to carry my bowl), taking pity (on me).' (l. 5) Thus (he is to say) a second and a third time.—He is to beg for a staff.[10]—[[8] An able and discreet monk is now to lay the case before the Saṁgha and to say] 'May the reverend Saṁgha listen. (l. 6) This Aryasoma, a feeble and aged monk, begs from the Saṁgha, in the regular way, permission (to make use) of a staff.'

Note by Professor Sylvain Lévi on the Kuchean Clauses.

Les deux phrases, intercalées sont bien en koutchéen. La première est en trop mauvais état pour admettre une interprétation. Les seul mots sûrs sont: au début *te*, démonstratif, et à la fin *yamaṣlo*(*na*) = Skr. *kṛtyāni*, part. futur passif au nomin. plur. non-masculin (nom. sing. masc. *yamaṣle*) du verbe *yam* 'faire'. Le mot *antara* . . . . couvre la transcription approximative d'un mot sanscrit que je ne décrire pas.

La seconde phrase est plus claire.

te-sa ṣpīkiye yaṣkaṣṣalya

= Skr. *tena daṇḍo*(?) *bhikṣitavyaḥ*

te = démonstratif masc. sing.

sa = suffix de l'instrumental.

ṣpīkiye = 'bâton' (?)

yaṣkaṣṣalya = part. futur passif de *yaṣk* 'mendier, demander'.

Je pense que nous avons ici un morceau de karmavācā. J'ai retrouvé dans les documents de Pelliot plusieurs fragments analogues où les formules sanscrites sont introduites par des indications en koutchéen. Le koutchéen était sans aucun doute la langue pratique des moines, tout au moins dans la région du Koutcha.

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[7] Novice, *śramaṇôddeśa*, syn. *śrāmaṇera*. See Sacred Books of the East, vol. xiii, p. 48, n. 4.

[8] The two clauses, enclosed within square brackets, are added to explain the situation.

[9] The text has *samatvā*, which may be prākritic for *samatvāt* (compare *paśćā*, for *paśćāt*, in obverse, l. 3), or incorrect for *saṁmatvā* (compare rev. l. 4).

[10] This clause, between the dashes, is a sort of rubrical direction, which in the original is in the Kuchean language. See Professor S. Lévi's note; also his article in Journal Asiatique, XI Série, Tome II, pp. 311 ff. (1913).

3. TECHNICAL TERMS

Hoernle MS., No. 149 X/20 (Plate III, No. 5, Reverse).

This is an incomplete folio, being short on the left side by about one third, as shown by the absence of the string-hole. Its extant size is about 230 × 78 mm. (9 × 3 inches). It bears seven lines of rather faded writing in Slanting Gupta characters, one of which, however (line 7 on the obverse, and the corresponding line 1 on the reverse), has become illegible by fraying.

The text contains a list of technical terms of the Buddhist Vinaya, divided into sections. One section ends on the fourth line of the reverse, and is followed by another section commencing with an enumeration of the various ways in which a Buddhist monk might be initiated into his order (*upasaṁpadā*). It reads as follows :—

Obverse.[1]

1 ▒[*d*]*r*[*ṣ*]*ṭ*[*i*] *pā*(*pikā*)*yā dṛṣṭyā* utkṣepa(*nī*)*yaṁ*[2] *karma* ⌢ [*pari*]*vāsa*××× ×××××××××××

2 ▒ki*ṁ*karaṇaṁ\[3] mā*nā*pyaṁ kimānuśaṁ*sam*\ *āvra*(*ha*)*ṇaṁ*[4] puna(*ḥ kiṁ*-) k*a*raṇaṁ\[3] tat-svabhāv-â*iṣiyaṁ* dāna*m*\

3 ▒[*pa*]ttiḥ dus*ṭ*ūl-âpattiḥ aduṣṭūl-âpattiḥ *sa*-pra*tik*arm-âpa*ttiḥ* aprati-*k*arm-âpattiḥ sâpattī-pratika(*rm-â*-)

4 ▒savacanīyaṁ karma ⌢ sakīlī-karma ⌢ ano*vādaḥ*[5] anovā*da-prasthāpa*nā anovāda-viṣṭh*ā*panā ⌢ (*a*-)

5 ▒*p*[*r*]*a*vāraṇā-sthāpanam\ anto-vustam\[6] *anta*(*ḥ*)-pakvam\ *sva-pa*kvam\ *bhi*kṣu-*pa*kvam\ udgṛhṇī*tam*\[7] apra-[8]

6 ▒n-āsthi*kā*ṇi ⌢ puṣkarā*ṇi* ⌢ āstā(*raḥ*) anāstāraḥ uddhāraḥ anuddhāraḥ gurukā(*ḥ pa*)riṣkārāḥ *la*-[8]

7 lost by fraying, except a few superscript vowel marks.

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[1] Interpunction is marked throughout this fragment by means of a prone comma. See Note, *infra*, p. 62.

[2] With *n* (not *ṇ*) as in Pāli.

[3] The original apparently has *kiṁkāraṇam*\, *kā* being written as in °*kāṇi* obv. l. 6, and in °*kānāṁ* rev. l. 5; but the apparent *ā* is a mere scribal flourish as in the apparent *pā* and *sāṁ* of *upasaṁpadā*, rev. ll. 4, 5.

[4] For *āvarhaṇam*; Mahāvyutpatti, No. 265, 18, has *ābarhaṇa*.

[5] Skr. *anavavādaḥ*, Pāli *anuvādo*.

[6] Barbarous sanskritization of Pāli *anto-vuttham*, see Mv. vi, 17, 3, p. 211, l. 10.

[7] Read *udgṛhītam*.

[8] Probably read *apratigṛhītam*; and *laghukāḥ pariṣkārāḥ*.

Reverse.

1 lost through fraying, except a few traces of subscript vowels and consonants.

2 ▒(*saḥ*) *paṁca*-śata-vinaya-*saṁ*gītiḥ sapta-śata-vinaya-saṁgītiḥ ⌢ vi*na*ya-samuddānam˴

3 ▒lpa [9] vana-kalpaḥ paryaṇa [9]-kalpa*ḥ deśa*-kalpaḥ diśā-kalpaḥ janapada-kalpaḥ cīvara-ka-

4 ▒s tu samāptam˴ǁ ǁ Upasaṁpadā katamā ⌢ upe*tya* saṁpādayat=îti upasaṁpadā ⌢ ax-

5 ▒*tā*nām˴ upasaṁpadā pañcakānāṁ jñān-*ābhisa*maye*na* upasaṁpadā ⌢ āyuṣmato mahā-(*kā*-)[10]

6 ▒yinaḥ praśna-vyākaraṇena upasaṁ*pa*dā ⌢ ehibhi(*kṣu*)katāyā upasaṁpadā • trai-vāci(*tve*)[*na*]

7 ▒[*d*]e*ṣu* vi[*naya*]dhara-*paṁ*camena [11] ⌢ *saṁ*ghe*na* [*u*]pasaṁ[*padā*]xxx xrxe xxxxxxxxx

TRANSLATION.

(Obverse, l. 1) . . . . the act of suspension on account of false doctrine; probation . . . .; (l. 2) . . . . punishment work; degradation; punishment lesson; tearing off; repeated punishment work; gift sought by one's own nature (?); (l. 3) . . . . grave offence; not-grave offence; offence (done) with atonement; offence (done) without atonement; offence (done) with atonement and (subsequent) offence; (l. 4) . . . . the act of issuing a command; act of *sakili* (?); censure; initiating censure; preventing censure; (l. 5) . . . . inhibiting pravāraṇā ceremony; (food) kept indoors, cooked indoors, cooked of one's own accord, cooked at the wish of a monk; (fruits) picked up (and) not received . . . . (l. 6); without stones (or seed); (plants) growing in ponds; spreading out (and) not spreading out (of robes); taking up (and) not taking up (of robes); important requisites (and unimportant requisites);

(Reverse, l. 2) . . . . rehearsal of the Vinaya by the Five-hundred (monks); rehearsal of the Vinaya by the Seven-hundred (monks); table of contents of the Vinaya; (l. 3) . . . . chapter on groves; chapter on circumambulations (or formulas ?); chapter on regions; chapter on directions; chapter on countries; chapter on robes; (l. 4) . . . . is finished ǁ ǁ What is upasampadā? Having approached (as a candidate) he is initiated (into the status of a full monk). That is (the meaning of the word)

[9] Read [*ka*]*lpaḥ*, and *paryayaṇa* or *paryaya*.

[10] Probably supply *mahākā*[*śyapasya pañca-jaṭila-śata-nā*]*yinaḥ*.

[11] For the restoration see Divyāvadāna, p. 21, l. 17; *pratyantimeṣu janapadeṣu vinaya*°.

upasampadā (or initiation); (l. 5) initiation of . . . . ; initiation of the Five through (their) comprehension of the (true) knowledge; initiation of the venerable Mahākā[śyapa] (l. 6) . . . . through the explanation of his queries; initiation with the formula 'Come, O monk!' [initiation] upon the threefold declaration (of taking refuge); (l. 7) initiation by the Saṁgha . . . . consisting [in outlying localities] of five members, one versed in the Law and four others, ...

NOTE.

On *utkṣepaṇīya-karma* (Pāli *ukkhepanīya-kamma*), act of suspension, see SBE., vol. xiii, p. 236, n. 2; vol. xvii, p. 274, n. 2; also Mvy., No. 265, 8. On *parivāsa*, probation, see SBE., xvii, p. 384, n. 1, and Mvy., No. 265, 11. On *mānāpya* (Pāli *mānatta*), a sort of social boycott, or degradation, for one or more days, see SBE., xvii, pp. 397 ff., and Mvy., No. 265, 14. The etymology of the word is obscure. It may be suggested, however, that it is a compound of *māna*, respect, and *apya*, irregularly short for *apyaya*, disappearance. The Pāli *mānatta* (wrongly identified with *mānatva* in P. Dy.) is probably Skr. *māna-ātta*, withdrawn, or *māna-ārta*, injured. On *duṣṭūlāpatti*, see SBE., xvii, p. 316, n. 2. The word is spelled with *ṣṭ*, while Pāli has *duṭṭhullāpatti* with *ṭṭh*. The Sanskrit form suggests its real derivation (not as in P. Dy.) from *duṣṭa*, corrupt; and that it is a barbarous Sanskrit transcript of the vernacular *duṭṭhulla*, from *duṭṭha* with the suffix *ulla*, see Pischel's Pr. Gr., § 595, pp. 402 ff., also Ś. S., p. 116, note 5. On *apratikarmāpatti*, see SBE., xvii, p. 376, No. 31. On *savacanīya*, see SBE., xvii, p. 338, n. 6, p. 386, n. 2. *Sakīlī-karma* is not intelligible at present. On *anovāda-prasthāpanā* (Pāli *anuvādo paṭṭhapetabbo*), see Cv. i, 5, 6. On *pravāraṇā-sthāpana* and *sāpatti*, see Mv. i, pp. 170–1, SBE., xiii, pp. 340 ff. On the terms *anto-vusta*, down to *puṣkarāṇi*, see Mv. vi, 17, 3; vi, 20, 2; vi, 32, 1. 2; see also Prof. de la Vallée Poussin in Ind. Ant., xxxvii (1908), pp. 5, 6, n. 28. On *āstāra* (Pāli *atthāra*) and *uddhāra*, the spreading out and taking up of robes (*kaṭhina*), see SBE., xiii, pp. 18 ff., xvii, p. 148, n. 1, p. 157, n. 2. The *gurukāḥ pariṣkārāḥ* apparently refer to the eight requisites of a monk, see P. Dy., p. 342 *b*; also Mvy., No. 233, 1. On the two *saṁgīti*, or rehearsals, before the two synods of the 500 and 700 monks, see the 11th and 12th divisions of the Cv. in SBE., xx, pp. 370 ff., 386 ff.

Regarding the terms of the initiation ceremony, it would seem that our fragment enumerates them in two sets, and in either of them in chronological order, those of the first set, in rev. ll. 4–6, referring to Buddha himself and his earliest converts, while those of the second set (rev. ll. 6, 7) refer to the successive modes of initiation. On both points the first Book of the Mahāvagga gives information; see also note 1, on pp. 73–4 in SBE., vol. xiii. As to Buddha himself, he, of course, may be said to have initiated himself, upon attaining *saṁbodhi*, as he himself explains Mv. i, 6, 28. 29. This 'self-initiation' (*svāma-upasaṁpadā*, Mahāvastu, vol. i, p. 2, l. 15) probably stood on ll. 4, 5. The surviving letter *a* at the end of l. 4 might be the initial of *avidyā*, the first term of the 'chain of causation' (Mv. i, 1, 2), the insight into which initiated Buddha in his 'enlightment'. His first converts were the five ascetics in the deer park at Benares (Mv. i, 6, 6. 47): their initiation comes on rev. l. 5. The next converts, in importance, were

the three brothers Kāśyapa, the heads of three Jaṭila ascetic communities in Uruvilvā (*Uruvelā*, Mv. i, 15, 1; cf. i, 22, 4). The oldest of them was the so-called Uruvilvā Kāśyapa, who was converted after a series of wonderful tests and questions put to Buddha (Mv. i, 15–21; cf. Mst. iii, 424 ff.). It is he in all probability who is referred to, in rev. ll. 5, 6, as having got his initiation in consequence of *praśna-vyākaraṇa*, or explanation of questions (Mvy., No. 244, 48), and the remnant of whose name must be completed as Mahākāśyapa. There is a celebrated monk of that name, who after Buddha's death succeeded to the headship of the Order. There is no record of the circumstances of his conversion in the Buddhist records; and this otherwise inexplicable fact is explained if he is identical with the Kāśyapa of Uruvilvā. By reason of his being the eldest of the three brothers he would naturally come to be called Mahākāśyapa, or the Great Kāśyapa.

Regarding the modes of initiation, it was originally conferred by Buddha himself with the formula *ehi bhikkhu*, Come, O monk! (Mv. i, 6, 32). Afterwards, when the number of applicants grew unwieldy, the power of initiation was delegated by him to his Bhikshus individually, who might confer initiation on any applicant on his simple declaration of the three *śaraṇa-gamana*, i.e. the declaration of his desire to take refuge with the Buddha, the Doctrine, and the Congregation (*Buddha*, *Dharma*, *Saṁgha*) (Mv. i, 12, 4). Still later, to provide against abuses, the power of initiation was withdrawn from the individual Bhikshu, and restricted to the Saṁgha, i.e. the Bhikshus assembled in Session, to be carried out by a regular prescribed process (Mv. i, 28, 3 ff.). It may be noted that the second form of initiation, upon the simple declaration of taking refuge, was originally employed by the Buddha himself in the case of the admission of an Upāsaka, or lay-adherent; and in that case it was not called *upasaṁpadā*. Moreover, before the rise of the Saṁgha, while Buddha was the solitary professor of his doctrine, the lay-applicant was required only to declare his taking refuge with two, viz. the Buddha and the Doctrine; and in this case (of the two merchants Tapussa and Bhallika) the admitted ones were called *dvevācika* (Mv. i, 4, 5). It was only after the rise of the Saṁgha, in consequence of the conversion of the first five (*pañcavaggiya*) Bhikshus (Mv. i, 6, 32 ff.), that the declaration of taking refuge with three was required, and the initiated were now called *tevācika* (for the first time, in the case of the Seṭṭhi, the father of Yasa, Mv. i, 7, 10). There were, thus, two methods, a higher for the initiation of Bhikshus, and a lower for the admission of Upāsakas, both employed by the Buddha himself. It was the lower method alone which Buddha delegated to his Bhikshus, and which they were now permitted to use for the initiation of a new Bhikshu. But while thus delegating to them the lower method, for himself he retained and continued the use of both methods for the initiation of Bhikshus and the admission of Upāsakas respectively. Thus, at a later time, he initiated by the *ehi-bhikkhu* formula the fifty friends of Yasa, and the five hundred Jaṭila followers of Uruvelā Kassapa (Mv. i, 10, 4, and i, 20, 19 ff.), and admitted by the *tevācika* formula two female Upāsikās, the mother and wife of Yasa (Mv. i, 8, 3). At a still later time Buddha withdrew the delegation from the Bhikshus in their individual capacity, and vested the power of initiation, by means of a regular process, in the Saṁgha, i.e. the whole body of Bhikshus at any local centre assembled in solemn session, though he still left the power of admission of Sāmaṇeras, or novices, to the individual Bhikshus (Mv. i, 54, 3). The quorum at such a Saṁgha was not to be less than ten (Mv. i, 31, 2; v, 13, 2; ix, 4, 1), except in very outlying localities, where

the quorum might be *vinayadhara-pañcama*, that is, consist of only five members, a Bhikshu versed in the disciplinary law, and four others (Mv. v, 13, 2; ix, 4, 1; see also Divyâvadāna, p. 21, l. 17). Thus counting the two possibilities of a Saṁgha separately, there result four varieties of initiation. These are enumerated in Mahāvastu, vol. i, p. 2, ll. 15, 16, as (1) *svāma-upasaṁpadā* (for *svayam-upasaṁpadā*), or self-initiation; (2) *ehibhikṣukāya upa°*, or initiation by the formula 'Come, O monk!'; (3) *daśa-vargena gaṇena upa°*, or initiation by a chapter of ten monks; and (4) *pañca-vargena gaṇena upa°*, or initiation by a chapter of five monks. In our fragment, with the exception of the first, all the above-mentioned kinds of initiation are named; only for the more usual form *ehibhikṣukā* (as in Mahāvastu, vol. i, p. 2, l. 15; Divyâvadāna, p. 48, ll. 19, 20, &c.) we have *ehibhikṣukatā*, and for the threefold declaration before the Saṁgha we have *traivācitra*. The name *svāma-upasaṁpadā* does not occur; but, as above suggested, the nature of that initiation was probably described earlier, in rev. ll. 4, 5.

4. SAṀGĪTI SŪTRA

Hoernle MSS., No. 149$\frac{x}{25}$ and $\frac{x}{29}$ (Plate III, Nos. 1 and 2).

These two pieces belong to the Saṁgīti Sūtra of the Dīrgha Nikāya. They are fragments of two folios, which, moreover, probably belong to two different pothīs, as shown by their difference in width. Fol. $\frac{x}{25}$ measures about 145 × 75 mm., or $5\frac{3}{4}$ × 3 inches, and fol. $\frac{x}{29}$ about 180–225 × 85 mm., or 7–$8\frac{4}{5}$ × $3\frac{2}{5}$ inches. In their complete state they would have measured about 310–325 mm., or 12–13 inches. The writing consists of six lines on either side, in the Slanting Gupta character. It is, however, especially in the top and bottom lines, imperfectly legible. The smaller fragment, $\frac{x}{25}$, which formed the left side of the folio, originally bore the folio-number on its reverse side, facing the fourth line of writing; but it is now quite illegible, being almost entirely obliterated, together with the four adjacent syllables of the text. The folio-number of the larger piece, $\frac{x}{29}$, which formed the right side of the folio, is lost with the broken-off portion.

[The Saṁgīti Sūtra contains an enumeration of the Buddhist Dharmas, or technical terms, as divided into ten classes according to the number of items (from 1 to 10) which constitute each dharma. The larger of our fragments, No. $\frac{x}{29}$, contains a portion of the third, or 'threefold', class, i.e. the class which comprises the dharmas, consisting each of three items. The smaller fragment, No. $\frac{x}{25}$, similarly contains a portion of the fourth, or 'fourfold', class. From the subjoined parallel transcripts it will be seen that the Sanskrit text of our fragments differs not inconsiderably from the Pāli. The latter, the Saṁgīti Suttanta, forms the thirty-third Sūtra of the Dīgha Nikāya, in volume iii, pp. 207–71 of the Pāli Text Society's edition. In the Chinese Dīrgha Āgama, the Saṁgīti Sūtra, translated by Buddhayaśas, is the ninth, as given in Nanjio, No. 545, col. 136, and Tokyo, xii, 9, 41 *b*. There exists, however, also a separate Chinese translation by Dānapāla,

Nanjio, No. 938, and Tokyo, xii, 10, 85 *a*. The subjoined comparative table shows the order of the dharmas of our fragments, in the three versions, Sanskrit, Pāli, and Chinese.

THREEFOLD DHARMAS, in No. 149$^{x}_{20}$.

Sanskrit.	Pāli.[1]	B.	D.	Chinese.[2]
(a) obv., l. 1, rāśi	xxviii, rāsi	23	13	三聚
(b) „ 2–5, tathāgatasya ārakṣaṇīya	xxx, tathāgatassa ārakkheyya	—	28	三淨
(c) „ 6, pudgala	xxxvi, puggala	—	—	
(d) „ 6, sthavira	xxxvii, thera	35		三長老
(e) „ 6, codanā-vastu	xxxix, codanā-vatthu	—	—	
(f) „ 6, 7, agni[3]	xxxiii, aggi	—	—	
(g) „ 7, puṇya-kriyā-vastu	xxxviii, puñña-kiriyā-vatthu	—	18	三種福事成就慧行
(h) rev., l. 1–3, kāmôpapatti	xl, kāmupapatti	27	16	三欲本生
(i) „ 4–7, sukhôpapatti	xli, sukhupapatti	28	17	三樂生

FOURFOLD DHARMAS, in No. 149$^{x}_{25}$.

Sanskrit.	Pāli.	B.	D.	Chinese.
(a) obv., l. 1, apāśrayaṇa	viii, apassena			
(b) „ 2, dharmapada	xxiii, dhammapada	18	13	四法足
(c) „ 3, sâkṣī-karaṇīya	xxx, sacchi-karaṇīya	—	—	
(d) „ 4, adhiṣṭhāna	xxvii, adhiṭṭhāna			
(e) „ 4, dharmaskandha	xxv, dhamma-kkhandha			
(f) „ 5, dhātu	xvi, dhātu	—	—	
(g) „ 5, 6, āhāra	xvii, āhāra	—	18	四取
(h) „ 6, vijñāna-sthiti	xviii, viññāṇa-ṭṭhiti	28	12	四識住所
(i) „ 7, rev., l. 1, tṛṣṇôtpāda	xx, taṇhuppāda	—	—	
(j) rev., l. 2, agati-gamana	xix, agati-gamana	—	—	
(k) „ 3, praśna-vyākaraṇa	xxviii, pañha-vyākaraṇa	35	37	四記論
(l) „ 4, dakṣiṇāviśuddhi	xxxix, dakkhiṇā-visuddhi	—	9	四種布施淸淨
(m) „ 5, saṁgraha-vastu	xl, saṁgaha-vatthu	19	24	四攝法
(n) „ 6, yoni	xxxvi, yoni			
(o) „ 6, 7, ātma-bhāva-pratilambha	xxxviii, atta-bhāva-paṭilābha	—	—	

[1] In the numerical order of the PTS. edition. [2] B=Buddhayaśas; D=Dānapāla.
[3] *Agni-dharma*, the text of which in ll. 6 and 7 is very badly legible, is missed out in Dr. Watanabe's Notes.

It will be seen from the foregoing table that the Sanskrit version agrees neither with the Pāli, nor the Chinese, though there is more agreement with the former than the latter. On the other hand, there is a similar amount of agreement between the two Chinese versions. The case of the Āṭānāṭiya Sūtra, which is noticed after this, points in the same direction ; for it is entirely absent from the Chinese Dīrgha Āgama, while the Pāli and Sanskrit versions of it differ very considerably. Dr. Watanabe would explain these differences by the suggestion that the Chinese version of the Dīrgha probably belonged to the Dharmagupta School, because the translator, Buddhayaśas, propagated the Vinaya of that School (see Chu-sān-tsāṅ-ci-tsi, Nanjio, No. 1476, fasc. 4, and Tokyo, xxxviii, 1, 83 *b* ; also Nanjio, No. 1117) ; while the Eastern Turkestani Sanskrit text may perhaps belong to the Sarvāstivāda School, because in the Vinaya of that School (Nanjio, No. 1115, fasc. 24, and Tokyo, xvi, 4, 53 *a*) we find the Āṭānāṭiya Sūtra mentioned among the Scriptures, mostly belonging to the Dīgha Nikāya, which are appointed for the consolation of sick persons ; thus we have :—

No. 7, 摩 訶 紮 摩 壹 劍 *Māhāsamayika.*
No. 8, 阿 吒 那 吒 劍 *Āṭānāṭika.*

In the Chinese translation of the Samanta Pāsādikā, which has been identified by Dr. Takakusu with Nanjio, No. 1125, the same appointments are mentioned (fasc. 11, and Tokyo, xvii, 8, 63 *a*) 若國王及聚落大檀越有病者, 遣人至寺, 請比丘, 爲說咒, 比丘爲說阿咤那咤, i.e. 'if the king of the country, or any of the great alms-givers (*mahā-dānapati*) of the locality are sick, they send to the temple and request the Bhikshus to recite incantations for them ; the Bhikshus recite for them the Āṭānāṭika Sūtra.']

The Sanskrit text of our fragments is given below, in parallel columns with the Pāli text, extracted from the Pāli Text Society's edition, vol. iii, pp. 217–18, and 224, 228–32.

(1) No. 149$\frac{x}{25}$. Obverse.

SANSKRIT.	PĀLI, pp. 224–32.
1 ×*ekā* dharmā prat[*i*](*seva*)t(*e*) sa(*ṁ*)khyāya *ekā dharmā pra*▒ *tivāsayati*	viii ekaṁ paṭisevati saṁkhāy' ekaṁ [adhivāseti]
2 dharmapadam avyāpāda*h* samyak-smṛtiḥ samyak-samā*dhi*▒	xxiii dhammapadaṁ, avyāpādo [dha°], sammā-sati sammā-samādhi

SANSKRIT.	PĀLI, pp. 224–32.
3 cakṣuṣā : saṁti prajñayā : sâkṣi-kartavyā : ॥	xxx [pubbe-nivāso] satiyā [s.°, cutūpapato] cakkhunā [s.°, aṭṭha vimokkā kāyena s.°, āsavānaṁ khayo] paññāya sacchikaraṇīyo
4 ×ā (*adh*)*iṣṭhānāni* skandhāś c*e*â-pâśrayāś ca pa	xxvii adhiṭṭhānāni • xxv, [dhamma-]kkhandā • viii, apassayāni(?)
5 *b-dhā*tus tejo-dhātur vāyu-dhātu ^ catvāra *āhārāḥ*	xvi āpo-dhātu, tejo-dhātu, vāyo-dhātu • xvii, cattāro [āhārā]
6 (*jñā*)naṁ caturthaḥ catasro vijñāna-sth*i*tayaḥ rūpô(*pā*)	viññāṇaṁ catutthaṁ; xviii, catasso viññāṇa-ṭṭhitiyo, rūpûpāyaṁ
7 ×r bhik[*ṣ*]or vā bhi*kṣuṇ*[*y*]ā vā tṛṣṇā utpadyamānā u*tpadyate*	xx civara-hetu vā bhikkhuno taṇhā uppajjamānā uppajjati

Reverse.

1 [*sa*](*na*)-hetor iti-bh*a*v[*ā*]tibhava-hetos tṛṣṇā utpa*dyamānā utpadyate*	xx [senā]sana-hetu [vā bhi° ta° uppa° uppa°] iti-bhavâbhava-hetu [vā bhi°]taṇhā uppa[jja-mānā uppajjati]
2 *rch*andād agatiṁ gacchati dveṣān mohād bhayād agatiṁ ga*cchati*	xix chandâgatiṁ gacchati dosâgatiṁ ga° mohâgatiṁ ga° bhayâgatiṁ ga°
3 'vyākaraṇīyaḥ sthāpanīyaḥ praśnaḥ ca*tasra*	xxviii 'vyākaraṇīyo ṭhapanīyo pañho • xxxix, Ca[tasso]
4 ××(*d*)*āya*kataḥ asti n*e*âiva dāyaka*taḥ*	xxxix [visujjhati no]dāyakato; atthi [dakkhiṇā] n*e*ôva dāyaka[to]
5 vastūni dānaṁ priyavāditā artha-ca*ryā*	xl vatthūni, dānaṁ peyyavajjaṁ attha-ca[riyā]
6 niḥ catvāraḥ ātmabhāva-pratilaṁbhāḥ asty ātma*bhāva-pratilaṁ*	xxxvi [yo]ni • xxxviii, Cattāro attabhāva-paṭilābhā, atthi atta[bhāva-paṭilābho]
7 *bhaḥ para*-saṁcet*a*[*nā*] *kra*mati n*e*âtma-saṁcetanā *a*s*ti*	xxxviii para-saṁcetanā kamati no atta-saṁcetanā, a[tthi]

Note. The text does not seem to be in good order. Thus in obv., l. 1, one expects to read *ekaṁ dharmaṁ*, but the reading *ekā dharmā* is distinctly legible.—In obv., l. 3, the reading *saṁti* makes no sense; it suggests a reminiscence of the Pāli *satiyā*, and seems to be intended for *smṛtyā*. Also the apparent Sanskrit order of the four terms, *kāyena, cakṣuṣā, smṛtyā, prajñayā*, differs from the Pāli, which has *satiyā, cakkhunā, kāyena, paññāya.*—In obv., l. 4, there appear only the key-words of three classes of terms, one of which (*apāśraya*), moreover, should be already enumerated in line 1.—In rev., l. 2, read *cchandād*; the apparent akshara *rcha* is a badly formed *ccha*, see below, footnote 5 on p. 29; and footnote 4 on p. 61.—In rev., l. 6, the syllable *niḥ* is evidently the last syllable of *upapāduka-yoniḥ*, the last item of the 36th class.

TRANSLATION.

[Obverse, l. 1.] (The monk) provides himself with a necessary thing; he bears with a necessary thing;[4] . . . . . . [l. 2] the virtue [of the absence of covetousness], the absence of malice, perfect recollection (of duties), perfect concentration (of mind);[5] . . . . . . [l. 3] the need of realization by sight, by recollection, by wisdom;[6] . . . . . . [l. 4] [four] resolves,[7] bodies of doctrine,[8] and observances,[9] and . . . . . . [l. 5] element of water, element of fire, element of air.[10] There are four [nutriments] . . . . . . [l. 6] consciousness is the fourth.[11] There are four foundations of intelligence, constituted by form[12] . . . . . . [l. 7] whether in a monk or in a nun desire tends to arise . . . . . .

[Reverse, l. 1] for the sake of lodging, for the sake of continued existence desire tends to arise,[13] . . . . . . [l. 2] from lust one passes into an evil course; from hatred, from infatuation, from fear one passes into an evil course[14] . . . . . . [l. 3] (there is such a thing as) a question which may not be answered, but must be set aside.[15] There are four [purities in gift] . . . . . . [l. 4] [when it is on the receiver's side, but not] on the giver's side; (when) it is neither on the giver's side [nor on

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[4] The reference here is to the apāśrayas, see P. Dy. 49*a*; Mvy., No. 19, 80. The two necessaries in the text are (1) the four requisities of a monk, and (2) heat and cold. Skr. *prativāsayati* = Pāli *adhivāseti*.

[5] P. Dy., p. 118*a*, where the first term is *anabhidhyā-dharmapada*. For another set of four dharmapada, see Dh. S., No. 55.

[6] Cf. Mvy., No. 70, 3. [7] P. Dy., p. 13*b*; Mvy., No. 80. [8] P. Dy., p. 117*b*.

[9] See footnote 4. [10] P. Dy., p. 121*b*; Mvy., No. 101.

[11] P. Dy., p. 20*a*; Mvy., No. 118. [12] P. Dy., p. 579*a*.

[13] P. Dy., p. 496*a*. The four causes of *tṛṣṇā* are dress, food, lodging, and continued existence. Skr. *bhavâtibhava* = Pāli *bhavâbhava*. The Pāli texts ignore the nuns.

[14] P. Dy., p. 17*a*.

[15] P. Dy., p. 328*b*. From Childers's explanation it follows that *vyākaraṇīyaḥ* of our text must be understood to stand for *avyākaraṇīyaḥ*, and to be preceded by °*praśno*; so also in the Pāli version.

the receiver's side][16] . . . . . . [l. 5] [There are four] elements [of popularity], liberality, affability, beneficent rule[17] . . . . . . [l. 6] birth.[18] There are four re-obtainments of one's personality;[19] there is a re-obtainment of personality . . . . . . [l. 7] (by which) consciousness of others arises, but not consciousness of self; there is . . . . . .

(2) No. 149$\frac{\text{x}}{28}$. Obverse.

SANSKRIT.

1 *Tra*▒yo rāśayaḥ *mithya*tva-niya-*to* rāś*iḥ* samyaktva-n*i*yat*o*▒ *rāśiḥ*▒ ◠ a(*ni*)▒*yato rāśiḥ*

2 *arakṣaṇī*▒*y*āni Tathāgato na praticchādayati kaccin me pare na *vi*▒*jā*▒*nī*yuḥ *ka*ta*m*[*ā*]n[*i*] tr[*iṇi*]

3 ▒(*ma*) pariśuddha-kāya-samudācāratāyāṁ Tathāgataḥ pra$\overset{\times}{\text{ti}}$-cchādayet kaccin me (*pa*-)

4 ×××××× *pa*▒riśuddha-vāk-[*s*]amudācāratāyāṁ Tathāgataḥ pra$\overset{\times}{\text{ti}}$-cchādayet ka-

5 ××××× *Tath*▒āgatā nāma pariśuddha-manaḥ-samudācāra-tāyāṁ Tathāgataḥ

6 ×××××▒(*pu*)dgalāḥ sthavira-tritayaṁ rāśiś codanā c*s*âpy arakṣitaḥ ‖ trayo (*gna*)▒*yaḥ*

7 ×××××▒(*h-âgniḥ*) *tr*iṇi puṇ*y*a-kr*i*yā-vastūni ◠ dānamayaṁ śīlamayaṁ bhā▒*vanāmayaṁ*

PĀLI, pp. 217 ff.

xxviii Tayo rāsī, micchatta-niyato rāsi, sammatta-niyato rāsi, ani[yato rāsi]

xxx arakkheyyāni, parisuddha-kāya-samācāro Tathāgato, n-atthi Tathāgatassa kāya-duccaritaṁ yaṁ Tathāgato rakkheyya mā me idaṁ paro aññāsīti;

parisuddha-vacī-samācāro Tathāgato, n-atthi Tathāgatassa vacī-duccaritaṁ yaṁ Tathāgato rakkheyya

mā me idaṁ, &c.; parisuddha-mano-samācāro Tathāgato, n-atthi Tathāgatassa, &c.

xxxvi puggalā • xxxvii, Tayo therā • xxviii, rāsi • xxxix, Codanā-vatthūni • xxxiii, [Apare pi] tayo aggī

[mo]haggi • xxxviii, Tīṇi puñña-kiriyā-vatthūni, dānamayaṁ [p°-k°-va°], sīlamayaṁ [p°-k°-va°], bhāvanā, &c.

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[16] P. Dy., p. 110*a*.

[17] P. Dy., p. 447*a*; Dh. S., No. 19; L. V., p. 35, l. 9; Mst., vol. i, p. 3, ll. 11, 12.

[18] P. Dy., p. 605*a*; Dh. S., No. 90.

[19] Cf. Dvy., p. 70, l. 3; B. Psych., pp. lx, 175, 207.

Reverse.

SANSKRIT.

1 ×××××× ▒ *sth*[*i*]*t*[*ā*]*h* *k*[*ā*]*m*[*i*]*k*-[*āṁ*]śvary[*e*] vaś[*e*] va[*r*]tayant[*i*] *tadyathā* manuṣy[*ā*] *ek*[*e*] 'nya[*c*] *ca*

2 ××××× ▒ (*rye*) vaśe vartayanti tadyathā devā nirmāṇa-ratayaḥ idaṁ dvitīyā

3 ××××× ▒ (*śe*) vartayanti tadyathā devā parinirmita-*vaśa*-vartinaḥ iyaṁ tṛ-

4 ×××××*ri* ▒ (*ve*)kajena prī[*ti*]-sukhena abhiṣyandayaṁti pariṣyandayaṁti pa-

5 ▒ bhavati spharaṇīyaṁ yaduta vivekajena prīti-sukhena te tena sukhe*na* ××

6 ▒ kā iyaṁ prathamā sukh-ôpapatti santi sa*tvā* ya i ▒ × ▒ (*se*)vakāyaṁ samā*dhi*

7 ▒ *sph*araṁti *v*:âs*ty* eṣāṁ kiñcit sarvataḥ kāyād a*sph*uṭaṁ bhava ▒ *ti* ▒ sphara(*ṇī*) ▒ *yaṁ yaduta*

PĀLI, pp. 217 ff.

xl [paccupa]ṭṭhita-kāmā, te paccupaṭṭhitesu kāmesu vasaṁ vattenti seyyathā pi manussā ekacce ca

kāmesu vasaṁ vattenti seyyathā pi devā nimmāna-ratī, ayaṁ dutiyā

[va]saṁ vattenti seyyathā pi devā paranimmita-vasa-vattī, ayaṁ ta[tiyā]

xli [Tisso sukhupapattiyo; santi sattā uppādetvā uppādetvā sukhaṁ viharanti, seyyathā pi devā Brahmā-]

[kāyi]kā ayaṁ paṭhamā sukhupapatti, santi sattā [sukhena abhisannā parisunnā paripūrā paripphuṭā te kadāci karahaci udānaṁ udānenti aho sukhaṁ aho sukhan ti, seyyathā, &c.]

NOTE. The Sanskrit text, as will be seen, differs very considerably, especially with regard to the 41st dharma, rev. ll. 4–7.—In obv. l. 6, there is a similar case to that noticed in the preceding fragment, obv. l. 4; only the key-words *sthavira* and *codanā* are mentioned, as well as *rāśi* and *arakṣita* which are already enumerated in lines 1 and 2. The two cases are so much alike, that, after all, the two fragments may belong to the same pothī.—The Pāli version enumerates two classes of *agni*, Nos. xxii and xxxiii. It is the former class which the surviving traces, obv. ll. 6 and 7, seem to indicate as mentioned in our fragment.—As to the class, called *arakṣaṇīya* or *arakṣita* in our fragment (obv. ll. 2, 6), the Sanskrit reading, with the negative prefix *a*, is supported by the Pāli reading *arakkheyyāni* (see footnote 3, in PTS. edition, p. 217), which gives a very good sense (see the translation below).—Attention may be called to the scribe's correction in ll. 3 and 4 of the obverse, where

the syllable *ti* had been inadvertently omitted; it was afterwards inserted below the line, and the place of insertion indicated by a cross above the line.—With the help of collating the extant traces and allowing for the probable number (38–40) of syllables in a line as well as for the string-holes, it is possible practically to reconstitute the Sanskrit text of classes xxx and xl, which do not materially differ from the Pāli; but that of class xli, which differs considerably from the Pāli, cannot be satisfactorily restored, though some phrases of it occur in the Mahāvastu (vols. i, p. 228, ll. 4, 5, and ii, p. 131, l. 17, p. 132, l. 1; see also Childers's Pāli Dictionary, under *jhāna*, p. 169, and Saṁyukta Nikāya, vol. ii, p. 211). The reconstituted text would run as follows:—

Obverse, ll. 2–5, xxx. Trīṇi Tathāgatasya arakṣaṇī[l. 2]yāṇi ı Tathāgato na praticchādayati kaccin me pare na vijānīyuḥ katamāni trīṇi [some words missing] tasmāt Tathāgatā nāma; [l. 3] pariśuddha-kāya-samudācāratāyāṁ Tathāgataḥ praticchādayet kaccin me pa[l. 4]re na vijānīyuḥ tasmāt Tathāgatā nāma; pariśuddha-vāk-samudācāratāyāṁ Tathāgataḥ praticchādayet ka[l. 5]ccin me pare na vijānīyuḥ tasmāt Tathāgatā nāma; pariśuddha-manaḥ-samudācāratāyāṁ Tathāgataḥ praticchādayet kaccin me pare na vijānīyuḥ. (l. 6) Trayaḥ pudgalāḥ, &c.

Reverse, ll. 1–3, xl. Tisraḥ kām-ôpapattayaḥ; santi sattvāḥ kām-ôpa[l. 1]sthitāḥ kāmik-âiśvarye vaśe vartayanti, tadyathā manuṣyā eke 'nyac ca [l. 2] devā eke 'vinipātikā, iyaṁ prathamā kām-ôpapattiḥ; santi sattvāḥ kām-ôpasthitāḥ kāmik-âiśvarye vaśe vartayanti, tadyathā devā nirmāṇa-ratayaḥ, iyaṁ [orig. idaṁ] dvitīyā [l. 3] kām-ôpapattiḥ; santi sattvāḥ kām-ôpasthitāḥ kāmik-âiśvarye vaśe vartayanti, tadyathā devā para-nirmita-vaśa-vartinaḥ [orig. parinirmita°], iyaṁ tri[l. 3]tīyā [orig. tṛtīyā] kām-ôpapattiḥ ıı xli. Tisraḥ sukh-ôpapattayaḥ; santi sattvā ye vivekajena prīti-sukhena abhiṣyandayaṁti pariṣyandayaṁti pa[l. 5]ripūryaṁte spharaṁti (yeṣāṁ kiṁcit ?) bhavati spharaṇīyaṁ yaduta vivekajena prīti-sukhena te tena sukhena (u[l. 6]tpādya sukhe viharanti ?), tadyathā devā brahma-kāyikā; iyaṁ prathamā sukh-ôpapattiḥ. Santi sattvā ya i×(ṣe)vakāyaṁ samādhi[l. 7]jena prīti-sukhena abhiṣyandayaṁti pariṣyandayaṁti spharaṁti (v*âsty) eṣāṁ kiñcit sarvataḥ kāyād asphuṭaṁ bhavati spharaṇīyaṁ yaduta, &c.

TRANSLATION.[20]

[Obverse, l. 1.] xxx. There are three masses: 'mass of absolute or undoubted falsehood, mass of absolute truth, and accumulation which is neither one nor the other, but a congeries of truth and falsehood'.[21] [ll. 2–5] There are three things that need not be guarded by a Tathāgata.[22] A Tathāgata does not hide (any wrong, thinking) 'let's hope others did not observe me'. What are the three things? [l. 3] His conduct being altogether pure in act, how should a Tathāgata have to hide (any wrong, thinking) 'let's hope others did not observe me'. That is why they are called Tathāgatas. [l. 4] His conduct being altogether pure in word, how should

[20] Based on the re-constituted text; see preceding Note.

[21] P. Dy., p. 401*b*; Mst., vol. iii, p. 318, l. 5, and vol. i, p. 517, note; Mvy., No. 95, 11–13.

[22] P. Dy., p. 54*b*. See Note on p. 22.

a Tathāgata have to hide (any wrong, thinking) 'let's hope others did not observe me'. [l. 5] That is why they are called Tathāgatas. His conduct being altogether pure in thought, how should a Tathāgata [l. 6] have to hide (any wrong, thinking) 'let's hope others did not observe me'. There are three kinds of individuals;[23] there is a triad of elders,[24] and (similarly triads of) masses,[21] causes of accusation,[25] and things that are not guarded.[22] There are three kinds of fire[26]: [l. 7] fire of passion, fire of hatred, fire of infatuation. There are three ways of acquiring religious merit: that which consists in almsgiving, that which consists in virtuous living, that which consists in spiritual meditation.[27]

[Reverse, l. 1.] xl. There are three kinds of sensuous existence: there are beings, subject to sensuous desires, that live under the impulse of the power of sensuous desire. Some of them are human beings, others [l. 2] are those devas that are not in any of the states of penal existence. This is the first kind of sensuous existence. There are beings, subject to sensuous desires, that live under the impulse of the power of sensuous desire. These are those devas that enjoy extra-pleasures of their own devising. This is the second [l. 3] kind of sensuous existence. There are beings, subject to sensuous desire, that live under the impulse of the power of sensuous desire. These are those devas that live under the influence of (pleasures) devised by others. This is the third [l. 4] kind of sensuous existence.[28] xli. There are three kinds of blissful existence: there are beings that are merged, plunged, and thrilled in the bliss of pleasurable sensation born of reason, whose [l. 5] thrill, that is to say, is through the bliss of pleasurable sensation born of reason; they being born with that bliss live in that bliss. These are the devas endowed with bodies of the Brāhma-world. [l. 6] This is the first kind of blissful existence. There are beings that are merged, plunged, and thrilled in the bliss of pleasurable sensation born of meditation, [l. 7] in whose case there is some thrill altogether unaffected by a body, that is to say, &c.[29] [These are the *Ābhāsvara*, or Shining Devas. This is the second kind of blissful existence, &c.]

5. ĀṬĀNĀṬIYA SŪTRA

Hoernle MS., No. 149$\frac{X}{8}$ (Plate I, No. 2, Reverse).

This fragment comprises nearly the whole of the right half of a folio. In its present condition it measures 185–210 × 80 mm., or $7\frac{2}{5}$–$8\frac{1}{5}$ × $3\frac{1}{5}$ inches. Its lines

[23] P. Dy., p. 390*a*.
[24] P. Dy., p. 504*a*.
[25] P. Dy., p. 107*b*.
[26] P. Dy., p. 18*a*.
[27] P. Dy., p. 393*a*; cf. L.V., p. 10, l. 5; Mvy., No. 93; S. S., p. 138, note 2.
[28] P. Dy., p. 182*a*.
[29] P. Dy., p. 488*a*.

comprise from 22 to 27 syllables (*akṣara*), and from the fact of its text containing some śloka verses, it can be calculated that about as many syllables are missing on the left side of the fragment. The entire folio, accordingly, must have had a length of about 15 or 16 inches (or 385–410 mm.), the lines comprising from 45 to 48 syllables. The folio-number has disappeared with the left side; and it is, therefore, impossible to say to what size of pothī the folio may have belonged. There are, on either side, six lines of writing in the Slanting Gupta characters; but it is, especially on the obverse side, much sand-rubbed, and hence very imperfectly legible.

To judge from the occurrence of the word *āṭānāṭi* (rev. ll. 2 and 4), the text would seem to belong to the Āṭānāṭiya Sūtra, which is the thirty-second in the Pāli Dīgha Nikāya. The conventional conclusion of the Sūtra can be recognized in the third line of the obverse side, whence it is followed by twelve śloka verses, 1–3 on the obverse, and 4–12 on the reverse, containing a series of names of Yakshas. But the extant text differs very materially from the Pāli text of the Āṭānāṭiya Suttanta as it is printed in the Pāli Text Society's edition, vol. iii, pp. 194 ff. Of the Sanskrit text the present fragment is, as yet, the only known survival. A translation of the Pāli Āṭānāṭiya Suttanta is given in Grimblot's Sept Suttas Pālis, pp. 321 ff.

[In the Chinese Dīrgha Āgama the Āṭānāṭiya Sūtra does not occur at all; see Nanjio, No. 545, col. 138. A separate translation of the Sūtra was made by Puṇya Vardhana in A.D. 663; but this, unfortunately, is lost; see the Khāi-yuen-lu Catalogue (Nanjio, No. 1485), completed in A.D. 730, fasc. 9 (Tokyo, xxxviii, 4, 76*a*), 阿吒那智經 a-ṭā-nā-tiya-kiṅg. There is, however, a Sūtra bearing the name of Vaiśravaṇa (Nanjio, No. 849), which appears to be a combination of portions of the Āṭānāṭiya Sūtra, Mahāsannipāta Sūtra, and Mahāmāyūrī-Tantra.[1] The absence of the Āṭānāṭiya Sūtra from the Chinese Dīrgha Āgama seems to point to a late date for the compilation of that Sūtra; and this is supported by certain points of contact between it and the Mahāsamaya Sūtra, which is the twentieth in the Pāli Dīgha Nikāya, and the nineteenth in the Chinese Dīrgha Āgama (Nanjio,

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[1] See Dr. Watanabe's article in the 哲學雜誌 for May–June, Tokyo, 1906, where the structure of the Vaiśravaṇa Sūtra is shown as follows:—

Group I.	Group II.	Group III.	Group IV.
Vaiśr. sections Āṭān. verses	Vaiśr. sections Mahāsan.	Vaiśr. section	Vaiśr. sections
1 = 10–15	8 = xii, 11	14 (2) = Mahāmāy.	6
2 = 18–23	10 = xii, 12		9
3 = 27–32	12 = xii, 13		11 Newly added parts.
4 = 50–55			13
5 = 33–35			14
7 = 36–48			
14 (1) = 1–5			

No. 545, col. 136). Thus we have in both the refrain *puttā pi tassa bahavo . . . . Inda-nāmā mahabbalā*, and the same list of names of Mahāyakshas, from *Candano* to *Janesabbo* (PTS. ed., vol. ii, p. 257; iii, pp. 198, 204). The transfer of names from one class of supernatural beings to another points in the same direction. Thus *Dadhimukha* (rev. l. 1), who is really a Nāga (see Bower MS., vi, 6, p. 224), appears as a Yaksha in the list of the Āṭānāṭiya Suttanta (PTS., vol. iii, p. 205).]

The text of the fragment reads as follows :—

Obverse.

1 ▒(*mo'dya mama pādau śira*)*sā vandi*(*tv*)*ā* tatr⸗âiv⸗ântarh(*i*)taḥ udgṛhṇī-(*dhvaṁ bhikṣa-*)

2 ▒*paryavâpu ta yāvad* eva a*nabhi*(*prasaṁ*)nā*nāṁ* vyā(*ḍānāṁ*) *yakṣā*-(*ṇāṁ*)

3 ▒×ī×āvāya i[*da*]m avoca*t*ˎ (*Bhaga*)*vān* āpta-man*as*[2] *te bhi*kṣavo *Bhaga*(*va*)

4 ▒××[*ma*](*h*)ārājña *Indro Vai*śrava*ṇo* (*Ya*)*ma*-Kuberau Dhṛtirāṣṭr*au ca* (*trā*)taraḥ (*sa*)

5 ×*ka*× [*ma*]hāyakṣo (*Hī*)*mavaṁ*ta-kṛ*tâla*ya [3] 2 Jayaṁto vījayaṁtaś [4] ca (*y*)*ak*(*ṣ*)*aś ca*

6 ×××××*r*(*ṇ*)*a* *Ma*hā(*ka*)rṇo *jvali*(*t*)*o* (*da*)pya *na* sa(*dā*)**:**[5] Vidya-vīra *mahāyakṣa*

Reverse.

1 ▒(*kaḥ*) *eṣū*(*ṁ*) ×××××(*kṣas ta*)thā *yak*ṣa-*Dadh*(*ī*)*mu*kha [3] 5 Sātāgirir Hīmavata yañ ca A×-

2 ▒×ā*bhaga*(*rbha*)*s te*ṣāṁ Āṭā*nā*ṭi mahāyaś*aḥ* yakṣebhyo⸗m [6] abhy-anujñātaḥ putrānāṁ [7] (j)īvi-

3 ×▒××(*rpi*) *pre*ṣitāḥ sa*rve* Buddha-satv-âhitas tathā 8 Kuṁbhāṇḍā *rā*-kṣasā gho*r*ā

4 ×××▒sadā 9 Hṛda*yaṁ* Āṭānāṭisya sarva-karma-prasādanāḥ pravartayi-

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[2] Nom. sing. of the base *āptamana*; but in the Pravāraṇa Sūtra, rev. l. 5 (p. 39) *āptamanasas* of the base *āptamanas*. To the former base belongs the abstract *āttamanatā* in the Śuka Sūtra, fol. 56*a* iii (p. 48), as well as the regular Pāli *attamano* (P. Dy., p. 66*a*). Both bases occur side by side in Mst., vol. ii, p. 54, ll. 19, 20, *āttamanāḥ* and *āttamano*; but *āttamanāḥ* seems to be the more common nom. sing.; e.g. Mvy., No. 145, 3; Dvy., p. 2, l. 11. The form with *āpta* might very well be the original.

[3] Read *kṛtālayaḥ*; rev. l. 1, *dadhīmukhaḥ*; l. 6, *cāriṇaḥ*. [4] Read *vijayaṁtaś*.

[5] Double dot as mark of interpunction at end of half-verse.

[6] Euphonic insertion of *m*. [7] Read *putrāṇāṁ*.

5 ×××(*sa*)mākulāḥ t*a*ā*pi* samāgatāḥ sarv*ā* rakṣaṁ[8] kurvaṁtu me sadā 11 Ci*mba*-[9]

6 ×××gā jala-*cā*riṇa[3] *12*[10] Apalālo mahānāga Elabhadro[11] mahābalaḥ (*ma*)

TRANSLATION.[12]

(Obverse, l. 1) . . . . to-day, having reverenced my feet with his head, he too disappeared there. Keep, O ye monks! (l. 2) . . . . (this charm) and apply it always (for your protection) from ill-disposed, mischievous Yakshas. (l. 3) To . . . . this spake the Blessed One. With receptive minds those monks (welcomed what was said) by the Blessed One. (l. 4) . . . . the great Rājas, Indra, Vaiśravaṇa, Yama, Kubera, and Dhṛitirāshṭra, the saviours; (l. 5) . . . . the great Yaksha, who has made his abode in the Himālayas. (End of verse) 2. The victorious and the conquering[13] Yaksha, (l. 6) . . . . Mahākarṇa, the ardent, may he never cause injury (?); the mighty in magic,[13] the great Yaksha, ...

(Reverse, l. 1) . . . . among them . . . . also the Yaksha Dadhimukha. (End of verse) 5. Sātāgiri, Himavanta, and . . . (l. 2) . . . . among them Āṭānāṭi, the much renowned. By the Yakshas favoured, of the sons (l. 3) . . . . they are sent all also pledged to the truth of the Buddha. (End of verse) 8. Kumbhāṇḍas, Rākshasas, terrible beings; (l. 4) . . . . always. (End of verse) 9. The heart (or essence) of Āṭānāṭi, furthering all acts, promoting, (l. 5) . . . . they are very much agitated; and may they all, coming together, give me protection always. (End of verse) 11. Bimba (l. 6) . . . . (beings) living in water. (End of verse) 12. Apalāla, the great Nāga, Elabhadra, the very powerful . . . .

6. UPĀLI SŪTRA

Hoernle MS., No. 149$\frac{X}{21}$ (Plate I, No. 3, Obverse).

This fragment is only a comparatively small portion of the original folio, which must have been about three times as large. The lines of writing on the extant portion consist of 22 or 23 syllables. As the text is written in āryā verses, and as

[8] Read *rakṣāṁ*. [9] So orig., but probably read *vimba* (*bimba*).

[10] Note the position of the figure for 1 above and below the figure for 10, and see p. 4.

[11] Apparently for *Elāpatra*; cf. Divyâvadāna, p. 61, footnote; for Skr. *Elāpatra*, see Bower MS., Pt. VI, 10, p. 224.

[12] Owing to the very mutilated condition of the text, only a tentative translation can be given.

[13] Possibly *jayanta* and *vijayanta* are proper names; compare Jaya and Vijaya in Divyâvadāna, p. 366, l. 7. So also perhaps *vidyavīra*.

we have the corresponding Pāli text to restore the full text of the mutilated verses, it is easy to calculate that, in their complete state, the lines must have had 53 or 54 syllables. And as the extant fragment measures about 192 × 78 mm. (7½ × 3 inches), the complete folio must have had a length of about 480 mm. (18½ inches). For an Eastern Turkestani Pothī this is a rather unusual length in proportion to its width of about 3 inches (or 78 mm.). There are, on either side of the folio, six lines of writing in Slanting Gupta characters, but on the reverse side the ink is considerably abraded, making the writing rather difficult to decipher. The folio-number, having stood on the missing portion, is not known; and it is impossible, therefore, to say whether the Pothī to which the folio belonged contained only one Sūtra or a collection of Sūtras.

[The text of our fragment belongs to the Upāli Sūtra of the Madhyama Āgama, where, in the Chinese translation, it is the 133rd, fasc. 32, in Nanjio, No. 542, col. 131, in Tokyo, xii, 6, 59*a*, 1–11.[1] In the Pāli Majjhima Nikāya it is the 56th Sūtra, in the Pāli Text Society's edition, vol. i, pp. 371–87. There is a French translation of it, by Leon Feer, in the Journal Asiatique, vol. ix, 1887, pp. 309 ff., and a German free translation by K. E. Neumann in his 'Reden des Gautamo Buddho', vol. ii, pp. 74 ff.]

The Upāli Sūtra concludes with a poem by Upāli in honour of Buddha. That poem consists of ten stanzas, each of which is made up of three āryā verses; and each stanza ends with the refrain: 'Of him, the Blessed One, Upāli is a disciple.' The beginning of the poem is wanting, having stood on the preceding folio. The folio, to which our fragment belongs, appears to have commenced with the second stanza, though this point is not quite certain; see below, note (1) (p. 31). The whole, or rather fragments of the whole, of the remainder of the poem, as well as a final short clause in prose, are comprised in our folio. It contains, moreover, an eleventh stanza, to which there is no counterpart in the Pāli version (PTS., i, p. 386). The latter, though in the main identical with the Sanskrit version, differs considerably also in other details. Thus it differs in the consecutive order of the stanzas, and in the distribution of the verses which constitute the stanzas. Occasionally even the component parts of the verses are differently allotted; or the reading of such a component part may differ. In all these respects, the Chinese translation, according to Dr. Watanabe, accords very closely with the Sanskrit version of our fragment. See the Comparative Columns, pp. 30–1.

The text reads as follows:—

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[1] On the authors and dates of the Chinese translation of the Madhyama Āgama see Nanjio, No. 542, col. 127. [On the comparison of the Chinese and Pāli versions, there is an article by Anesaki, entitled 'Corresponding Texts in the Pāli Majjhima Nikāya and the Chinese Madhyama Āgama', in 哲學雜誌, for June, Tokyo, 1904. W.]

Obverse.

1 (*pti*)-prâptasya vyākaraṇe*ṣu* [2] ⌢ smṛtimato vipaśyasya anabhina[*ta-*]
2 (*sya*) *a*prameyasya gaṁ*bh*īrasya mauna-prâptasya ⌢ kṣemaṁ-karasya ved*i-*
3 Upālī 4 Nāgasya prânta- [3] śayānasya kṣīṇa-saṁyojanasya mu-
4 (*ka*)sya Śakrasya Bhagava*t*as tasya śrāvaka Upālī 5 Samyag-gatasya dhyā-
5 (*pta*)sya viśāradasya nipuṇasya Bhagavatas tasya śrāvaka Upālī 6
6 (*ddhasya*) śamita-vairasya vīrasya vi*pra*(*sannasya*) Bhagavatas tasya śrā[*va-*]

Reverse.[4]

1 *prati*p*u*dga*lasya atu*lasya ⌢ saṁgā(*tigasya*) padakasya *Bhagavata-*
2 [*ru*]*ci*rasya niṣkāṁkṣa*sya* prabhāsakarasya ⌢ māyā-rchido [5] hy amā-*yasya Bha-*
3 (*pta*)sya ⌢ Tathāgatasya su*ga*tasya uttama-pudgalasya amamasya ⌢ *yaś*(*o-*)
4 (*pū*)*rvaṁ avi*tarkitam ava*dad* Upālī ⌢ purato nigrantha[6]-pari*ṣadaḥ varṇaṁ varṇaṁ*
5 *lā* ⌢ tadyath*ā* bhadanta *dakṣ*[*o*] *mālākāro* vā mālāk*ā*r-â*ntevās*ī v*ā* *vici-*
6 (*va*) *ta*sya Bhagavatas Tathāgatasy*ā*rha*taḥ samyak*-saṁbud*dhasy*â*nanda*×

The relation of the Sanskrit version of our fragment to the Pāli version and the Chinese translation may be seen from the subjoined parallel columns. The missing portions of the Sanskrit text may be conjecturally restored from the corresponding portions of the Pāli text, and are shown in italic type; but for obvious reasons no attempt is made to reconstitute the actual scansion of the verses. The Chinese parallels are taken from Dr. Watanabe's notes. The stanzas are indicated by numbers; their component verses, by letters.

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[2] The reading *vyākaraṇeṣu* is quite distinct; and it might be correct; but it does not accord with the general structure of the verses, and is more probably a clerical error for *vyākaraṇasya*, or rather *vaiyākaraṇasya*.

[3] Here there is a vacant space in the line showing traces of a wrong syllable having been washed out by the scribe, see p. 54, footnote 8.

[4] On the reverse side the numbering of the verses is neglected.

[5] For *māyā-cchido*; see Note on p. 20, and footnote 4 on p. 61.

[6] For *nirgrantha*; apparently conforming to the Pāli *nigaṇṭha*.

Chinese.	Sanskrit.	Pāli.
1 *a–c*	1 *a–c* stood on the preceding folio.	1 *a–c*
2 *a*	2 *a* [Obv., l. 1] *Āryasya bhāvitātmanaḥ prā*ptiprâptasya vyākaraṇeṣu ।	7 *a* Ariyassa bhāvitattassa pattipattassa veyyākaraṇassa ।
2 *b*	2 *b* Smṛtimato vipaśyasya anabhinata[l. 2]*sya no apanatasya* ।	7 *b* Satīmato vipassissa anabhinatassa no apanatassa ।
2 *c*	2 *c* *Aniñjyasya vaśiprāptasya Bhagavatas tasya śrāvaka Upālī* 2 ॥	7 *c* Anejjassa vasippattassa Bhagavato tassa sāvako 'ham asmi
3 *a–c*	3 *a–c* Apparently missed out.	2 *a–c*
4 *a*	4 *a* *Niṣabha*sya aprameyasya gambhīrasya maunaprâptasya ।	4 *a* Nisabhassa appameyyassa gambhīrassa monapattassa ।
4 *b*	4 *b* Kṣemaṁkarasya vedi*naḥ* [l. 3] *dharmasthasya saṁvṛtātmanaḥ* ।	4 *b* Khemaṁkarassa vedassa dhammaṭṭhassa saṁvutattassa ।
4 *c*	4 *c* *Dāntasya niṣprapañcasya Bhagavatas tasya śrāvaka* Upālī 4	5 *c* Dantassa nippapañcassa Bhagavato tassa sāvako 'ham asmi ॥
5 *a*	5 *a* Nāgasya prântaśayānasya kṣīṇasaṁyojanasya mu[l. 4]*ktasya* ।	5 *a* Nāgassa pantasenassa khīṇasaṁyojanassa muttassa ।
5 *b*	5 *b* *Pratimantrakasya dhautasya prajñā-dhvajasya vītarāgasya* ।	5 *b* Paṭimantakassa dhonassa paññadhajassa vītarāgassa ।
5 *c*	5 *c* *Anāvṛta*kasya Śakrasya Bhagavatas tasya śrāvaka Upālī 5	6 *c* Purindadassa Sakkassa Bhagavato tassa sāvako 'ham asmi
6 *a*	6 *a* Samyaggatasya dhyā[l. 5]*yinaḥ ananugatāntarasya śuddhasya* ।	8 *a* Sammaggatassa jhāyissa ananugatantarassa suddhassa ।
6 *b*	6 *b* *Asmitasya alpahīnasya praviviktasya agraprā*ptasya ।	8 *b* Asitassa appahīnassa pavivittassa aggapattassa ।
6 *c*	6 *c* Viśāradasya nipuṇasya Bhagavatas tasya śrāvaka Upālī 6	9 *c* Visāradassa nipuṇassa Bhagavato tassa sāvako 'ham asmi ॥
7 *a*	7 *a* l. 6, *Snātakasya pradīpasya praśrabdhasya viditavedasya* ।	6 *b* Nahātakassa padakassa passaddhassa viditavedassa ।
7 *b*	7 *b* ××××××××× *śilavṛd*dhasya śamita-vairasya	1 *b* or 6 *a* (see note below); vuddhasīlassa susamacittassa ।
7 *c* (W. *om.*)	7 *c* Vīrasya viprasannasya Bhagavatas tasya śrāva[Rev., l. 1]*ka Upālī* 7 ॥	3 *c* (?) Mānacchidassa vīrassa Bhagavato tassa sāvako 'ham asmi ॥ Or 8 *c* (?)
8 *a*	8 *a* *Śāntasya bhūriprajñasya mahāprajñasya vītalobhasya* ।	9 *a* Santassa bhūripaññassa mahāpaññassa vītalobhassa ।
	8 *b* *Āhavanīyasya akṣasya a*pratipudgalasya atulasya ।	10 *b* Āhuneyyassa yakkhassa uttamapuggalassa atulassa ।
8 *c*	8 *c* Saṁgâtigasya padakasya Bhagavata[l. 2]*s tasya śrāvaka Upālī* 8	4 *c* Saṁgātigassa muttassa Bhagavato tassa sāvako 'ham asmi ॥
9 *a*	9 *a* *Asaṁśayasya kuśalasya vainayikasya sārathivarasya* ।	3 *a* Asaṁsayassa kusalassa venayikassa sārathivarassa ।
9 *b*	9 *b* *Anuttarasya dharma*rucirasya niṣkāṁkṣasya prabhāsakarasya ।	3 *b* Anuttarassa ruciradhammassa nikkaṁkhassa pabhāsakarassa ।

Chinese.	Sanskrit.	Pāli.
9 *c*	9 *c* Māyācchido hy amāyasya Bha-[l. 3]*gavatas tasya śrāvaka Upālī* 9	3 *c* Mānacchidassa vīrassa Bhagavato tassa sāvako 'ham asmi ‖
10 *a*	10 *a* *Tṛṣṇācchido hi buddhasya vītadhūmasya anupralip*tasya ǀ	10 *a* Taṇhacchidassa buddhassa vītadhūmassa anupalittassa ǀ
10 *b*	10 *b* Tathāgatasya sugatasya uttamapudgalasya amamasya ǀ	10 *b* Tathāgatassa sugatassa appatipuggalassa asamassa ǀ
10 *c*	10 *c* Yaśo [l. 4]*'graprāptasya mahato Bhagavatas tasya śrāvaka Upālī* 10	10 *c* Mahato yasaggapattassa Bhagavato tassa sāvako 'ham asmi ‖
11 *a*	11 *a* Missing.	11 *a–c* Probably representing the Pāli prose passage, kadā saññūḷhā pana te gahapati ime samaṇassa Gotamassa vaṇṇā ti ‖
11 *b*	11 *b* [××××××××] pūrvam avitarkitam avadad Upālī ǀ	
11 *c*	11 *c* Purato nigranthapariṣadaḥ varṇaṁ varṇaṁ [l. 5] *Buddhasya 11*	
	(Prose; about 17 syllables missing) mālā ǀ tadyathā bhadanta dakṣo mālākāro vā mālākārântevāsī vā vici-l. 6, *trāṁ mālāṁ grathnīyāt nānāpuṣpāṇāṁ mahāpuṣparāśim evam* eva tasya Bhagavatas Tathāgatasy⸗ârhataḥ samyak-saṁbuddhasy⸗ânanda ×	Seyyathā pi bhante nānāpupphānaṁ mahāpuppharāsi, tam enaṁ dakkho mālākāro vā mālākārantevāsī vā vicitraṁ mālaṁ gantheyya ǀ evam eva kho bhante so Bhagavā anekavaṇṇo anekasatavaṇṇo ‖

The results of the comparison of the two versions may be summed up as follows:—

(1) The whole of the third stanza appears to be missed out in the Sanskrit text of our fragment, possibly by the scribe's inadvertence. That stanza might conceivably have occupied an earlier position, so that the two initial stanzas of the eulogium may have stood on the preceding folio. But in view of the position of the corresponding third stanza in the Chinese translation, and of the fact that the order of the stanzas in that translation is throughout the same as in the Sanskrit text, that hypothesis does not seem probable.

(2) Fourteen verses, viz. 2 *a* and 2 *b*, 4 *a* and 4 *b*, 5 *a* and 5 *c*, 6 *a* and 6 *c*, 8 *b* and 8 *c*, 9 *b* and 9 *c*, 10 *b* and 10 *c*, can be definitely identified with certain Pāli verses from the extant remains of the Sanskrit text.

(3) But, at the same time, the order of many of these verses differs from the Pāli. Thus Sanskrit 2 *a* and 2 *b* are identical with Pāli 7 *a* and 7 *b*; Sanskrit 5 *c* is the same as Pāli 6 *c*; Sanskrit 6 *a* and 6 *c* are identical respectively with Pāli 8 *a* and 9 *c*; similarly Sanskrit 8 *b* and 8 *c* with Pāli 10 *b* and 4 *c*; Sanskrit 9 *b* and

9 *c* are the same as Pāli 3 *b* and 3 *c*, and Sanskrit 10 *b* is the same as Pāli 9 *b*. Only Sanskrit 4 *a b*, 5 *a*, and 10 *c* stand in the same order as in the Pāli version. For some other differences of order see below, note (5).

(4) The position of some verses, of which the text has not survived, relative to the Pāli text, can be determined from certain words in the Chinese translation which have been noted by Dr. Watanabe. Thus he observes that 'in verse 5 *b*, the Pāli word *paññadhajassa* is translated in Chinese by 慧性 or "layer of wisdom", which seems to show that it is based on the slightly different Sanskrit reading *prajñādhāyasya*'.—Again verse 6 *b* is identified with the Pāli verse 8 *b* by the Chinese words 常笑無有恚 that is, 'is always smiling, has no anger', though the second Chinese word would seem to point to a different Sanskrit reading from the Pāli *appahīnassa*.—Similarly verse 7 *a* is identified with the Pāli verse 6 *b* by the Chinese words 淨浴如明燈, that is, 'has cleanly bathed himself, is as a bright lamp', where, however, the second Chinese word points to a Sanskrit reading *pradīpasya* instead of the Pāli *padakassa* (see below, note (6)).—In connexion with these identifications, it may be noted that the identity of two verses, which are included above in note (2), is corroborated by certain Chinese words. In verse 5 *a*, as Dr. Watanabe observes, the Chinese renders the Sanskrit *prāntaśayānasya*, Pāli *pantasenassa*, by a word which signifies 'who delights to sit on an elevated seat', and which rather points to the Sanskrit reading *prītaśayānasya*. Similarly in verse 8 *b* the Chinese has 可祠無上眼, that is, 'who is deserving of an offering, who has highest eyes', which obviously renders the missing Sanskrit *āhavanīyasya akṣasya*, and the corresponding Pāli *āhuneyyassa yakkhassa* (see below, note (6)).

(5) There remain seven verses, viz. 2 *c*, 4 *c*, 7 *b c*, 8 *a*, 9 *a*, 10 *a*, the identity of which with Pāli verses remains uncertain. According to Dr. Watanabe's arrangement of the Chinese identities, as shown in the preceding columns, Sanskrit and Chinese 2 *c* are identical with Pāli 7 *c*, similarly 4 *c* with Pāli 5 *c*, 7 *b* with Pāli 6 *b*, 8 *a* with Pāli 9 *a*, 9 *a* with Pāli 3 *a*, and 10 *a* with Pāli 10 *a*.—In the last case (verse 10 *a*) alone the order is the same in all three versions; and this is confirmed by the fact that the mutilated ending of the verse, *ptasya*, which is all that is preserved of the Sanskrit text, agrees with the ending of the final Pāli word *anupalittassa* (Skr. *anupraliptasya*). In the case of Sanskrit and Chinese 7 *c*, Dr. Watanabe appears to have recognized no Pāli parallel. The only Pāli verse, as yet unaccounted for, is 8 *c*. This verse, however, commences with *tiṇṇassa tārayantassa* (Skr. *tīrṇasya tārayataḥ*), and is obviously not identifiable with the commencement of Sanskrit 7 *c*, *vīrasya viprasannasya*. On the other hand the latter verse has the word *vīrasya* in common with the Pāli verse 3 *c* (*vīrassa*), while this Pāli verse, again, has some similarity (*mānacchidassa*) with the Sanskrit verse 9 *c* (*māyācchido*), which is recognized by

Dr. Watanabe. With the materials at present available the complication cannot be disentangled.

(6) In the case of some verses, the Sanskrit and Pāli readings differ considerably. Thus in the constant refrain of the stanzas the Sanskrit version has *śrāvaka Upāli* instead of the Pāli *śāvako 'ham asmi*.—Again in Sanskrit 5 *c*, which corresponds to Pāli 6 *c*, the counterpart of Pāli *purindadassa* is not preserved in our fragment; but according to Dr. Watanabe, the Chinese translation has here a word which signifies 'who never returns to existence', and this suggests some such Sanskrit original as *anāvṛttakasya*.—Again in verse 7 *a*, the Chinese translation shows (above, note (4)) that the Sanskrit original must have read some such word as *pradīpasya*, for which the corresponding Pāli verse 6 *b* reads *padakassa*. With regard to this discrepancy it should be noted that the Sanskrit version actually has that reading *padakasya* in verse 8 *c* of our fragment (rev. l. 1), where the corresponding Pāli verse 4 *c* has *muttassa*; and this reading *muttassa* occurs also in the Pāli verse 5 *a*. It is rather improbable that the same epithet of Buddha would be repeated within the same hymn; and it seems probable, therefore, that the Sanskrit version is correct with regard to *pradīpasya* in verse 7 *a* (= Pāli 6 *b*), and *padakasya* in verse 8 *c* (= Pāli 4 *c*); and on the other hand, that the Pāli is incorrect in reading *muttassa* in its verse 4 *c*, but correct in reading it in its verse 5 *a*, where it is corroborated by the corresponding Sanskrit verse 7 *a*. The point is important inasmuch as it tends to show that, in this matter at least, the Sanskrit version rather than the Pāli has preserved the original wording of the eulogy. We have a somewhat similar case, when the Sanskrit version reads *apratipudgalasya* in verse 8 *b*, and *uttamapudgalasya* in verse 10 *b*, while the Pāli version has *apaṭipuggalassa* in verse 9 *b*, and *uttamapuggalassa* in verse 10 *b*.—Again the Sanskrit version reads *amamasya* in verse 10 *b*, while the corresponding verse 9 *b* in the Pāli version has *asamassa*. Here, however, the difference may be due to a mere confusion of the graphic signs for *ma* and *sa*.—Again in the mutilated Sanskrit verse 7 *b*, the fragment *ddhasya śamitavairasya* suggests some connexion with the words *susamacittassa vuddha-sīlassa* of the Pāli verse 1 *b*. The Sanskrit text would seem to have read *śīlavṛddhasya*, with a similar transposition within the compound to Sanskrit *dharma-rucirasya* in verse 9 *b* for Pāli *rucira-dhammassa* in verse 3 *b*.—Some other cases in which the Chinese translation points to differences of reading between the Sanskrit and Pāli versions have been already noticed in notes (4) and (5).

(7) A striking point of difference between the two versions is the absence of the eleventh stanza in the Pāli version, and its presence in the Sanskrit, where it is corroborated, according to Dr. Watanabe, by the Chinese translation. That stanza would seem to represent the short prose clause (from *kadā* to *vaṇṇā ti*, see p. 31, 3rd column) which immediately follows on the tenth stanza in the Pāli version.

(8) The presence of the epithet *yakkhassa* in verse 10 *b* of the Pāli version is puzzling. Buddha could not, with any propriety, be called a Yaksha, particularly in a hymn in his praise. The Chinese translation which says 'who has highest eyes' (note (4)) supplies the solution. Its Sanskrit original must have had the word *akṣasya*, eye. Buddha is called the eye, the seer, or overlooker, just as he is called (in verse 7 *a*, note (4)) *pradīpa*, the lamp, or enlightener, and as the synonymous *locanā* is applied to the female Bodhisattva Tārā (see the Mahāpratyaṅgirā Dhāraṇī, obv. l. 4, p. 54). Compare also the name Avalokita, which is traditionally understood to mean 'who sees with the eyes' (see Professor Grünwedel's Mythology of Buddhism, p. 128). The Pāli *yakkhassa*, therefore, is clearly *akkhassa* with an initial euphonic *y*, just as we have it in *na yimassa*, *yāci yeva*, *kiñci yiṭṭhaṁ*, &c.—Again the Pāli *nisabhassa*, of which the Sanskrit equivalent is not preserved in our fragment, appears to represent a Sanskrit *niṣabhasya* (from the root *sabh* or *sah*) 'powerful', which is not noticed in any dictionary, but which is analogous to *prasabha* and *prasaha*, and the Vedic *nīṣah*.

TRANSLATION.

Stanza 2. Of him who is noble, who has trained his soul, who has attained the highest goal, who delivers religious instructions,[7] who possesses a recollection (of all happenings); who perceives everything,[8] who feels neither inclination towards, nor disinclination against anything, who is untouched by any passion, who has attained mastery (over his senses), of that Blessed One Upāli is a disciple.

4. Of him who is powerful, who is unlimited, who is profound, who has attained the state of a Muni (or holy sage), who keeps himself in (perfect) peace, who possesses (true) knowledge, who is established in the Law, who has control over himself, who has subdued (his appetites), who is without any swerving (from the right path), of that Blessed One Upāli is a disciple.

5. Of him who is the (white) elephant,[9] who has his lodgings in the outskirts,[10] in whom the (ten) bonds are decayed, who delivered (from transmigration), who is facile in argumentation, who is cleansed (from evil), who bears the banner of wisdom,

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[7] On *vyākaraṇa*, see M. Senart's note on p. 627 of his edition of the Mahāvastu, vol. i, where it is used as a synonym of *sūtra*, vol. ii, p. 257, l. 13; p. 293, ll. 13, 15.

[8] For the original *vipaśyasya* one would expect *vipaśyinaḥ*, as the equivalent of the Pāli *vipassissa*.

[9] 'White elephant', apparently in allusion to the story of the conception of Buddha. *Nāga* means also a snake; but in that sense the word would be as inappropriate of Buddha as the epithet Yaksha in the Pāli verse 10 *b*; see above, note (8).

[10] 'Outskirts' refers to the Buddhist *saṅghārāma* settlements, in which Buddha resided, and which lay on the borders or outskirts of towns.

who is void of (all) passions, who has never to return to (mundane) existence, who is the (true sovereign) Śakra, of that Blessed One Upāli is a disciple.

6. Of him who walks blamelessly, who is given to meditation, who is not the follower of any other, who is pure, who does not smile, who is not abandoned,[11] who is detached (from the world), who has attained the highest (goal), who is learned, who is skilled, of that Blessed One Upāli is a disciple.

7. Of him who has taken his final bath,[12] who is the lamp (of the world), who is tranquil, to whom (all) knowledge is known, ... , who is advanced in the (ten) duties (of a monk), in whom (all) animosity is appeased, who is a hero, who is serene, of that Blessed One Upāli is a disciple.

8. Of him who is at peace, whose wisdom is manifold, whose wisdom is great, who is void of desire, who is worshipful, who is the eye (of the world), who has no rival, who has no equal, who has outgone the (five) attachments, who is familiar with the words (of holy writ), of that Blessed One Upāli is a disciple.

9. Of him who has no uncertainties, who is meritorious, who is versed in the rules of discipline, who is the best of (religious) guides, to whom none is superior, who is brilliant in the Law, who is free from doubts, who causes enlightenment, who destroys illusion (in others), who has no illusion (himself), of that Blessed One Upāli is the disciple.

10. Of him who quenches the thirst for re-birth, who is the Buddha, who is void of smoke,[13] who is unsoiled (with evil), who is the Tathāgata, who is the welcome-one, who is the best possible person, who is not self-conceited, who has attained the height of glory, who is the great-one, of that Blessed One Upāli is a disciple.

11. . . . . undisputed, Upāli spoke before the Nirgrantha community the several praises (of Buddha).

Line 5: . . . . . . Just as, Reverend Sir, a clever maker of garlands, or the mate of a maker of garlands, may knit a variegated garland of many flowers, forming a long row of flowers, [line 6] even so of the Blessed One, the Tathāgata, the Arhat, the perfect Buddha, joyfully (Upāli spoke a long series of praises).

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[11] According to Dr. Watanabe, the Chinese translation has 'who has no anger', which points to a Sanskrit reading *akrodhanasya*.

[12] The 'final bath' was symbolic of having completed one's training in sciences (brāhmanic) or morals (buddhistic).

[13] The meaning of the metaphor is not quite clear; smoke may signify something unsubstantial, such as idle talk (cf. verse 40 on p. 82), or something that obscures. The meaning may be that Buddha does not indulge in idle talk, or in darkening counsel. M. Feer's translation 'qui a écarté la racine (du mal)' seems to be based on a reading *vīta-mūlassa*, which is not noticed in the PTS. edition, p. 562.

7. PRAVĀRAṆA SŪTRA

Hoernle MS., No. 149 $\frac{x}{8}$ (Plate II, No. 1, Reverse).

This is a complete folio in almost perfect condition. It measures 205 × 50 mm. (or 8 × 2 inches). It bears on either page five lines of writing in Slanting Gupta characters, in well-preserved black ink. On the left margin of the reverse side, it bears what appears to be a double reckoning, consisting of the four figures 2, 100, 30, 2, arranged in column, and apparently to be read as 2 and 132; or possibly as 134 if 4 may be taken to be indicated in the same way as 2 in the verse number 12 in the Āṭānāṭiya Sūtra, Pl. I, No. 2, l. 6 (see p. 27, footnote 10; also p. 4). In any case, the folio must have belonged to an extensive pothī, numbering upwards of 132 leaves. The text of our folio is a portion of the Pravāraṇa Sūtra, which is one of the sūtras of the Pāli Saṁyutta Nikāya in the Sutta Piṭaka. In Feer's edition of the Pāli Text Society, that sūtra occurs in Part I, pp. 190–2. It there forms the 7th paragraph of the VIIIth Book, entitled Vaṅgīsa Thera Saṁyuttaṁ. It is a very small sūtra, consisting of twelve clauses, of which three, the 10th, 11th, and 12th, are preserved in our fragment. It would seem, therefore, that the figure 132 may refer to the total Saṁyutta, while the figure 2 may refer to the Pravāraṇa Sūtra, that sūtra being written on two folios of which the second alone is preserved.

The Sanskrit version of the sūtra which is contained in our fragment, agrees, on the whole, closely with the Pāli original, as may be seen from the transcript below. But there is one important difference. The Sanskrit text, as extant in our folio, concludes with a hymn of seven verses, while the Pāli text consists of only four verses. These four verses are found also in the Mahānipāto, of the Thera Gāthā, p. 111, Nos. 1234–7, of the PTS. edition by Oldenberg and Pischel. They correspond to the 1st, 5th, 6th, and 7th verses of the Sanskrit text.

[The Pravāraṇa Sūtra is found in both Chinese translations of the Saṁyukta; namely, in the older, fasc. 12 (T. xiii, 4, 63 *b*, 9–14), and in the later, fasc. 45 (T. xiii, 5, 76 *b*, 14–19). The name of the sūtra does not occur in these Chinese texts; but in a verse of résumé (*uddāna*) in fasc. 13 (T. xiii, 5, 82 *a*, 1) of the older version, we read the name of the sūtra clearly as 自恣, which is the accustomed Chinese word for the Sanskrit *pravāraṇa*, and means 'self-indulgence', that is to say, pointing out the faults of others, in compliance with the latter's own wish, with a view to making confession of them. In order to understand the procedure at the pravāraṇa ceremony, reference may be made to the IVth chapter of the Mahāvagga in SBE.,

vol. xiii, pp. 325–55 (text in Vinaya Piṭaka, vol. i, pp. 157–78), and to Takakusu's translation of I-tsing, ch. xv, pp. 86–90.[1]

There exist also two separate Chinese translations of the Pravāraṇa Sūtra; one by Dharmaraksha (T. xiv, 8, 26 *b*, 13–17), and the other by Dharmabhadra (T. xiv, 8, 6 *a* ff., N. 923, 解夏經). Dharmaraksha's translation has some introductory verses; and its concluding verses number only four, the same as in the Pāli version. It is not included in Nanjio's Catalogue, because it is preserved only in the Corean edition of the Tripiṭaka. Dharmabhadra's translation agrees very closely with the sūtra in the later Chinese translation of the Saṁyukta. Its concluding verses number seven, the same as in our fragment. The shorter version of the hymn, consisting of only four verses, is also quoted in a commentary on the Ekottara Āgama, named 分別功德論 *Fan-pieh-kuṅ-tŏh-lun* (N. 1290, T. xxiv, 4, 59 *b*), translated under the later Han dynasty (A. D. 25–200).

Thus of the five Chinese versions, three, namely the two of the Saṁyukta, and that of Dharmabhadra, agree with the Sanskrit version in having seven verses, while the other two, those of Dharmaraksha and of the *Fan-pieh-kuṅ-tŏh-lun*, have only the four verses of the Pāli version.

From the subjoined parallel transcripts, it will be seen that there are certain differences of reading between the Sanskrit and Pāli versions of the hymn. With reference to this point, it may be observed that Dharmaraksha and the *Fan-pieh-kuṅ-tŏh-lun* in their translations follow the Pāli version; and so does, on the whole, the older of the two Saṁyukta versions, though it adopts the seven verses of the Sanskrit version.[2] The latter version is adopted in the later translation of the Saṁyukta and in that of Dharmabhadra. Three periods, accordingly, may be distinguished. To the first period belong the Pāli version, and its translation by Dharmaraksha and *Fan-pieh-kuṅ-tŏh-lun*. Then comes a transition period, marked by the incoming of the enlarged Sanskrit version, and represented by the older Saṁyukta translation. Lastly, we have the third period, in which the Sanskrit version is fully established, and which is represented by the later Saṁyukta and the Dharmabhadra translations. This arrangement of periods is supported by known dates. The *Fan-pieh-kuṅ-tŏh-lun*

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[1] [I-tsing transcribes the word *pravāraṇa* by 鉢羅婆剌拏. In Dharmaraksha's translation of another Pravāraṇa Sūtra (N. 763), the word is repeatedly transcribed by 鉢和蘭 (T. xiv, 8, 28*b*, 8, 9, 10, 11, 17, &c.)].

[2] [Thus in the fifth verse, the older Saṁyukta version, 'As a universal emperor, followed and surrounded by his ministers, wanders through the world up to the great ocean', represents the Pāli reading *amacca-parivārito samantā anupariyeti*, while the later Saṁyukta version, 'As a universal emperor, getting the faithful heart of his followers, with a merciful mind gives instruction, which the world reverentially accepts', rather points to the Sanskrit reading *sacivaiḥ*].

was translated before A. D. 220. The separate translation by Dharmaraksha was made between A. D. 266–317 (*San-pao-ki*, fasc. 6, in T. xxxv, 6, 43 *b*; see also N., App. II, 23, col. 391). About half a century later the older version of the Saṁyukta appeared under the three Tshin dynasties, A. D. 350–431 (N. 546, col. 138). The complete collection of the Saṁyukta was first translated, under the earlier Suṅ dynasty (A. D. 420–479), by Guṇavarman, who worked from A. D. 435–443 (*San-tsān-ki*, fasc. 14, in T. xxxviii, 1, 68 *a*; see also N., App., Nos. 78–9, col. 415).]

The Sanskrit text of the fragment is given below, in parallel columns with the Pāli text, extracted from the Pāli Text Society's edition, pp. 190 ff. The first verse, apparently, is a gīti verse with an unusual scansion. There are thirty instants in either line, which scan as follows:—

1 2 3 4 5 6 7 8
⏑ ⏑ – | ⏑ ⏑ – | ⏑ – ⏑ | – ⏑ ⏑ | – – | ⏑ ⏑ – | ⏑ – ⏑ | – ||
– – | ⏑ ⏑ – | ⏑ – ⏑ | – – | – – | ⏑ ⏑ – | ⏑ – ⏑ | – ||

The last four feet in both lines are exactly alike, the third and seventh feet are, contrary to the usual rule, amphibrachs. The other verses are regular ślokas.

TEXT.[3]

Obverse.

SANSKRIT.

1 Sugata • pratibhā(*tu*) te Vā*gīśa* Bhagavān avocat, athāyuṣmām Vāgīśas tasyāṁ velāyāṁ gāthāṁ ba-
2 bhāṣe ॥ Iha, paṁca*daśī* viśuddhikā samitā । paṁcaśatāś ca bhikṣavaḥ saṁyojana-ba-
3 *ndha*na । cchidaḥ[4] sarve kṣīṇa-bhavā maharṣayaḥ 1 Śuddhā upâsa*te* śuddhaṁ vipramukta-punarbha-

PĀLI.

Sugatā ti । paṭibhātu taṁ Vaṅgīsā ti Bhagavā avoca । atha kho āyasmā Vaṅgīso Bhagavantaṁ sammukhā sarūpāhi gāthāhi abhitthavi ॥ Ajja pannarase visuddhiyā bhikkhū pañcasatā samāgatā । saṁyojana-bandhana-cchidā anīghā khīṇa-punabbhavā isī ॥ 1 ॥

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[3] Note the occurrence of the upadhmanīya in rev. l. 2, *sacivaiḫparivāritaḥ*, and of initial *au* in obv. l. 4, *auddhatya*.—On the system of interpunction, see the note on p. 62.

[4] Read *bandhana-cchidaḥ*. The visarga, as well as the usual double dot of interpunction, is here, and throughout this fragment, replaced by a single stroke. After *bandhana* it might be a mark of junction. See Note 2 on p. 51, and the Note on pp. 62–3.

SANSKRIT.	PĀLI.
4 *vā* ⌒ prahīṇa-jāti-maraṇāḥ kṛta-kṛtyā nirāsravāḥ 2 Auddhatya-vicikits-ēcchā-māna-*gra-*	
5 *ntha*-bhava-cchidaḥ tṛṣṇā-śal-yasya hartāro 'cita-tṛṣṇā-punarbhavāḥ 3 Siṁho 'si nirupâdānaṁ prahīṇa-	

Reverse.

1 bhaya-bhairava[5]-upadhiṁ samati-krāntaḥ[6] āsravā nihatas[7] tvayā 4 Cakravarti[8] yathā rājā sacivai-	Cakkavatti yathā rājā amacca-
2 ḥ parivāritaḥ samaṁtād anuśāst-≀imāṁ sāgar-âṁtāṁ vasun-dharām 5 Tathā vijīta[9]-saṁ-grāmaṁ	parivārito । samantā anupariyeti sāgarantaṁ mahiṁ imaṁ ॥ 2 ॥ Evaṁ vijita-saṅgāmaṁ
3 sârthavāham anuttaram upâsate śrāvakās tvā[10] traividyā-mṛtyu-hāyina[5] 6 Putrās[11] te	satthavāham anuttaraṁ sāvakā payirūpāsanti tevijjā maccu-hāyino ॥ 3 ॥ Sabbe
4 sarva ev≀âite plāvī hy atra na vidyate ⌒ hartāraṁ sarva-śal-yānāṁ vande tv≀âditya-bān-dhavam[12] [7] I-	Bhagavato puttā palāp-êttha na vijjati । taṅhā-sallassa han-tāraṁ vande ādicca-bandhu-nan ti
5 dam avocad Bhagavān āpta-manasas[13] te bhikṣavo Bhaga-vato bhāṣitam abhyanandaṁ[14] ॥ Pravāraṇa-sūtraṁ ॥	

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[5] Read *bhairavaḥ*, and below, *hāyinaḥ*. [6] Read *samatikrānta*. [7] Read *nihatās*.
[8] Read *cakravartī*. [9] Read *vijita*. [10] Read *tvāṁ*.
[11] *Pu* has an imperfect stroke attached, as if it were *pū*; cf. *sū* in *sūtraṁ* in l. 5.
[12] *Tv≀âditya*° is an anomalous contraction for *tvām āditya*°; similarly *tv≀ânupaneyo* in rev. l. 3 on p. 78.—The original omits 7.
[13] See footnote 2, p. 26. [14] Read *abhyanandan*.

TRANSLATION.

[Vāgīśa, approaching the Buddha, said 'Am I welcome,] O Sugata?' 'You are welcome, Vāgīśa,' said the Blessed One. Then the reverend Vāgīśa, at that time, spoke the (following) hymn:—

(Verse) 1. Here is the fifteenth, the day of purification! and assembled are the five hundred monks, every one of them severed from engrossing ties, great sages, having done with the continuity of existence;

2. Pure, they pursue the pure, delivered from the necessity of re-birth; no longer are they liable to birth and death, having attained their ideal, and being unswayed by the action of the senses;

3. Severed are they from the bondage of arrogance, unsettledness, covetousness, self-conceit; removed have they the thorn of worldliness, nor are they liable any longer to its renascence.

4. A lion art thou, with no attachment to life, having done with fears and terrors; overcome hast thou the (attraction of the) Appearance; and the impulses of the senses have been suppressed by thee.

5. Just as a world-wide sovereign, surrounded by trusty friends, everywhere directs this sea-bounded earth;

6. So upon thee, the victorious champion, the incomparable leader, thy disciples wait, having abandoned the deadweight of Brahmanic theology.

7. All these are but thy sons; there is here no (other) ferryman.[15] I extol thee, the remover of all troubles, the friend of the sun.

This spoke the Blessed One.[16] With receptive minds the monks welcomed what was said by the Blessed One. (Here ends) the Pravāraṇa Sūtra.

8. CANDRÔPAMA SŪTRA

Hoernle MS., No. 149$\frac{x}{10}$ (Plate II, No. 2, Reverse).

This folio is mutilated, about one-third of its length, on the right side, being broken away. In its present condition it measures about 203 × 62 mm. (or 8 × 2$\frac{3}{8}$ inches). Its full length may have been about 284 mm. (or 11 inches). It bears, on either side, six lines of writing in Slanting Gupta characters, and on the left margin of the reverse side, the folio number 23. It contains portions of two sūtras,

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[15] Figuratively; to ferry men across the sea, or river, of mundane existence.

[16] The logical sequence is not quite clear; for the hymn which immediately precedes is spoken, not by the Blessed One, but by his disciple Vāgīśa. It may refer to the preceding main clauses of the sūtra, which contain the Buddha's declaration of Sāriputra's and the other five hundred monks' innocence of all offence.

one ending on the fifth line of the obverse side, the other, which is named the Candrôpama Sūtra, beginning on that line and continuing on the reverse. As the Candrôpama is a small sūtra, the high folio number shows that the folio must have belonged to a pothī which contained a selected collection of sūtras.

[The Candrôpama is one of the sūtras of the Saṁyukta Nikāya. In the Pāli Text Society's edition of the Saṁyukta Nikāya, it is found as the third Sutta of the Kassapa Section, in vol. ii, pp. 197–200. In the Chinese Saṁyukta Āgama it occurs in Fasc. 41, Nanjio, No. 544, and Tokyo, xiii, 4, 37 *b*, 2–4. There is, however, also an older Chinese translation in Fasc. 6, and Tokyo, xiii, 5, 37 *b*, 15–18. There exists, moreover, a separate Chinese translation of the sūtra by Dānapāla, in Tokyo, xiv, 8, fol. 37 *b*, 16–38 *a*, 1; and noticed in Nanjio, No. 948. It may be noted that there exists a shorter collection of twenty-five selected sūtras of the Saṁyukta Āgama in Chinese (see Nanjio, No. 547). Our folio may belong to a similar shorter collection. As may be seen from the subjoined parallel transcripts, the Sanskrit version of the Candrôpama Sūtra is much longer than the Pāli; and in this respect the Chinese translation agrees closely with the Sanskrit version; e. g. the term *cakṣuṣmān*, and the clause repeating the praise of Kāśyapa (rev., ll. 1, 4), are not found in the Pāli version, but occur in the Chinese translation, which, therefore, clearly, was made from a Sanskrit text, such as in our fragment.]

The text of the fragment reads as follows:—

Obverse.

1 maṇā [1] vā brāhmaṇā vā stoka-stokaṁ muhūrta-muhūrtaṁ sarva-satva-prâṇa-bhūteṣu maitraṁ cittaṁ bhā▒

2 ṣāṁ sa cet kaścid upasaṁkramati [2] vyāḍo vā yakṣo vā amanuṣyo vā naivāsiko [3] vā avatāra-*prê*▒

3 raṁ na labhate ālaṁbanaṁ anyatra sa vyāḍo vā yakṣo vā amanuṣyo vā naivāsi▒

4 syāt tasmāt tarhi bhikṣava [4] stoka-stokaṁ muhūrta-muhūrttaṁ pūrvavad yāvat go-*do*▒

[1] Read *śramaṇā*.

[2] Read *upasaṁkrāmati*, as in rev. ll. 4, 6; so also *upasaṁkrāmata*, in rev. ll. 1, 3.

[3] *naivāsika* means ingulfer, swallower, an epithet of *ajagara*, python; see Mahâvastu, vol. iii, p. 33, l. 4; compare also the Vedic *nivāsita*, killed, in M. W. Dy., under √*vas* 3 and 7 (pp. 932, 933). It might also be a confusion with *nairvāsika*, from √*nir-vas*; and might account for the obscure Pāli *nippesika*, v.l. *nibbesika*, in D.N. I, 1, 20, vol. i, p. 8.

[4] *bhikṣava* for *bhikṣavas* or *bhikṣavaḥ*; with reference to the dropping of the final sibilant or visarga, see Whitney's Sanskrit Grammar (1st ed.), paragr. 173, p. 55, and Professor Macdonell's Vedic Grammar, paragr. 78, *e*, 2, p. 71.

5 vyam, ॥ ॥ Evaṁ mayā śrutam ekasmiṁ[5] samaye Bhagavāṁ[5] Rājagṛhe viharati De[6]▒

6 kṣūn āmantrayati • candrôpamā bhikṣavo viharata • nityaṁ navakā iva hrī*manta*▒

Reverse.

1 ṣya cittaṁ kulāny upasaṁkramata[2] tadyathā cakṣuṣmāṁ[5] puruṣo jarôdapānaṁ vā nadī-du*rga*▒

2 ṣya cittaṁ vyavalokayed evam eva candrôpamā viharatā[7] nityaṁ navakā iva hrīma▒

3 kṛṣya cittaṁ kulāny upasaṁkramata[2] Kāśyapo hi bhikṣuś candrôpamo viharati ni(*tya*)▒

4 'vakṛṣya kāyam avakṛṣya cittaṁ kulāny upasaṁkrāmati[2] tadyathā cakṣuṣmāṁ[5] puruṣo▒

5 maṁ vā avakṛṣya kāyam avakṛṣya cittaṁ vyavalokayed evaṁ eva Kāśyapo hi bhikṣuś▒

6 hrīmāṁ[5] kuleṣv apragalbhaḥ avakṛṣya kāyam avakṛṣya cittaṁ kulāny upasaṁkrāmati[2] ⌒ kiṁ ma▒

The relation of the Sanskrit text to the Pāli is shown in the subjoined parallel columns:—

SANSKRIT.	PĀLI.
Obv., l. 5. Evaṁ mayā śrutam ekasmiṁ samaye Bhagavāṁ Rājagṛhe viharati[6] *Devadattaṁ lābha-satkāra-ślokam ārabhya bhi-*	Sāvatthiyaṁ viharati
[l. 6]kṣūn āmantrayati । candrôpamā bhikṣavo viharata । nityaṁ navakā iva hrīma*ntaḥ kuleṣv apragalbhā avakṛṣya kāyam avakṛ-*	candupamā bhikkhave kulāni upasaṁkamatha । apakasse vā kāyam apakasse vā cittaṁ nicca navakā kulesu appagabbhā ।

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[5] Final *n* in sandhi invariably changes to anusvāra, instead of remaining unchanged according to ordinary practice; read *ekasmin, bhagavān, cakṣuṣmān, hrīmān.*

[6] The line is probably to be completed by *Devadattaṁ lābha-satkāra-ślokam ārabhya bhikṣūn*, &c., as in Saṁyutta Nikāya, ii, p. 241.

[7] Read *viharata*, as in obv. l. 6. The mark of interpunction (a dot) has, by a scribal error, got attached to the preceding *t*, thus producing *tā*.

SANSKRIT.

Rev., l. 1, ṣya cittaṁ kulāny upasaṁkramata ı tadyathā cakṣuṣmāṁ puruṣo jarôdapānaṁ vā nadīdu*rgaṁ vā parvata-viṣamaṁ vā avakṛṣya kāyam avakṛ*[l. 2]ṣya cittaṁ vyavalokayed evam eva candrôpamā viharata nityaṁ navakā iva hrīma*ntaḥ kuleṣv apragalbhā avakṛṣya kāyam ava-*[l. 3]kṛṣya cittaṁ kulāny upasaṁkramata [ı] Kāśyapo hi bhikṣuś candrôpamo viharati ni*tyaṁ navaka iva hrīmān kuleṣv apragalbho* [l. 4] 'vakṛṣya kāyam avakṛṣya cittaṁ kulāny upasaṁkrāmati ı tadyathā cakṣuṣmāṁ puruṣo *jarôdapānaṁ vā nadī-durgaṁ vā parvata-viṣa*[l. 5]maṁ vā avakṛṣya kāyam avakṛṣya cittaṁ vyavalokayed evam eva Kāśyapo hi bhikṣuś *candrôpamo viharati nityaṁ navaka iva* [l. 6] hrīmāṁ kuleṣv apragalbhaḥ avakṛṣya kāyam avakṛṣya cittaṁ kulāny upasaṁkrāmati ı kiṁ ma*nyatha*, &c.

PĀLI.

seyyathāpi bhikkhave puriso jarûdapānaṁ vā olokeyya pabbata-visamaṁ vā nadiduggaṁ vā apakasse vā kāyam apakasse vā cittaṁ ı evam eva kho bhikkhave candupamā kulāni upasaṁkamatha apakasse vā kāyam apakasse vā cittaṁ nicca navakā kulesu appagabbhā ı

Kassapo bhikkhave candupamo kulāni upasaṁkamati apakasse vā kāyam apakasse vā cittaṁ nicca navako kulesu appagabbho ı

taṁ kiṁ maññatha, &c.

TRANSLATION.

Thus it has been heard by me. At one time the Blessed One was staying in Rājagriha. Referring to Devadatta, who boasted of his gain and honour, he said to his disciples, 'Ye monks should resemble the moon, always be like the new moon, modest, unassuming among the people, controlling your body, controlling your mind, (while you) move among the people. Just as a man with eyes would keep

a look-out for old (disused) wells, or impassable holes in a river, or dangerous precipices on a mountain, controlling his body and mind; even so do ye, resembling the moon, be always like the new moon, modest, unassuming among the people, controlling your body and mind (while ye) move among the people. For Kāśyapa was a monk, resembling the moon, always like the new moon, modest, unassuming among the people, controlling his body and his mind (while he) moved among the people. Just as a man with eyes keeps a look-out for old (disused) wells, or impassable holes in a river, or dangerous precipices on a mountain, controlling his body and his mind, even so Kāśyapa lived a monk, resembling the moon, always like the new moon, modest, unassuming among the people, controlling his body and his mind (while he) moved about. What think ye? &c.

NOTE: *Jarûdapāna* and its Pāli equivalent *jarûdapāna* is not noticed in any Sanskrit or Pāli Dictionary. Dr. Watanabe states that in the Chinese translation of Dānapāla it is rendered by 大水深廣, 'deep and great water', while *nadīdurga* is rendered by 河江險惡, 'dangerous rivers and streams', and *parvata-viṣama* by 山巖高下, 'mountains and cliffs, up and down'. But it really signifies an old, disused well. In India such wells are still, and were much more so formerly, a source of danger to any unwary wanderer in the country.

9. ŚAKTI SŪTRA

Hoernle MS., No. 149$\frac{x}{10}$, Obverse.

The conclusion of this sūtra stands on the obverse of the fragment which has been described in the preceding article on the Candrôpama Sūtra. Its text, a transcript of which has been given in that article, occupies the initial four lines of the obverse, while the rest of the fragment is occupied with the Candrôpama Sūtra.

[According to Dr. Watanabe, the sūtra of which we have here the conclusion, corresponds to the Satti Sutta which is the fifth of the Opamma Saṁyutta in the Pāli Saṁyutta Nikāya, in the Pāli Text Society's edition, Part II, p. 265. There is, however, as may be seen from the subjoined comparative table, no actual textual agreement between the Sanskrit and Pāli versions. A Chinese version of the sūtra occurs in the later translation, Fasc. 47, Tokyo, xiii, 4, 75 *a*, 12–14, where, however, it bears no name. In the older Chinese translation it is not found. As the comparative table shows, the Chinese version is a translation, supplied by Dr. Watanabe, of a rather shorter Sanskrit version than that of our fragment.]

Pāli.

[Clause 5.] Evam eva kho bhikkhave yassa kassaci mettā cetovimutti bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamā vaddhā ‖ Tassa ce amanusso cittaṁ khipitabbaṁ maññeyya ‖ atha kho svedha amanusso kilamathassa vighātassa bhāgī assa ‖

[Clause 6.] Tasmāt iha bhikkhave evaṁ sikkhitabbam । Mettā no ceto vimutti bhāvitā bhavissati bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamā vaddhā ti ‖ Evaṁ hi kho bhikkhave sikkhitabban ti ‖

Sanskrit.

Obv., l. 1. *Ye śramaṇā* vā brāhmaṇā vā stoka-stokaṁ muhūrta-muhūrtaṁ sarvasatv a-prâṇa - bhūteṣu maitraṁ cittaṁ bhā*vayeyuḥ* . . . *te*-[l. 2] ṣāṁ sa cet kaścid upasaṁkramati vyāḍo vā yakṣo vā amanuṣyo vā naivāsiko vā avatara -prêkṣī . . . . . . [l. 3] raṁ na labhate ālaṁbanaṁ anyatra sa vyāḍo vā yakṣo vā amanuṣyo vā naivāsi*ko vā* . . . [l. 4] syāt

Tasmāt tarhi bhikṣava stoka-stokaṁ muhūrta - muhūrttaṁ pūrvavad yāvat go*dohana-mātraṁ maitra-cittaṁ bhāvayita*-[l. 5]vyam ‖

Chinese (W.).

If Śramaṇas or Brāhmaṇas, [*moment after moment, minute after minute*[1]] practise a merciful mind towards all living beings, (up to the time of milking a cow), then all malignant spirits who are seeking the weakness of others cannot find a chance, (and they shall destroy themselves on the contrary.)

Therefore all Bhikṣus shall learn to have a merciful mind, and practise it repeatedly always at all times up to the time of milking cows.

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[1] [' These words are omitted in the Chinese translation of this sūtra, but they occur, 時節須臾, in a preceding sūtra (Tokyo, xiii, 4, 75*a*, l. 4), where they express the same thought, in the same construction with another simile.' W.]

TRANSLATION.

If Śramaṇas and Brāhmaṇas will, moment after moment, minute after minute, exercise a merciful mind toward all existing, living beings, [line 2] then if any mischievous being, or Yaksha, or superhuman being, or devouring spirit,[2] desire to descend to make an attack upon them, [l. 3] that mischievous being, or Yaksha, or superhuman being, or swallowing spirit shall not find any opportunity to do so. [l. 4] Therefore, O Bhikshus, do ye, from moment to moment, from minute to minute, up to the time of milking cows,[3] exercise a merciful mind towards, &c., as before.

10. ŚUKA SŪTRA

Hoernle MS., Nos. 149 $\frac{x}{1}$ and $\frac{x}{2}$ (Plate II, No. 3, Reverse).

These two folios are in an excellent state of preservation. They are complete and consecutive folios, measuring about 260 × 60 mm. ($10\frac{2}{5} \times 2\frac{2}{5}$ inches), and bearing, on the left side of the reverse margin, the folio-numbers 56 and 57. To judge from these high numbers, the two folios must have belonged to a large pothī, containing several sūtras, possibly a pothī of one of the sections of the Madhyama Āgama. Each of their four pages bears six lines of writing in Slanting Gupta characters.

They are inscribed with a small portion of the Śuka Sūtra, which is one of the sūtras of the Madhyama Āgama. In the Chinese translation of that Āgama it is the 170th sūtra (Nanjio, No. 542, col. 132). In the Pāli Majjhima Nikāya it corresponds to the 135th sūtra, Cūla-kammavibhaṅga Sutta (PTS. ed., vol. iii, pp. 202–6). It will be seen, however, from the subjoined parallel transcripts, that though the general tenour of the Sanskrit and Pāli versions is the same, their correspondence, in point of wording, is of a very loose character; neither version can be called exactly a translation, or transcription, of the other. The Śuka Sūtra explains the doctrine of Karma, or Retribution, by way of enumerating a series of good or bad retributive effects, in a future existence, of varieties of human conduct in the present existence. In the two versions the sequence of the retributive conditions does not quite agree. In the Sanskrit version the (ixth and xth) paragraphs on the causes of being re-born in a low or high family precede the (xith and xiith) paragraphs referring to re-birth in a state of penury or affluence. In the Pāli version that sequence is just the reverse. In both respects, wording and sequence, the Sanskrit text very closely accords with the Chinese translation. There are, how-

[2] On *naivāsika* see footnote 3 on page 41. All four terms refer to classes of superhuman beings, inimical to men.

[3] The completion of the mutilated clause, which does not occur in the Pāli Satti Sutta, is supplied from the preceding Ukkā Sutta (p. 264, clause 2): *gadduhana-mattam pi metta-cittaṁ bhāveyya.*

ever, according to Dr. Watanabe's notes, five Chinese translations of the sūtra, which, in extent, differ from one another; but from the indications in our fragment of the Sanskrit version regarding the order of the retributive states (see below), it is possible to determine the translation of which it must be the original.

[The five Chinese translations are those noted in Nanjio's Catalogue as Nos. 542 (sūtra 170, in col. 132), 610, 611, 739, and 783. Of these No. 542 is an integral part of the Madhyama Āgama; all the others are separate translations of the sūtra. In the case of No. 739, the textual extent of the sūtra accords, as Dr. Watanabe observes, much more nearly with the Pāli version. The latter, after a general remark, at once proceeds to the exposition of the above-mentioned series of retributive states, after which it finishes with a summary, and a concluding remark. All the Chinese translations, with the exception of No. 739, insert, after the opening remark, an introductory story of a white dog in the house of a gṛhapati, or householder, named Śuka in Śrāvastī, a précis of which is given in No. 611. In these translations, accordingly, the sūtra is represented as having been spoken in reply to a query by the gṛhapati Śuka, while in the Pāli version it is represented as addressed to a māṇava, or 'young man' Subha of the Todeyya family, who in the Subha Sutta (PTS., vol. ii, p. 196) is described as a Brāhman gṛhapati. On the other hand, No. 739, as well as No. 783, agree in very considerably augmenting the original series of retributive states. In the Pāli version, and in the Chinese translation included in the Madhyama Āgama, the number of those states is fourteen, but in No. 739 it is increased to sixty-two, and in No. 783 even to seventy-one.[1]

With regard to the question, of which of the five Chinese translations our fragment of the Sanskrit text is the original, Dr. Watanabe supplies the subjoined comparative table of the serial order of the retributive states.

State.	Order.				
	Sanskrit.	Chinese.			Pāli.
		739	783	542	
Alpa-śakya	vii	vii	ix	vii	vii
Mahā-śakya	viii	viii	x	viii	viii
Nīca-kula	ix	ix	vii	xi	xi
Ucca-kula	x	x	viii	xii	xii
Alpa-bhoga	xi	xi	xi	ix	ix
Mahā-bhoga	xii	xii	xii	x	x

[1] Dr. Watanabe incidentally observes that the two ideograms 兜調 *tou-thiáo*, in the title of No. 611, do not represent the Sanskrit *devadatta*, but Śuka's patronymic *Tau'eya* (Pāli *todeyya-putta*), which in No. 783 is transcribed by 兜儞野 *tou ërh* (*ni*) *yeh*.

This table shows that our Sanskrit text is the basis of the Chinese translation, No. 739; for in both the retributive states stand in the same order. The order in the translation, No. 542, which is included in the Madhyama Āgama, agrees with that in the Pāli version, while No. 783 has a peculiar order of its own.]

The Sanskrit text of the two folios is given below in parallel columns, with the Pāli text, extracted from the Pāli Text Society's edition, vol. ii, pp. 204–5.

Folio 56. Obverse.

Sanskrit.

1 [vii] śakyāt kuśala-mūlād vicchandanam, alpa-śakyānāṁ pudgalānāṁ paribhavaḥ ime daśa dharmā alpa-śakya-

2 saṁvartanīyāḥ ‖ [viii] Daśa • dharmā mahā-śakyā[2]-saṁvartanīyāḥ katame daśa • anirṣyukaḥ[3] parasya lābha-satkāra-

3 ślokair āttamanatā parasya kīrti-śabda-ślokair āttamanatā : ryatra[4]-pradānam, bodhicittôtpādaḥ

4 Tathāgata : biṁba-karaṇam, mātāpitṝṇāṁ pratyudgamanam, āryāṇāṁ pratyudgamanaṁ, alpa-śakyāt kuśa-

5 la-mūlād vicchandanam, mahā-śakye kuśala-mūle samādāpanam, ime daśa dharmā mahā-śakya-saṁvartanī-

Pāli.

Page 204. [vii] Idha mānava ekacco itthī vā puriso vā issāmanako hoti, &c. ; so kammena evaṁ samattena, &c., appesakkho hoti ; appe-sakkha-saṁvattanikā esā ; &c.

Page 205. [viii] Idha pana māṇava ekacco itthī vā puriso vā anissāmanako hoti para-lābha-sakkāra-garukāra-mānana-vandana-pūjanāsu na issati na upadussati na issaṁ bandhati ; so tena kammena evaṁ samattena evaṁ samādinnena kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ uppajjati ; no ce kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ paccājāyati mahesakkho hoti ; mahesakkha-saṁvattanikā esā māṇava paṭipadā yadidaṁ anissāmanako, &c., na issaṁ bandhati ‖

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² Read śakya. ³ Read anīrṣyukaḥ.

⁴ Read yātra, the sign of r above y being a clerical error for the sign of length.

Fol. 56. Reverse.

SANSKRIT.

1 yāḥ ॥ [ix] Daśa • dharmā nīca-kula-saṁvartanīyāḥ katame daśa ⌒ amātṛjñatā ⌒ apitṛjñatā ⌒ aśrāmaṇyatā ⌒
2 abrahmaṇyatā [5] ⌒ kule na jyeṣṭh-ânupālakatvam\ āsanādi [6] na pratyutthānam\ āsane na nimantraṇam\
3 mātāpitror aśuśruṣā [7] āryāṇām aśuśruṣā [7] nīca-kula-jātānāṁ pudgalānām antike [8] pari-
4 bhavaḥ ime daśa dharmā nīca-kula-saṁvartanīyā [9] ॥ [x] Daśa dharmā ucca-kula-saṁvartanīyāḥ katame daśa:
5 mātṛjñatā pitṛjñatā ⌒ śrāmaṇyatā ⌒ brāhmaṇyatā ⌒ kule jyeṣṭh-ânupālakatvam\ āsanāt pratyut*th*ā-

PĀLI.

[xi] Idha mānava ekacco itthī vā puriso vā thaddho hoti atimānī abhivādetabbaṁ na abhivādeti paccuṭṭhātabbaṁ na paccuṭṭheti āsanārahassa āsanaṁ na deti maggārahassa na maggaṁ deti sakkātabbaṁ na sakkaroti garukātabbaṁ na garukaroti mānetabbaṁ na māneti pūjetabbaṁ na pūjeti; so, &c., nīcākulīno hoti; nīcākulīna-saṁvattanikā esā, &c. ॥

[xii] Idha pana mānava ekacco itthī vā puriso vā atthadho hoti anatimānī abhivādetabbaṁ abhivādeti paccuṭṭhātabbaṁ paccuṭṭheti āsanārahassa āsanaṁ deti maggārahassa maggaṁ deti sakkātabbaṁ sakkaroti

Fol. 57. Obverse.

1 nam\ āsanen*ā*bhinimaṁtraṇam\ mātāpitroḥ śuśrūṣā ⌒ āryāṇāṁ śuśrūṣā nīca-kula-jātānāṁ pu-
2 dgalānāṁ aparibhavaḥ ime daśa dharmā ucca-kula-saṁvartanī-

garukātabbaṁ garukaroti mānetabbaṁ māneti pūjetabbaṁ pūjeti; so tena kammena uccākulīno hoti; uccākulīna-saṁvattanikā esā, &c. ॥

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[5] Read *abrāhmaṇyatā.*

[6] Read *āsanād.* The vowel mark for *i* over *d* is really meant for the superscript curve which marks the virāma; and *d* should have been written below the line, exactly as in the case of the final *m* of the following word.

[7] Read *aśuśrūṣā*, as below in *śuśrūṣā*, fol. 57, obv. l. 1.

[8] And *ibid.*, *antike* looks like *andhike*, on account of the slovenly written *nt*.

[9] Read *saṁvartanīyāḥ.*

SANSKRIT.

yāḥ ॥ [xi] Daśa dharmā ⁀ alpa-bhoga-saṁva-
3 rtanīyāḥ katame daśa ⁀ adattâdā-naṁ ⁀ adattâdāna : samādāpa-nam͏̖ adattâdānasya
4 ca varṇa-vāditā • adattâdānena āttamanatā mātāpitṝṇāṁ vṛtty-upacchedaḥ āryāṇāṁ vṛty[10]-upa-
5 cchedaḥ parasya alābhena āttama-natā parasya lābhena n*âtta-manatā ⁀ parasya lābh-ântarā-

PĀLI.

[ix] Idha mānava ekacco itthī vā puriso vā na dātā hoti samaṇassa vā brāhmaṇassa vā annaṁ pā-naṁ vatthaṁ yānaṁ mālā-gandha-vilepanaṁ seyyāvasa-thapadīpeyyaṁ ; so tena kam-mena evaṁ samattena evaṁ samādiṇṇena kāyassa bhedā pa-raṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ uppajjati ; no ce kāyassa bhedā paraṁ, &c., yattha yattha paccājā-

Fol. 57.

1 yo durbhikṣā-yācanā ca ⁀ ime da-śa dharmā alpa-bhoga-saṁvar-tanīyāḥ ॥ [xii] Daśa dharmā mahābhoga-saṁvarta-
2 nīyāḥ katame daśa ⁀ dānaṁ adattâdāna-vairamaṇaṁ ⁀ ad-attâdāna-vairamaṇasya varṇa-vāditā •
3 adattâdāna-vairamaṇena āttama-natā ⁀ parasya alābhena anāt-tamanatā ⁀ parasya
4 lābhena āttamanatā parasya lābh-ôdyogaḥ dānasy*âbhyanumo-danam͏̖ dān-âdhimuktānāṁ pudga-
5 lānāṁ saṁpraharṣaṇam͏̖ subhikṣā-yācanā ca • ime daśa dharmā mahābhoga : saṁvartanīyāḥ ॥

Reverse.

yati appabhogo hoti ; appa-bhoga-saṁvattanikā esā, &c.

x Idha pana mānava ekacco itthī vā puriso vā dātā hoti sama-ṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālā-gandha-vilepanaṁ sey-yāvasathapadīpeyyaṁ ; so te-na kammena evaṁ samattena evaṁ samādiṇṇena kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ uppajjati ; no ce kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ uppaj-jati, &c., yattha yattha paccā-jāyati mahābhogo hoti ; mahā-bhoga-saṁvattanikā esā, &c. ॥

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[10] Read *vṛtty-*.

NOTES.

1. The following words are not noticed in any Sanskrit dictionary: fol. 56 $a^{\mathrm{i.v}}$, *vicchandana*, contentment with; fol. 56 a^{ii}, *anīrṣyuka*, freedom from envy; fol. 56 a^{iii} *et passim*, *āttamanatā*, ready-mindedness, readiness (see footnote 2 on p. 26); fol. 56 b^{ii}, *anupālakatva*, cherishing, supporting; fol. 57 a^{i}, *abhinimantraṇa*, inviting; fol. 57 a^{iv} and fol. 57 b^{ii}, *varṇa-vāditā*, speaking in praise of; fol. 57 b^{iv}, *abhyanumodana*, approval. Nor, fol. 57 $b^{\mathrm{ii.\,iii}}$, *vairamaṇa* with the general meaning of 'abstaining from'; nor, fol. 56 a^{iii}, *yātra*, journey, as a neuter; nor, fol. 57 $b^{\mathrm{i.v}}$, *durbhikṣā* and *subhikṣā* as feminines. Nor, buddhist terms such as *bodhicittótpāda*, fol. 56 a^{iii}.

2. Regarding the system of interpunction, see the Note on p. 62. The double dot is sometimes found, (1) to mark interpunction, as in fol. 56 a^{iii} (after *āttamanatā*), and fol. 56 b^{iv} (after *katame daśa*), or (2) to mark composition, as in fol. 56 a^{iv} (in *Tathāgata-bimba*); fol. 57 a^{iii} (in *adattádana-samādāpana*); fol. 57 b^{v} (in *mahābhoga-saṁvartanīyāḥ*), also (in this case a bar) in No. 7, obv. l. 3 (p. 38), *bandhana-cchidaḥ*, though the double dot, or bar, thus used, may be a mere scribal error.

TRANSLATION.

(Fol. 56 *a*.) [vii.] . . . . . , contentment with a position (only of great) power, contempt of persons of small power: these ten ways of conduct needs lead to re-birth in a state of small power.

[viii.] Ten are the ways of conduct that needs lead to re-birth in a state of great power. Which are these ten ways? They are, freedom from envy, a ready mind to congratulate another on his success, a ready mind to praise another, gifts for a journey, fostering a mind for the truth, making images of the Tathāgata, advancing to meet one's parents, advancing to meet respectable people, contentment with a position of great power, taking the cost of (religious) enterprises on one's self when in a position of great power: these are the ten ways of conduct that needs lead to re-birth in a state of great power.

(Fol. 56 *b*.) [ix.] Ten are the ways of conduct that needs lead to re-birth in a low family. Which are those ten ways? They are, not honouring one's mother, not honouring one's father, not living like a Śramaṇa, not living like a Brāhmaṇa,[11] not cherishing the elders in one's community, not rising from one's seat to receive them, not inviting them to a seat, not caring to listen to one's father and mother, not caring to listen to respectable people, contemptuousness in the presence of persons born of a low family: these are the ten ways of conduct that needs lead to re-birth in a low family.

[x.] Ten ways of conduct there are that needs lead to re-birth in a high family. Which are those ten ways of conduct? They are, honouring one's mother, honouring

[11] According to Dr. Watanabe, the Chinese translation has 'not honouring the Śramaṇas, not honouring the Brāhmaṇas', which presupposes the textual reading *aśramaṇajñatā, abrāhmaṇajñatā*.

one's father, living like a Śramaṇa, living like a Brāhmaṇa,[11] cherishing the elders in one's community, rising from one's seat to receive them, (Fol. 57 *a*) inviting them to a seat, caring to listen to one's father and mother, caring to listen to respectable people, not being contemptuous towards persons born of a low family: these are the ten ways that needs lead to re-birth in a high family.

[xi.] Ten are the ways of conduct that needs lead to re-birth in a state of small means. Which are those ten ways of conduct? They are, taking things wrongfully, taking the costs of enterprises on one's self with things taken wrongfully, speaking in favour of taking things wrongfully, rejoicing in taking things wrongfully, cutting off the livelihood of parents, cutting off the livelihood of respectable people, rejoicing in the ill-success of another, not rejoicing in the success of another, interfering with the success of another, (Fol. 57 *b*) and begging at a time of famine: these are the ten ways of conduct that needs lead to re-birth in a state of small means.

[xii.] Ten are the ways of conduct that needs lead to re-birth in a state of large means. Which are those ten ways of conduct? They are, giving largesses, abstaining from taking things wrongfully, speaking in favour of the abstention from taking things wrongfully, rejoicing in the abstention of taking things wrongfully, not rejoicing in the ill-success of another, rejoicing in the success of another, promoting the success of another, approving the giving of largesses, encouraging persons who are disposed to giving largesses, and begging in a time of plenty: these are the ten ways of conduct that needs lead to re-birth in a condition of large means.

11. THE MAHĀPRATYAṄGIRĀ DHĀRAṆĪ

Hoernle MS., No. $150\frac{vii}{5}$ (Plate II, No. 4, Obverse).

This folio contains a small portion of the Mahāpratyaṅgirā Dhāraṇī. It is a complete folio, measuring 245 × 46 mm. ($9\frac{7}{10} \times 1\frac{4}{5}$ inches). It bears, on each side, four lines of calligraphic writing in Upright Gupta characters, and on the left margin of the obverse side, the folio-number 6. The character of the calligraphic script is, in the main, of exactly the same type as that of the Saddharma-puṇḍarīka manuscripts, shown on Plate XVIII, and fully discussed by Professor Lüders (pp. 140 ff.). For the present purpose, it will suffice to point out that the peculiar Khotanese *rr* occurs regularly in *vajrra* (obv. ll. 2, 4) and *bhadrra* (rev. l. 2), and optionally in the prefix *pra* (*prabhā*, rev. l. 1), or *prra* (*prrabhā*, obv. l. 4, *prraśastās*, rev. l. 2); but not in *mundra* (rev. l. 1) and *grahāṇāṁ* (rev. l. 4), nor ever in *trūṁ* (rev. ll. 3, 4). Also, the occurrence of the peculiar prone ĭ in *mālĭkā* (obv. l. 3) may be noted.

To judge from the number of the folio, the pothī to which it belonged commenced with the Mahāpratyaṅgirā Dhāraṇī; and in all probability, as may be inferred from the insertion of the name of the writer, or owner, of the pothī (see

footnote 15), it contained no more than that Dhāraṇī. Pothīs of that content were not uncommon. There are, e.g. the Nepalese manuscripts, Nos. 61 and 77, of the Royal Asiatic Society Collection (Cat., pp. 43, 49), Add. 1348 and 1358 of the Cambridge Collection (Cat., pp. 63, 68), and No. 46, of the Bengal Asiatic Society Collection (Cat., p. 227). There is also the Roll, Ch. 0041, from the Temple Library near Tun-huang, in the Stein Collection, which is noticed in the Journal RAS., 1911, pp. 460 ff., and which contains the Dhāraṇī in the peculiar corrupt Sanskrit current in certain parts of Eastern Turkestan. The text of our fragment occupies ll. 36–43 of that Roll.[1] There are, further, two Chinese translations, one of which (Tokyo, xxvii, 6, 19 *a*, 11–16) is noticed in Nanjio, No. 1016.

[With regard to these Chinese translations, Dr. Watanabe notes that both were made under the Yuen dynasty (A.D. 1280–1368). The other translation (Tokyo, xxvii, 6, 21 b^{16}–22 a^{2}), which is not noticed in Nanjio's Catalogue, was made by Shā-lo-pā, who died A.D. 1314 (see Nanjio, No. 170, col. 458). The whole of the Sanskrit text of the Mahāpratyaṅgirā Dhāraṇī was transcribed in Chinese characters (Tokyo, xxv, 6, 50 a^{8-15}) by the famous mystic teacher Amoghavajra (A.D. 704–774; see Nanjio, No. 155, col. 444), and incised by the court chaplain 曇貞,[2] on a stone tablet, which was set up in the court monastery 青龍寺, or Blue-dragon-temple in Chān-ān. It may be added that the Dhāraṇī exists also in the Japanese Tripiṭaka.]

The portion of the Dhāraṇī, which is comprised in our fragment, contains, in the main, a series of epithets of the goddess Tārā, written in Sanskrit śloka verses, more or less corrupt. It runs as follows:—

Obverse.

1 ś[3]ca śāntā vaidaiśa[4]-pūjitā sauma-rūpā[5] mahā-śvetā ārya-tārā mahā-
2 balā ∽ aparā vajrra-śaṁkalā c≠âiva vajrra-kau*mā*rī kulaṁdhārī vajrra-
3 hastā ca vidyā kāṁcana-mālīkā • kusuṁbhā-ratana Vairaucana-kuryā

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[1] The Dhāraṇī is included also in the Gigantic Roll, noticed in the same Journal, pp. 470, 471–3. There it occupies ll. 46–55. In both Rolls the full name of the Dhāraṇī is *Tathāgatôṣṇīṣa-sitātapatraṁ nāma aparājitā mahāpratyaṅgirā.* Translated into Tibetan, it is found, as Col. Waddell informs me, in Kāgyur, Tantra section, Vol. *Ph* (14), fols. 212–24, and in a shorter recension, in fols. 224–9; also in the Dhāraṇī section, Vol. *Wa*, fols. 133–8 (Schmidt's Catalogue of Kāgyur, p. 163).

[2] [The life of this chaplain, 内供奉, is not known. W.]

[3] *ś* is written in small size above *ca*.

[4] Or possibly *vaideśa*; for the upper curve indicative of *ai* is partially rubbed off, and may be cancelled.

[5] *rū* is badly formed, as if it were *rthā* or *tthā*.

4 rth-aûṣṇīṣa vajrreṁbhamāṇā[6] :ṇā: ca vajrra-kanaka-prrabhā lauvanā[7] vajrra- ṇḍī[8]

Reverse.

1 ca śvetā ca kamal-âkṣā śaśi-prabhā ity ete mundra-gaṇā[9] *sarve* rakṣāṁ kurvaṁ-

2 ti mama Kumāra-bhadrrasya ‖ Om, riṣi-gaṇa-prraśastās Tathāgat-ôṣṇī-

3 ṣa hūṁ trūṁ *jaṁ*bhana hūṁ trūṁ staṁbhana hūṁ trūṁ para-vidyā-saṁbhakṣaṇa-kara hūṁ

4 trūṁ sarva-duṣṭānāṁ staṁbhana-kara • hūṁ trūṁ sarva-yakṣa-rakṣasa-grahāṇāṁ vi-

Amoghavajra's Chinese transcript, with its romanization as supplied by Dr. Watanabe, is given below. Dr. Watanabe explains that the hyphen which combines two ideograms represents the words 二合, or 'two together', in the edition, indicating a Sanskrit conjunct consonant; and the asterisk placed on the right of an ideogram represents the original word 引, indicating a long vowel. The romanization represents the Japanese pronunciation, which is closer to the Sanskrit sound than the Chinese.

尾 奢 羅 者 扇 多 吠 泥 訶 布 爾 跢 躁 咩 魯 波 摩 訶
bi sha ra sha sen ta bei dei ka pu ni(ji) ta so mya ro pa ma ka

始-吠 跢* 阿* 利-耶 跢* 羅* 摩 訶 末 羅* 阿 跛 羅 縛 日-
shi bei tā ā ri ya tā rā ma ka ma(ba) rā a pa ra ba ji

羅 商 迦 羅 制 縛 縛 日-羅 矯 摩 利 俱 蘭 馱 利 縛 日-羅 訶-
ra sho ka ra sei ba ba ji ra ko ma ri ku ran da ri ba ji ra ka

娑 多 者 摩 訶* 尾 儞-也* 怛 多 建 者 曩 麼 理 迦 俱 蘇-唵
sa ta sha ma kā bi ni yā ta ta ken sha na ma ri ka ku so on

婆 羅 跢 那 制 縛 吠 盧* 者 曩 俱 娜 利 兎 瑟 膩 娑 尾 積-臨 波
ba ra ta na sei ba bei ro sha na ku na ri to shi ni sha bi jya rin ba

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[6] For *vijṛṁbhamāṇa*. The syllable *ṇā* had been inadvertently duplicated, and is cancelled by a circle of dots around it. Two similar cancellations occur in the Sanskrit Vajracchedikā MS., fol. 2a^{iii} and fol. 7a^{v}, and have been noticed by Mr. Pargiter, in his footnotes, pp. 179, 182.

[7] Read *laucanā* (for *locanā*).

[8] After *vajrra* there is a vacant space showing marks of the obliteration of two akṣaras. Probably they were false akṣaras which the scribe deleted, but for which he forgot to substitute the correct ones. As the parallel texts show, only one is wanted, the required word being *vajrra-tuṇḍī*. Cf. p. 29, footnote 3.

[9] Apparently for *mudrā*.

摩* 拏* 者 縛 日-羅 迦 曩 迦 鉢-羅 婆 嚕* 者 曩 縛 日-羅 頓
mā nā sha ba ji ra ka na ka pa ra ba ro sha na ba ji ra ton

膩 者 始 吠 多* 者 迦 麽 羅* 訖-叉 捨 施 鉢-羅 婆
ni(ji) sha shi bei tā sha ka ma rā ki sha sha se pa ra ba

TRANSLATION.

Fol. 6 *a*, l. 1 : [*large-eyed*] and placid, worshipped by foreigners (or people of Videha),[10] of benign aspect, of great whiteness (is) noble Tārā,[11] (l. 2) very mighty, unrivalled, and verily (girdled) with a chain of thunderbolts, the thunderbolt maid, the family-prop (?), (l. 3) with thunderbolt in hand, magic (personified), with a golden garland, with the jewel of safflower, (l. 4) with the diadem of Vairochana's race,[12] with knitted brows,[13] of the golden hue of the thunderbolt, with (observant) eyes, with thunderbolt at the navel,[14] and white, lotus-eyed, and of the moon's brightness. These are her many mystic marks; may they all give protection to me, Kumāra-bhadra ! [15] Hail to the lauded of all the Rishis, the crown of the Tathāgatha ! Huṁ truṁ, crusher; huṁ truṁ, paralyser; huṁ truṁ, devourer of the enemy's magic, demolisher of all the Yakshas, Rākshasas, and (evil) planets.

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[10] The epithet *vaideśa-*(or *vaideha-*)*pūjitā* has a very strange look. According to Col. Waddell (see footnote 1, p. 53) the Tibetan version has *lha rnams kyis mchod-ma* adored by all the gods. This points to a different original, perhaps *viśvadeva*, or *vaiśvadeva*. Note, in this connexion, the Nepalese reading *vaideva*.

[11] On Tāra, see Col. Waddell's article in the Journal of the Royal Asiatic Society for 1894, pp. 51 ff., and his Lamaism, pp. 358 ff.; also Professor Grünwedel's Mythologie des Buddhismus, pp. 142 ff., and especially M. Foucher's L'Iconographie Bouddhique, pp. 63 ff., 80 ff., 86 ff., 101 ff.; also M. Blonay's Matériaux pour servir à l'histoire de la déesse Tārā.

[12] The reading *kuryārāuṣṇīṣa* or *kuryārthāuṣṇīṣa* (cf. *rūpā*, obv. l. 1) is puzzling. The Chinese transcript *kunaritôshinisha* is equally puzzling. The Eastern Turkestani *vajrauṣṇīṣa* seems to point to an altogether different reading, but the Nepalese reading *kuloṣṇīṣa* suggests that *kurya* might be intended for *kulya*.

[13] *Vijṛmbhamāṇa*, syn. *bhṛkuṭī tārā*, a well-known name of the goddess.

[14] *Vajratuṇḍī* is an epithet not found elsewhere. It can hardly mean 'with a thunderbolt beak'. That would be a strange epithet of Tārā. It is a well-known epithet of the mythic bird Garuḍa. But *tuṇḍa* has also the occult meaning 'navel' (cf. *tunda*), and Col. Waddell, referring to M. Senart's Legend of Buddha, pp. 33, 35, suggests that Vishnu's epithet *ratna-nābha* points to *vajra-nābha*. In the Tibetan Kāgyur there is a Vajratuṇḍa Dhāraṇī, a charm intended to protect the harvest-fields against the rain-causing Nāgas, or mythic serpents. This Dhāraṇī, as Col. Waddell states, nevertheless does not mention Garuḍa, but is associated with a brāhman, called Vishnu, and with Vajrapāṇi, who, according to Prof. Grünwedel's Mythology of Buddhism, p. 160, is in the main a weather-god and protector of the Nāgas. Hence it seems probable that *vajratuṇḍa* in the title of the Dhāraṇī does not allude to Garuḍa, but is really a synonym of *vajranābha*. And *vajratuṇḍī*, meaning *vajranābhikā*, would thus be explained in its application to the female counterpart Tārā. 'It would seem that the Buddhists, in adopting the Vishnu legend, substituted *tuṇḍa* for *nābha*; and hence the ambiguity.'

[15] *Kumāra-bhadra* was the name of the writer of this manuscript of the Dhāraṇī, or of the patron for whom it was written. On this practice of inserting the name of the writer, or the patron, see Dr. Watanabe's remarks in the Journal RAS. for 1907, p. 263.

For the purpose of comparison, the corresponding portions of the Chinese, Eastern Turkestani, and Nepalese texts are given in the subjoined transcript in parallel columns. It will be seen that Amoghavajra's Chinese and the Eastern

No. 150$^{\text{vii}}_{\text{5}}$.	Amoghavajra's Transcript.	Eastern Turkestani Roll Ch. 004
Fol. 6 *a*, l. 1 . . . . . ś ca śāntā vaidaiśa-pūjitā sauma-rūpī mahāśvetā ārya-tārā mahābalā । aparā vajrra-śaṁkalā câlva vajrra-kaumārī kulaṁdhārī vajrra-hastā ca vidyā kāṁcana-mālīkā • kusumbhā- ratana Vairaucana- kuryārâuṣṇīṣa vajrreṁbhamā- ṇā ca	. . . . . . [bishara] sha senta beideika-pujita somya-ropa makashibeitā āriya-tārā makabarā apara bajira-shakara seiba bajira-komari kurandari bajira-kasata sha makābiniyā tata kenshana-marika kusoonba- ratana seiba Beiroshana- kunaritoshinisha bijyarinbamā- nā sha	line 36, [vaiśālā] ca śāntā vaidaha-pujantā samya-rupā mahātaijā ārya-ntāryā mahābalā aparājanta vajrra-śakalā câlva vajrra-kumarī kuladhāraṇī vajrra-hastā ca vaidyai (l. 38) kācanau-mālīkā kūsumā- rahna vavī câlva Vairācana- vajrrâuṣṇīṣa kīrttā ca vajrrabamā- ṇā lā ca
vajrra-kanaka-prrabhā	bajira-kanaka-paraba	vajrra-kanaka-prrabā
lauvanā vajrra-tuṇḍī ca śvetā ca kamalākṣā śaśi-prabhā Ity ete mundra-gaṇā sarve rakṣāṁ kurvaṁti mama Kumāra-bhadrrasya ॥	roshana bajira-tonji sha shibeitā sha kamarākisha shase-paraba (the remainder not supplied)	lācanā vajrra-ntuṇḍī ca śaintā ca kamalākṣā śaśe-prrab Īnty attai mūdrā-gūṇā sarve rakṣa kūrventū ॥
Oṁ riṣi-gaṇa-prraśastās tathāgat-óṣṇīṣa hūṁ trūṁ jaṁbhana hūṁ trūṁ staṁbhana hūṁ trūṁ para-vidyā-saṁbhakṣaṇa- kara hūṁ trūṁ sarva-duṣṭānāṁ staṁbhana-kara । hūṁ trūṁ sarva-yakṣa-rākṣasa- grahāṇāṁ vi-		Âma raṣa-*ga*ṇa-prraśāstāyas tathāgatauṣṇīṣa ॥ Saidhāntapattai hu drū jabana-kara hu drū stabana-kara । hu drū mōhana-kara hu drū mahāvaidyā-sabakṣana- kara hu drū aṣṭāvīśatta-nakṣadrā- ṇā prasādhana-karī hu drū cattū śatīnā nakṣadrāṇā prasādhana-ka hu drū cattūra-śantānā grahāṇā vai[dhvasana-karī]

Turkestani texts are practically identical with the text of our fragment, while the Nepalese text shows considerable differences and expansions.

Eastern Turkestani Gigantic Roll.	Nepalese. RAS., No. 77.
line 46, [viśalā] ca śāntā	fol. 4 *a*, l. 4, [viśālā]kṣī । śāntā
vaideha-pūjitā । sauma-rūpā	vaideva-pūjita । somya-rūpā
mahātejā	mahāśvetā jvālā pāṁśula-vāsinī ॥
ārya-tārā-mahābalā	ārya-tārā mahābalā ।
aparā vajrra-śaṁkalā cêva	amalā vajra-śṛṅkha[4 *b*]rāś câlva
vajrra-kaumārī kulāṁdhārīṁ	kaumārī vajra-kulâṁganā
vajrra-hastā ca vidyā	vajra-hastā mahāvidyā ।
kāṁcinā-mālikā kusumbhā-	kaṁcana-mālikā kusuma-
ratna varttī câlva Veraucana-	prabhā ॥ vattā Vairocana câlva
vajrrâuṣṇīṣaṁ kīrttā ca vajrramā-	Tathāgata-kulôṣṇīṣāḥ ॥ viśrutā ca
ṇā ca	vikṛtikā । vajraka-suprabhā ॥
	locanā vajra-tuṇḍī ca ।
vajrra-kanaka-prabhā	śvetā ca kanaka-prabhā । śrī-buddha-
	rocanī mātā । tathā vajra-dharā ni ca ।
	vajra-mālā māhāyā । devī ca kaka-prabhā ॥
locanā । vajrra-huṇḍī ca	su-rocanā ca
śvetā ca kamalâkṣā	śvetā ca । devīnāṁ kamalâkṣanā । vinītā
śaśi-prabhā	śānta-cittā ca । ātma-guṇa śasī-prabhā ॥
Ity eta mudrā-gaṇā	Ity etā mahā-mūdrā-gaṇāḥ sarva-
sarve rakṣāṁ kurvaṁtu ॥	mātṛ-gaṇāś ca sarva-rakṣāṁ kurvantu ।
	mama sarvva-satvānāñ ca ॥ te ca (5 *a*)
	sarvva-buddha-bodhisatvā maharddhikāḥ
	nama iṣṭârthaḥ sa prādayantu । sarvârtha-
	siddhiñ ca dadantu ॥ o ॥
Oṁ riṣa-gaṇa-praśaṣṭāya	Oṁ ṛṣi-gaṇa-praśaṣṭebhyaḥ sarvva-
tathāgatâuṣṇīṣaṁ Sittāṁtapatre	tathāgatôṣṇīṣa-Sitātapatre
huṁ truṁ jabhana-kara	hūṁ hrāṁ hrīṁ hrāṁ jambhanī ॥
huṁ truṁ stambhana-kara	hūṁ hrāṁ hrīṁ hrāṁ stambhani
huṁ truṁ mauhana-karaṁ	hūṁ hrāṁ hrīṁ hrāṁ mohana-karī ॥
huṁ truṁ । mahāvidyā-saṁbhakṣaṇa-	hūṁ hrāṁ &c. para-vidyā-saṁbhakṣaṇa-
kara huṁ truṁ । sarva-duṣṭānāṁ	karī ॥ hūṁ hrāṁ &c. sarva-duṣṭa-
staṁbhana-kara	staṁbhana-kari ॥ hūṁ hrāṁ hrīṁ
	hrāṁ sarvva-vidyā-cchedana-karī ॥
huṁ truṁ । sarva-yakṣa-rākṣasa-	hūṁ hrāṁ &c. sarva-yakṣa-rākṣasa-
grahāṇāṁ vi[dhvaṁsana-kara]	grahāṇām vi[dhvaṁsana-karī ॥]

12. ŚATAPAÑCĀŚATIKA STOTRA

Hoernle MS., 149_{17}^{x}; Stein MSS., Ch. vii. 001 B[1-3], Khora 005 *b*.

These five folios contain portions of the same work, the Śatapañcāśatika Stotra, or hymn of one hundred verses, which is ascribed to Mātṛicheṭa. The fact that they were found in three different localities (Jigdalik-Baï, Tun Huang, and Khora), as well as the fact that the folios are of different sizes, show that they belonged to three different pothis. The latter fact, again, is suggestive of the popularity of Mātṛicheṭa's hymns in the Buddhist settlements in Eastern Turkestan (see also below, pp. 60, 77).

The earliest notice of the Śatapañcāśatika hymn, and of its author, occurs in the Chinese pilgrim I-tsing's 'Record of the Buddhist Religion' (Takakusu's translation, p. 157). There I-tsing says that Mātṛicheṭa 'composed first a hymn consisting of four hundred ślokas, and afterwards another of one hundred and fifty. . . . . . These charming compositions are equal in beauty to the heavenly flowers, and the high principles which they contain rival in dignity the lofty peaks of a mountain. Consequently in India all who compose hymns imitate his style, considering him the father of literature. Even men like the Bodhisattvas Asanga and Vasubandhu admired him greatly. Throughout India every one who becomes a monk is taught Mātṛicheṭa's two hymns as soon as he can recite the five and ten precepts. This course is adopted by both the Mahāyāna and Hīnayāna Schools. . . . . . . After one is able to recite them, one proceeds to learn other Sūtras. . . . . . There are many who have written commentaries on them, nor are the imitations of them few. . . . . . . All those who compose religious poems take these for their pattern.' In relating his experiences in the Indian monastery of Nālanda, where he spent ten years (A.D. 675–685; *ibid.*, p. xxxiii), I-tsing tells us (*ibid.*, p. 156) how 'delightful it is to hear a skilful person recite the "Hymn in one hundred and fifty verses", "that in four hundred verses", or any other song of praise at night, when the assembled priests remain very quiet on a fasting night.' 'In India', he adds, 'numerous hymns of praise to be sung at worship have been most carefully handed down; for every talented man of letters has praised in verse whatever person he deemed most worthy of worship. Such a man was the venerable Mātṛicheṭa, who, by his great literary talent and virtues, excelled all learned men of his age.' During that stay in Nālanda, I-tsing translated the celebrated 'Hymn of 150 verses' into Chinese, and transmitted his translation to his friends in China (*ibid.*, p. 166; also p. 156, n. 3, p. 158, n. 1). It is included, as No. 1456, in Nanjio's 'Catalogue of Chinese Translations of the Buddhist Tripiṭaka', where (col. 321) it is stated that I-tsing revised his translation in A.D. 708. The next notice we have of Mātṛicheṭa and his hymn is found in the Tibetan Tārānātha's

(A.D. 1573–1608) 'History of Buddhism' (transl. by Schiefner), chap. xviii, pp. 88–93. Tārānātha agrees with I-tsing in the latter's high estimate of the excellence and popularity of Mātricheṭa's religious poems. He says (*ibid.*, p. 91) that Mātricheṭa's hymns in honour of the Buddha, of which 'he composed a hundred', are 'known in all lands'; and he adds that 'the most excellent among them is the hymn which comprises 150 ślokas'.

Tibetan tradition, however, is not altogether consistent with respect to the authorship of the Śatapañcāśatika Stotra. In the colophon to the Tibetan translation, the composition of that hymn is ascribed to Aśvaghoṣa (Ind. Ant., vol. xxxii, p. 349, Journal RAS., 1911, p. 763), while in the colophon to the translation of the Miśraka Stotra, or 'Mixed Hymn', which is made up of the 'Hymn of 150 verses' *plus* 250 verses added by Dignāga, the former hymn is ascribed to Mātricheṭa (Ind. Ant., vol. xxxii, pp. 347, 349). The discrepancy can be harmonized only by the hypothesis of the identity of Mātricheṭa with Aśvaghoṣa. This hypothesis is discussed for and against by Prof. Sylvain Lévi (JA., Série IX, vol. viii, pp. 444 ff., vol. ix, pp. 1 ff.), Dr. Thomas (Ind. Ant., vol. xxxii, pp. 345 ff.), and Prof. Winternitz (V. O. J., vol. xxvii, pp. 43 ff.). Tārānātha supports the identity in a passage in which he mentions also five other identities (*loc. cit.*, p. 90). That mention, however, is quite incidental, having no essential connexion with the story in which it occurs. As to the Chinese tradition, it rather discountenances the identity. In Nanjio's Catalogue of Chinese translations the two authors are kept quite apart; and this attitude is obviously supported by I-tsing's treatment of them. In the xxxiind chapter of his 'Record', he explains the 'Ceremony of Chanting' hymns; and in connexion therewith he proceeds to speak of the three most eminent hymn-writers in the following order: Mātricheṭa (pp. 156–8), Nāgārjuna (pp. 158–64), and Aśvaghoṣa (pp. 165–6). Whatever the intention of the order may have been, chronological or merely with reference to literary excellence, one thing is certain, that for I-tsing Mātricheṭa and Aśvaghoṣa cannot have been the same person.

If the identity could be accepted, it would supply some indication of the date of Mātricheṭa. For Aśvaghoṣa is generally accepted, on the authority of Chinese tradition (see Watters's 'Yuan Chwang', vol. i, p. 278, *et passim*), to have been a contemporary of King Kanishka, and that king may be placed in the first century B.C. as the 'founder' of the Vikrama Era. On the other hand, if Tārānātha, in this particular, may be trusted, Mātricheṭa was a contemporary of Chandragupta's son, King Bindusāra (297–273 B.C.), and of his minister Chāṇakya (*loc. cit.*, p. 88). This tradition would place him in the third century B.C. The only certain dates are supplied by the co-operation of Dignāga, in the sixth century A.D., in the production of the above-mentioned Miśraka Stotra; and by the translation of the Śatapañcāśatika Stotra by I-tsing in

A.D. 675–685. It seems probable, however, that Mātricheṭa really lived earlier by many centuries.

For centuries after its composition the hymn was held in very high esteem, and was very popular in Buddhist India. As we have seen, I-tsing speaks of 'many commentators' and 'imitators'. Among the latter he may have reckoned Dignāga's additions in the Miśraka Stotra. These additions are noticed also by Tārānātha (*loc. cit.*, p. 14), who mentions also a commentary by Nandapriya, who is said to have lived after Dignāga (*ib.*, p. 102). According to the same authority (*ib.*, p. 152) the hymn was known to Chandragomin in the sixth century A.D. (Journal RAS., 1909, pp. 142 f.). It is certain, therefore, that the Sanskrit text of the Śatapañcāśatika Stotra was well known in India down to the seventh century A.D. Since then, no doubt, along with the decline of Buddhism, it has utterly disappeared in that country; and its rediscovery in Eastern Turkestan is, therefore, of the greatest interest. Even though, for the present, we have only fragments of the hymn, they may suffice to give us an idea of its anciently so highly rated excellence.

The portions of the Śatapañcāśatika Stotra, preserved in the present five fragments, are the following four :—

(1) Verses 23–38, in the Hoernle MS., No. $149\frac{x}{17}$.
(2) „ 48–74, in the Stein MSS., Ch. vii, 001 $B^{1.2}$.
(3) „ 117–131, in the Stein MS., Ch. vii, 001 B^{3}.
(4) „ 146–150, in the Stein MS., Khora 005 *b*.

The last fragment illustrates an interesting point. There were in use two different modes of counting the verses of the hymn. According to one mode, they were numbered consecutively through the whole hymn. This mode, which is seen in the Hoernle MS. from Jigdalik and in the Stein MSS. from Tun Huang, appears to have been the more prevalent one in Eastern Turkestan. According to the other mode, the hymn was divided into thirteen sections, and the verses were numbered separately in each section. This mode is followed in the Tibetan translation of the hymn; and it obtains also in the Khora fragment, in which the concluding verses of the hymn, 146–150, are numbered 10–14. In the Khora pothī of the hymn, therefore, the thirteenth, or last, section must have commenced with the 137th verse.

No. 1. Hoernle MS., No. $149\frac{x}{17}$ (Plate IV, No. 2, Obverse).

This fragment, at its extreme point, measures 290 × 78 mm. (or $11\frac{3}{8}$ × 3 inches). It bears, on either side, six lines of writing in Slanting Gupta characters. On the right about one quarter of its length is broken away. As the text is made up of śloka verses, of sixteen syllables each, the number of missing syllables can be readily calculated. It is about twelve; and the full number of syllables on the com-

plete line would have been from 48 to 50. There are, however, also minor defects on the left side entailing the loss of the folio-number, and along the lower edge of the fragment. The missing portions of the text are conjecturally supplied, in smaller italic type, almost entirely from the suggestions kindly supplied by Dr. Thomas, on the basis of his reading of the Tibetan version in the Tanjur. Including these complements the text, which comprises verses 23–38 of the hymn, runs as follows:—

Obverse.

1 [1]*dhate n⸗âi*▒va n⸗ânugṛhṇāti tat sukham\ praṇītam api sad-vṛtta yad asādhāraṇaṁ parai[2] 23 Vimiśrāt sāra(*m e*)▒*v⸗âpi nirdoṣaṁ manas⸗ âhṛtam\ kṣaṇe*

2 [*s-û*]ktaṁ [*d*]ur-uktaṁ tu viṣavat parivarjitam\ 24 Krīṇatā ratna-sārajñaḥ[3] prāṇair api su-bhāṣitam\ parā▒*kramyata bodhy-arthaṁ tāsu tāsu hi jāti-*

3 ṣu 25 Iti tribhir asaṁkhyeyair evam udyarṇatā[4] tvayā • vyavasāya-dvītīyena[5] prāptaṁ pa(*da*)▒*m anuttaram* 26 *Anīrṣyitvā prakṛ-*

4 ṣṭeṣu hīnān anavamatya ca • agatvā sadṛśai[2] spardhāṁ tvaṁ loke śreṣṭhatāṁ gata[2] 27 Hetuṣ(*u*)▒ *samabhivyaktir guṇānāṁ na phale-*

5 ṣu te • tena samyak-pratipadā tvayi niṣṭhāṁ ga(*tā*) guṇā[2] 28 Tath⸗ âtmā▒*prakrama*▒ṁ [*n*]ītas tvayā su-caritair ya▒*thā* • *utpādakāni puṇyānām eva pā-*

6 da-rajāṁsi te 29 Karśayitv⸗ôdhṛ[*tā*][6] *d*oṣā [*va*]r[*dhayi*]tvā viśodhitā[2] • gu▒*ṇā bhadraman*▒*o* 'nena[7] parāṁ siddhiṁ▒*tvam āgataḥ* 30 *Tathā sarva-prakāreṇa*

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[1] The whole passage would conjecturally run *tvat-same bādhate n⸗âiva*.

[2] Read *paraiḥ*, *sadṛśaiḥ*, *gataḥ*, *guṇāḥ*, *viśodhitāḥ*, *âmbhasaḥ*. In this fragment the visarga is invariably omitted, except in v. 25, *sārajñaḥ*, where it is wrong.

[3] Read *sārajña*, vocative, for *sārajñaḥ*, nominative.

[4] Or *udyarchatâ*; but read *udyacchatā*; the letters ṇ and *ch* are very similar. See Note on p. 20, and footnote 5 on p. 29.

[5] Read *dvitīyena*, and rev. l. 6 *malinatvam*.

[6] Read °*ôddhṛtā*.

[7] The reading is conjectural. The original has *tena* with a trace of a preceding long vowel, *ā* or *ī* or *o*. The Tibetan version, examined by Dr. Thomas, indicates for the lacuna a word in the vocative case (O good-principled-one); but the only possible Sanskrit vocative is one ending in *o*, by sandhi for *as*, and such a sandhi necessitates the correction of *tena* into *nena* (for *anena*). Even so, the result is not quite satisfactory.

Reverse.

1 doṣeṣu prahṛtaṁ tvayā • yath≠âṁ[*sāṁ ā*]tma-saṁ*tāne* v āsan≠âpi na śeṣi*tā* 31 *Tathā saṁ*bhṛtya saṁbhṛtya tva*y ā hy ātmani saṁcitā* • *guṇāḥ sādṛśyaṁ a-*

2 py eṣāṁ yathā n≠ânyatra dṛśyate 32 Upaghāt-â*va*raṇavaṁ[8] mita-kālaṁ [*p*]r*anāśavat*\ *s*ulabh-âtiśayaṁ sarva(*m*) *upamā-vastu laukikam*\ 33 *Ādvaṁ-*

3 dv*i*nām agamyānāṁ dhruvāṇām anivartinām\ anuttarāṇāṁ kā tarhi guṇāṁnām[9] upa(mā) *bhavet*\ 34 *Maśī-malam iv≠ôttānaṁ*

4 gāṁbhīryaṁ lavaṇ-âṁbhasa[2] • yadā te buddhi-gāṁbhīryam agādh-âpāram īkṣyate 35 Śirīṣa-pak*ṣa-nikṣepe pṛthivī-sthiratā bhavet*\

5 (*a*)kaṁpe sarva-dharmāṇāṁ tvat-sthairye 'bhimukhīkṛte 36 Ajñāna-tim*i*ra-ghnasya jñān-âlokasya te mu*ne* • *pratispardhitum ākāṅkṣī sūrya eva*

6 *na sidhya*(*ti*) 37 Malīnatvam[6] ev≠âyānti śa*ra*c-candr-âmbar-âṁbhasāṁ\ na ca vāg-b[*u*]d(*dh*)i-dehānāṁ śud*dh*iṁ pra*kṛtayas tathā* 38 [×××× ⏑]

NOTE.

With regard to the marks of interpunction, generally used in texts written in Slanting Gupta, it may be noted that the place of the modern Indian bar is taken by a dot, which may or may not have a sort of tail added to its top, though this distinction is not always very noticeable. The dot with a tail resembles a prone comma, and in the transcripts it is represented as such. As a rule, the single dot, or prone comma is used to indicate the end of a half-verse (in poetry), or a half-clause (in prose, as in the Pravāraṇa Sūtra, obv. l. 1, p. 38, and in the Śuka Sūtra, pp. 48–51), while the double dot (corresponding to the modern double bar) indicates the end of a full verse or a full clause. In the double dot, the two dots are arranged vertically (as in the symbol of the visarga), and cursively run together, so as to make up a bar of dots, or even an actual bar (as in the Catuḥśataka Stotra, p. 77).[10] In the transcripts it is represented by two dots, or two prone commas, or a bar, as the case may be. Both signs—single dot (prone comma) and double dot (bar)—are regularly omitted, if they would come to stand after a visarga or after a virāma.[11] A few very rare exceptions do occur; e.g. in the Vinaya Text, No. 149$\frac{x}{20}$, rev. l. 2

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[8] Read °*âvaraṇavan*. [9] Read *guṇānām*.

[10] The same kind of cursive double dot, or bar, is also used to indicate the visarga, of which a vertical double dot is the well-known technical mark. See Pravāraṇa Sūtra, rev. l. 2 (*parivaritaḥ* p. 38), and Pl. II, 1[2].

[11] The virāma itself has the shape of a prone comma, on which see footnote 1 on p. 5.

(p. 13), we have a prone comma written immediately after the visarga of *saṁgītiḥ*; similarly in the fragments, Khora, 005 *b*, obv. l. 3 (p. 74), and Khora, 005 *a*, obv. l. 4 and rev. l. 5 (p. 78), the double dot and the bar respectively occur after a virāma: on the other hand, in the present fragment, the visarga is omitted, instead of the dot, in verses 30 and 35, and so also in the Catuḥśataka Stotra (p. 81), obv. l. 5, in the 37th verse. The use of the single dot (or prone comma), is practically invariable, though there occur very rare exceptions, as in the Khora fragment (p. 74), obv. l. 2, where it is omitted after *trayā* at the end of the half-verse 11. On the other hand, the use of the double dot is not obligatory, probably because the end of a full verse is sufficiently indicated by its number. Thus in the present fragment, and in the fragments of the Catuḥśataka Stotra (p. 83) and of the Pravāraṇa Sūtra (pp. 38–9) it is invariably omitted. In the fragments, Ch. vii, 001 B $^{1-3}$ where it does occur as a rule, it nevertheless is omitted at the end of verses 63, 66, and 119 (pp. 67, 71). Anomalously, and exceptionally, the double dot appears to be used for the purpose of marking the junction of two words in a compound; see the examples noted in the Pravāraṇa and Śuka Sūtras (Note 2, p. 51), also the example on p. 104, footnote 4. On another somewhat peculiar system of interpunction in the Khora fragment 005 *a*, see below (p. 79, Note 2).

It may be added that a large-sized double bar is used, singly or in duplicate, to mark the end of a section, as in the Pravāraṇa Sūtra, obv. l. 2 (p. 38), or of a chapter, as in the Catuḥśataka Stotra, rev. l. 3 (p. 81), or of a text, as in obv. ll. 1 and 2 (pp. 77–8), and rev. ll. 3 and 5 (p. 83), and in the Pravāraṇa Sūtra, rev. l. 5 (p. 39).

On the system of interpunction in texts written in Upright Gupta, see footnote 1, p. 5, and footnote 1, p. 93.

TRANSLATION.[12]

[Obverse.] Verse 23. To one like thee, oh well-conducted one, though it be given, a good which is not shared by others, *is not indeed harmful*, (but) neither is it helpful.

Verse 24. From the mingled, *only the faultless essence was taken into the mind at once*, the well-said: but the ill-said, like poison, was avoided.

Verse 25. By thee, oh knower of the worth of jewels, purchasing with life what was well said, *heroism was shown for the sake of bodhi in a variety of births.*

Verse 26. So, by thee, through three incalculable periods exerting thyself, seconded by thy resolution, *the highest dignity was attained.*

Verse 27. *Not envying* the high, nor disdaining the low, nor going into competition with equals, thou attainedst pre-eminence in the world.

Verse 28. *Thy distinction was with regard* to causes, *not to* effects: hence by thy complete success the virtues reached in thee their highest point.

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[12] This is based substantially on a translation, kindly furnished by Dr. Thomas, of the Tibetan version of the hymn in the Tanjur. Those portions of the translation, which are not represented in the Sanskrit text, are printed in small italic type.

Verse 29. In such a way was *progress* of self attained by thee through good works, that the very dust of thy feet *caused religious merit to arise.*

Verse 30. Evils were pulled up and removed, virtues were increased and purified: thereby, *oh good-minded one, thou hast attained* the highest success.

Verse 31. *So much, in every way,* at vices a blow was struck by thee, that not even a propensity to them was left in thy own race.

Verse 32. So much, by thee collecting, collecting, *virtues were gathered in thyself, that even the like* of them is not seen elsewhere.

Verse 33. Every *comparable thing in the world,* being full of injury and obstruction, temporary and *perishable,* is easy to surpass.

Verse 34. What pattern, then, *can be found* of thy virtues, *unequalled,* unapproachable, immovable, irresistible, unrivalled?

Verse 35. When the depth of thy wisdom, unfathomable, unbounded, is considered, the depth of the salt sea *appears as shallow as an inkblot.*

Verse 36. When thy firmness, unshakable, is set against that of all the (*natural*) *laws, even the firmness of the earth has to take its place* by the side of the Śirīsha tree.[13]

Verse 37. *Desirous of rivalling thee,* oh Muni, who destroyest the darkness of ignorance and hast the light of knowledge, *even the sun does not succeed.*

Verse 38. *And even the natural conditions* of the celestial waters surrounding the autumnal moon fall into dirtiness, and those of the body, intelligence, and voice (of men) do not (attain) purity.

No. 2. Stein MSS., Ch. VII, 001 B[1, 2].

These are two nearly complete folios of the same pothī, on hard brittle paper, inscribed on either side with six lines of writing in Slanting Gupta characters. On their right side a small portion, about 43 and 55 mm. (or $1\frac{5}{8}$ and $2\frac{1}{4}$ inches) respectively, has broken away, their extant length being about 328 and 313 mm. (or $12\frac{5}{8}$ and 12 inches) respectively. Their breadth is complete, about 88 mm. (or $3\frac{1}{2}$ inches). The string-hole is at 95 mm. (or $3\frac{1}{8}''$) from the left edge, within a blank square of 45 mm. (or $1\frac{3}{4}''$). The folio-numbers stood on the reverse side, facing the fourth line of writing; but the traces of them, remaining on the damaged left margin, are not distinctly legible, though they seem to suggest the numbers 6 and 7. From the total

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[13] This is the Albizzia Lebbek (Benth.) or Mimosa sirissa (Roxb.), and the reference is to the restlessness of its leaves, which is indicated also by its other names *kapītana*, 'monkey-offspring' (for the long ī, cf. *kapī-kacchu*, *kapīvat*, &c.), and *bhaṇḍila* or *bhaṇḍīla*, 'small buffoon' (dim. of *bhaṇḍa*). Compare the similar implication, in the name *mimosa*, to the movements of the leaves as mimicing sensibility.

number of verses written on the two fragmentary folios, together with the number of the first extant verse, the number of folios which must have preceded the present two folios can readily be calculated. As the number of verses on the two fragmentary folios are 14 and 13 respectively, and as the first extant verse is the 48th, it follows that the missing 47 verses would have occupied three and one-half folios; that is to say, three fully inscribed folios, and a fourth, of which only one side was inscribed. This latter, of course, would be the initial folio of the pothī, which according to the usual practice would be inscribed only on its reverse side, the obverse being blank, or bearing only the name of the work, and possibly other odd remarks, as, e.g. in the Vajracchedikā MS., Ch. 00275 (see Plate V, fol. 1 *a*). On this basis the present two folios should bear the numbers 5 and 6. If the existing traces of numbers 6 and 7 can be trusted, the actual number of missing folios must be five. The difficulty is susceptible of a variety of solutions; but the most plausible appears to be that, as is not unfrequently the case, one or two of the initial folios were adorned with figures of Buddha, and inscribed only with one or two lines of writing above and below those figures. In the same Vajracchedikā manuscript (see Plate V, fol. 1 *b*) the reverse side of the first folio is adorned with a large figure of the sitting Buddha, which takes up a considerable portion of the inscribable space of that side. Similarly in the old (*c.* A.D. 1095) Nepalese palm-leaf manuscript of the Aṣṭasāhasrikā Prajñāpāramitā, No. 1428 of the Bodleian Library Catalogue (vol. ii, p. 250), two folios, viz. the reverse of the first, and the second, are ornamented with pictures of various Buddhas. It is thus quite possible to conceive how it happened that the 48th verse could come to be written only on the sixth leaf of the pothī.

From the fact that the text is written in śloka verses, it is easy to see that from four to seven syllables are broken away at the right side of either folio. These are conjecturally supplied, in smaller italic type, mostly according to the suggestions of Professor de la Vallée Poussin, who published a preliminary reading of the two fragments in the Journal of the Royal Asiatic Society for 1911, pp. 764–7. With these complements the text,[1] which comprises verses 48–74, reads as follows:—

[1] The text is disfigured by numerous clerical errors. Thus in four places a number of syllables are missed out; see footnotes 9, 12, 20, 25. For instances of blundered letters, see footnotes 4–8, 10, 11, 14–18, 21–24. In some cases the apparent blunder may be due to the ink having become rubbed off; e.g. in cases of a missing anusvāra (footnote 3), or in *somya* for *saumya*, *kalā* for *kālā*, &c. There are also indications of the text having been tampered with by a later hand, as in fol. 6, obv. l. 1, *so* of *cetaso*. In other places the text is obscured by smudges produced by some accident (footnotes 13, 19), or apparently, as suggested by Professor de la Vallée Poussin, by the impress of the wet writing of the superincumbent folio, as in fol. 6, rev. ll. 3, 4, left edge. On the system of interpunction see the Note on p. 62.

Fol. 6. Obverse.

1 (*ti*)*gh* [2]-ânunayaṁ prati ⌢ *yasya* te cetaso 'nyatva [3] tasya te ka statir [4] bhavet\ 48 Guṇeṣv api na saṅgo 'sti (*d*)ṛ▒*ṣṭo na guṇa-*

2 (*v*)atsu pi [5] ⌢ aho te suprasannasya tvasya [6] pariśuddhatā ⁑ 49 Indriyāṇāṁ prasādena nitya-kālān apā▒*yinā* ⌢ *ce-*

3 (*to ni*)tyaṁ prasannaṁ te pratyakṣam eva dṛśyate ⁑ 50 Ābālebhyaḥ prasiddhyante mati-smṛti-viśuddhaya▒*ḥ* ⌢ *uttama-*

4 (*bhā*)va-*p*iśunaiḥ suvyāhṛta-suceṣṭitaiḥ 51 Upaśāntaṁ ca kāntaṁ ca dīptam apratighāti ca ⌢ nibhṛ▒*te sva-śriyā*

5 (*c*≠*ē*)[*daṁ*] rupaṁ [7] kam iva n≠âkṣipet\ 52 Yen≠âpi śataśo dṛṣṭaṁ yo 'pi tat pūrvam īkṣate ⌢ rūpaṁ prīṇāti te cakṣuḥ samaṁ▒*tad ubhayor idam*

6 *53 A*seca(*naka*)-bhāvā*d dhi* so*mya*[8]-*bhāvāc* ca te va*p*uḥ dar*śane* p[*r*]*ī*tiṁ [9] [⏑*i* ⏑ ×](*na*)vāṁ navā(*m*) *54* × ⏑*i* ×*ī* ×▒⏑ – – × ×××

Reverse.

1 ×(*guṇā sthi*)[*tāḥ* ×××× ⏑ – – ×](*stavā*)[×× ⏑](*rūpaya 5*)[*5 kv≠ân*](*yatra*) su▒*sthito bhūyād ayaṁ Tāthāgato guṇaḥ*

2 [*ṛte rū*]*pāt* tav≠âiv≠âs*mal* lakṣaṇa-vyañjan-ôjvalat\ [10] 56 Dhanyam asm≠īti ti [10] rūpaṁ vadat≠īv≠āśritāṁ [10] guṇā▒*n\ su-vinyastā*

3 (*vayaṁ api*) pratyāhur iva [11] tad-guṇāḥ 57 Sarvam ev≠âśeṣeṇa [12] kleśair baddham idaṁ jagat\ tvaṁ ja(*ga*)▒*t-kleśa-mokṣ≠â-*

4 (*rthe yataḥ*)[13] karuṇayā ciram\ 58 Kan nu prathamato vande tvāṁ mahā-karuṇāṁ uta ⌢ yav≠âi*va*▒*m api doṣa-*

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[2] Complement *pratigh*°.

[3] Read *'nyatvaṁ, tvāṁ, evaṁ, vākyaṁ, chlakṣṇaṁ.*

[4] Read *kā stutir.*

[5] Read *vatsv api.*

[6] Read *balasya.*

[7] Read *rūpaṁ.*

[8] Read *saumya.*

[9] This half-verse is very puzzling. It is short by four syllables. After *prītiṁ* there are three illegible syllables; but, including these, the existing half-verse has only twelve syllables; four syllables, therefore, to complete the full number of sixteen, are missed out. But it is difficult to see how exactly they are to come in to produce a correctly scanning verse. The Tibetan translation, as Dr. Thomas informs me, affords no assistance, as it simply says 'produce love'. It would seem that the text of this verse was corrupt already at the time when that translation was made.

[10] Read °*ojjvalāt*, and *te*, and °*āśritān*, a mixed Sanskrit form [Dr. Thomas].

[11] Read *eva.*

[12] Read *āviśeṣeṇa.*

[13] Dr. Thomas suggests *dhṛta*; the original is badly smirched, but there appears to be a trace of *ya*.

5 (*jñas*) *tvaṁ* saṁsāre dhṛtaś ciram͵ 59 Viveka-sukha-sâtmyasya yad ākīrṇasya te gatāḥ kalā[14] labdha-prasaraya[14]▒*bahu karuṇa-*

6 (*yā ma*)*tam*͵ 60 Śāndād[15] *araṇ*yād grām-ân*ta*ṁ *tva*ṁ hi nāga iva hradāt͵ viney-ârthaṁ karuṇayā vidyay*ĕv*â▒*hṛtaḥ*[16] *punaḥ 61*

Fol. 7. Obverse.

1 *Param-ôpaśama-stho*▒(*'pi* ⌒)[17] karuṇā-paravattayā karitas[18] tvaṁ padaṁ nātha kuśīlava-kalāsv api ⁒ 62▒*Ṛddhiś ca siṁha-nā-*

2 *dā yā sva-*▒*gun-ô*▒dbh▒*av*▒ānāś[18] ca yāḥ vānt-êcch-ôpavicārasya kāruṇya-nikaṣaḥ sa te 63 Parârth-âikâ▒*ntato bhadrā svârthe*

3 (*'dhyāśa*)ya-niṣṭhurā ⌒[19] tvayy*ĕ*va kevalaṁ nātha karuṇā[20] bhavet͵ 64 Tatha[21] hi kṛtvā ba▒*hudhā balidāna-*

4 *m iva* kvacit͵ parepām[22] artha-siddhy-arthaṁ tvāṁ vikṣiptavatī diśaḥ 65 Tvad-icchay*â*iva tu vya*ktam*▒×××× ◡

5 *vartate* ⌒ *ta*(*th*)*ā* hi bādhamān api tvā[3] satī [*n*ĕ*ā*]parādhyate 66 Supadāni mahârthāni tathyāni ma▒*dhurāṇi ca* ⌒ *gaṁbhī-*

6 [*rârtha-sphuṭ*]âr[*th*]ā[*n*]i [*sa*](*m*)ā[*sa*]-vyāsavan[*t*]i *ca* ⁒ *67 Kasya na syād* upa[*śru*]*tya* vākyāny eva-[3]vidhāni te ⌒ ▒*tvat-paripanthakasy*ĕ*â-*

Reverse.

1 *pi sarvajña iti niścayam*͵▒68 Prâ[*yo na*] madhura*ṁ sarvaṁ* [*svādu tu*] kiñci*d anyatha*[21] ⌒ vākya[3] tav▒*ĕârtha-siddhes tu sarva-*

2 *m* .*e*[*va*] (*su*)[*bhā*]*ṣi*tam͵ 69 Yac chlakṣṇa[3] (*yac ca*) paruṣaṁ *yad* vā *tad*-ubhay-â*nvit*am͵ sarvam ev*ĕ*âi*ka*▒*rasatāṁ vicārya*

3 yā*ti te* vacaḥ 70 Aho supariśuddhānāṁ karmaṇāṁ naipuṇaṁ param͵ yair idaṁ▒*vākya-ratnānāṁ sa-*

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[14] Read *kālā*, and *prasarayā*. Dr. Thomas suggests *prasārayā* which, though more suitable, offends the metre.

[15] Read *śāntād*.

[16] *Āhṛtaḥ* is Dr. Thomas's suggestion, as it renders the Tibetan *draṅs* better than *āgataḥ*.

[17] The mark of division is misplaced; it should come after *paravattayā*.

[18] Read *kāritas*, and °*ôdbhāvanāś*.

[19] The original has only a single flat curve, being the mark of division. The apparent dot below it is only a smudge; there is no double dot, or visarga.

[20] The original omits three syllables. Read *karuṇ*ĕ*âkaruṇā*.

[21] Read *tathā*, and rev. l. 1, *anyathā*.

[22] Read *pareṣām*.

4 (*dṛśaṁ*) [*bhāja*]naṁ kṛtam, 71 Āsmād[23] dhi netra-subhagād idaṁ śruti-manoharam, mukhā▨*d vacanam utpannaṁ*
5 *candrād dra*(*vad i*)*v*≠âm[*ṛ*]tam, 72 Rāga-reṇuṁ praśamayad vaṁkyaṁ[24] te jaladāyate ⁀ Vainateyāyate dve▨*ṣa-sarpam ev*≠*âpasāra-*
6 *yat*, *7*▨*3 Madhyâh*▨(*nā*)*yate bhūyo*[25] *hy ajñā*na-timiraṁ nudat, śak*râ*-yudhāyate *mā*na-gi*r*īn abhivid▨*ārayat*, *74*

TRANSLATION.

[Fol. 6. Obverse] Verse 48. . . . . . . towards conciliation of an adversary: what praise should there be on thy part of him, between whoso and thy mind there is a difference!

Verse 49. Neither in the qualities is there seen any community, nor in the owners of the qualities: ah! the supreme purity of thy exceeding power!

Verse 50. Through the calmness of (thy) senses (which is) at no time absent, thy mind is seen to be ever calm by the very evidence of the eyes.

Verse 51. From (thy) infancies[26] pure conditions of thought and memory are evinced by (thy) good sayings and good endeavours which betray an excellent nature.

Verse 52. Being serene, and lovely, and bright, and non-contentious, and by its glory being in a humble-one, whom, I wonder, should this (thy) form not put to shame?

Verse 53. By whomsoever it is seen a hundred times, whosoever sees it for the first time: thy form pleases equally the eye of either.

Verse 54. For by reason of its charm and of its placidity thy figure, as soon as it is seen, excites love ever anew.

Verse 55. Seeing that the qualities which repose in thee, and the qualities of their receptacle, harmonize with each other, thy figure possesses the best wealth of qualities.[27]

[Reverse] Verse 56. Where else should this quality of being a Tathāgata be so well placed but in this thy form, brilliant with signs and tokens?

Verse 57. 'Blessed I am', thus says, as it were, thy form with reference to the

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[23] Read *asmād.* [24] Read *vākyaṁ.*

[25] Read *bhūyo'pi.*

[26] The plural 'infancies' perhaps refers to the Buddha in his previous births. See below, footnote 29.

[27] The original text of this verse is almost illegible. The translation is from the Tibetan and French of Professor de la Vallée Poussin.

qualities possessed (by it): 'We too are well placed', so reply, as it were, those qualities.

Verse 58. The whole world, without any distinction at all, is caught in troubles: thou, for the sake of relieving the troubles of the world, wast stirred with pity so long.

Verse 59. How should I not, first of all, praise thee, the very embodiment of great Compassion, by which thou, knowing its ills, hast been detained in mundane existence so long?

Verse 60. (The fact) that the times of thee to whom the comfort of isolation is natural were spent in the midst of a crowded world, was highly esteemed by thee, the (embodiment of) Compassion, as an opportunity for its wide manifestation.

Verse 61. For from the peaceful forest to the border of a village thou wast drawn, like a Nāga from the lake, for the sake of being trained by Compassion, as it were by science.

[Fol. 7. Obverse] Verse 62. Though dwelling in supreme peace, yet through obedience to (the call of) pity thou wast made to set foot, oh Lord, indeed in the arts of an actor.

Verse 63. Magical power, and lion's roars which are the proclamations of one's own qualities, these were, in the case of thee who hadst eschewed the seductions of desire, the touchstone of compassion.

Verse 64. Solely in the interest of others favourable, in one's own interest hard of disposition: in thy case indeed alone, oh Lord, compassion might become its opposite.

Verse 65. For thus, making thee in many ways, as it were, an offering somewhere or other, in order to secure the interest of others, she (i.e. Compassion) cast thee out to the four winds.

Verse 66. But indeed to thy own desire she is distinctly (in this matter conforming?); for thus, even though she is always harassing thee, she does not offend thee.

Verse 67. Good words, of great import, truthful, and sweet, of meaning profound and yet clear; (spoken) with conciseness as well as with details;

Verse 68. To whom, having heard such words of thine, even if he were thy adversary, would there not be the certainty that thou art all-knowing?

[Reverse] Verse 69. On the whole not all is sweet; but some sweet is otherwise: thy speech, on account of accomplishing its object, is, all of it indeed, well said.[28]

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[28] The Tibetan translation, as rendered to me by Dr. Thomas, says: 'On the whole not all is sweet; some sweet is fictitious; all thy words, though in sense successful, are well

Verse 70. Whether smooth, or whether rough, or whether partaking of both, all thy speech indeed, on reflection, tends to have but one character (i.e. of sweetness).

Verse 71. Ah! the exceeding skill in supremely good deeds,[29] by which this vessel is made suitable for jewel-like speeches.

Verse 72. For this ear-ravishing speech, coming from that mouth, which is well-pleasing to the eye, drops like nectar from the moon.

Verse 73. In laying the dust of passion thy speech acts as a raincloud; it acts like Vainateya in expelling the serpent of enmity.[30]

Verse 74. It acts also regularly as the midday[31] in dispelling the darkness of ignorance: it acts as Śakra's bow in mutilating the mountains of self-conceit.[32]

No. 3. Stein MS., Ch. VII, 001 B³.

This is practically a complete folio of the same pothī to which the preceding Stein MSS. VII, 001 B[1,2], belong. The full size of the pothī is thus shown to be 363 × 88 mm. (or $14\frac{3}{10} \times 3\frac{1}{2}$ inches). The left margin has suffered slight damage, which has caused the loss of the folio-number. Of the text,[1] which comprises verses 117–131, a preliminary, annotated reading, together with a reduced facsimile, was published by Professor de la Vallée Poussin in the Journal RAS. for 1911, pp. 767–9. It is utilized in the subjoined transcript and translation.

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said.' In accordance with it the missing portion of the text is conjecturally supplied by him and Professor de la Vallée Poussin as *arthasiddhyāpi*. But this does not seem to give to the verse a satisfactory meaning. As indicated by verse 70, the idea of it seems to be, 'Some words of Buddha are not sweet; but not all that is sweet is profitable; anyhow, whether sweet or not, all his words are well said.' If that is the idea of the verse, the complement suggested by me seems more to the point. The extant portion of the text, though very much worn, is fairly certain, except the two syllables *yo na* which are broken away; also *svādu* might be *madhu*. Cf. W.GIL., vol. ii, pp. 50, 57–8; M.N. i, 395, sūtra 58.

[29] The reference is to the Buddha's deeds (*karma*) in previous births, which made him a vessel of sweet speeches [Dr. Thomas]. See above, footnote 26.

[30] Vainateya, or son of Vinatā, an epithet of Garuḍa, the mythical bird and enemy of the serpent race.

[31] The existing traces of the original text show that Professor de la Vallée Poussin's alternative reading *madhyāhnāyate* is correct; and therefore *pi* was missing in the original.

[32] Reference to the Vedic myth of the mutilation and destruction of the demon Vṛtra by Indra, or Śakra.

[1] See footnote 1 to No. 2, p. 65. There are similar blunders and peculiarities in the text of this folio.

Obverse.

1 ××××▒(*mā* *mā*)[2] *kṣuṇṇāḥ* supt[*o*] *gokaṇṭ*akeṣv api ꞉ 117 Prâ(*jy*-) âkṣepā vṛtā[3] sevā viṣa[4]-bhāṣ-ântaraṁ kṛtam, nātha vai(*ne*)*ya-vātsa*-lya*t*[5] *pra*-

2 *bhun*·*â*pi[6] satā tvayā ꞉ 118 Prabhūtvam api te nātha sadā n·ât-mani vidyate · vaktavya iva sarvair hi svairaṁ svârthe niyujyase 100–

3 *10–9 Ye*na[6] kenacid eva tvaṁ ya*tra* tatra yathā tathā · coditaḥ svāṁ pratipadaṁ kalyāṇīṁ n·âtivartase ꞉ 120 N·ôpakāra-*pare*

4 '*py evam*[6] upakāra-paro janaḥ apakāra-pare 'pi tvam upakāra-paro yathā ꞉ 121 Ahit-âvāhite[7] śatrau tva*ṁ hi*t-*â*va*hi*-

5 *taḥ*[6] suhṛt, doṣ-âdveṣaṇa[8]-nitye 'pi guṇ-ânveṣaṇa-tatparaḥ 122 Yato nimantraṇaṁ te 'bhūt sa-viṣaṁ sa-hutâśanam, tatr·âbhū*d* abhi*saṁ*-

6 *yā*naṁ sa-dayaṁ s-âmṛtañ ca te ꞉ 123 Ākroṣṭhāro[9] jitāḥ kṣāntyā drugdhāḥ svastyayanena ca · satyena c·âpavaktāras tvayā mai*ttryā* jighā*ṁsava*[9]

Reverse.

1 *100*▒*–20*[6]–4 Anād[*i*]-k[*ā*]la-prahatā bahvyaḥ prakṛtayo nṛṇām, tvayā vibhāt[10]-âpâyāḥ kṣaṇena parivar*titā*(*ḥ*) 125 Yat-sora*tyaṅ*[10]-*ga*-

2 *tās tī*kṣṇāḥ[6] kadaryāś ca vadaṁnutām, krūrāḥ peśalatāṁ yātās tat tav· ôpāya[11]-kauśalam, 126 Indriy-ôpaśamo nanto[12] māna-stabdhe ca *saṁ*-

3 [*na*]*tiḥ*[6] kṣamitvaṁ c·Âṅgulīmālaṁ[13] kan na vismayam ānayet, 127 Bahavas tṛṇa-śayyāsu hitvā śayyā hira*ṁnma*-[14]

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[2] The apparent syllables *mā mā* are blurred; and the second *mā* stands below the line.
[3] Read *kṛte*. [4] Possibly read *veṣa*. [5] Read *vātsalyāt*.
[6] The two or three initial syllables are partially washed out.
[7] Read *âvahite*. [8] Read *ânveṣaṇa*. [9] Read *ākroṣṭāro*, and *jighāṁsavaḥ*.
[10] Read *vibhāvitā°*, *sauratyaṅ*.
[11] The syllable *vô* is a correction *secunda manu*.
[12] Read *nande*. In the words °*y*(*ô*)*paśam*(*o*) *na*(*nto*) (*mā*)*nas*(*t*)*ab*(*dhe*), all the bracketed letters are written *secunda manu*. The original writing seems to have been *yāpasame*.
[13] Read *âṅgulīmāle*.
[14] Read *hiraṇma*, and l. 4 *nôktaṁ*, without the superfluous anusvāra.

4 *yā[ḥ]*[6] *āśerata*[15] sukhaṁ dhīrās tṛptā dharma-rasasya te ⁒ 128 Pṛṣṭen*âpi tvacin[15] n*ôktaṁm[14] upêty*âpi kṛtā kathā ˆ tarṣayitvā[15]
5 *vaco*▒ *(ri)ktaṁ*[16] kāl-âśaya-vidā tvayā ⁒ 129 Pūrvaṁ dāna-kath-âdyābhiś[17] cetasy utpādya sauṣṭhavam, tato dharmo gata-male vestre[18] raṅga[19] i[*v*â-]
6 *hitaḥ*[20]▒*100-30*[6] *Na kop[y u]*pā*yaś śakyo['st]i* yena na vyāyataṁ tvayā ˆ ghorāt saṁsāra-pātālād uddhartu[21] kṛpaṇaṁ jagat, 131 Bahūni bah[×]

TRANSLATION.

[Obverse] Verse 117. . . . . . . (over broken ground he passes?) asleep even on difficult cattle-paths.[22]

Verse 118. Service replete with insults is done, (mode of) speech is changed to that of a servant,[23] oh Lord, by thee, though being the master, for the sake of tenderness to be taught.

Verse 119. Though mastership is thine, oh Lord, it is never manifested in thy own cause: for like one who may be spoken to thou art employed by every one at will in his own business.

Verse 120. By whomsoever, wheresoever, howsoever thou art ordered, thou never transgressest thy own noble path of duty.

Verse 121. Not even towards the friendly-disposed are people so disposed to be friendly, as even to the unfriendly disposed thou art disposed to be friendly.

Verse 122. Towards an enemy intent on injury, thou art a friend intent on

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[15] Read *āśerate*, and *kvacin*, and *tarpayitvā*.

[16] The complement *vaco riktaṁ* is a mere conjecture, *ad sensum*. The Tibetan, *teste* Dr. Thomas, gives no assistance. The two syllables *riktaṁ* are faintly legible.

[17] One expects the masculine *dānakathâdyaiś*; the feminine is apparently taken from *kathā*. [18] Read *vastre*.

[19] The original seems to have *rāṅga*; but the vowel *ā*, if it is not a mere smudge, is written *secunda manu*, and apparently crossed out.

[20] The complement *âhitaḥ* is Dr. Thomas's suggestion.

[21] Read *uddhartuṁ*.

[22] On *gokaṇṭaka* see Mahāvagga, v, 13, 6, footnote 2, in Sacred Books of the East, vol. xvii, p. 34, where it is rendered by 'trampled by the feet of cattle'. The commentary quoted there, and in Childers's Pāli Dictionary, explains it by 'spoilt with sharp clods [thorns?] risen up from places trodden by the hoofs of cattle'. See also Divyâvadāna, p. 19, l. 19, and p. 704.

[23] The Sanskrit text of the Tibetan translation apparently reads *veṣa*, clothes. Our text has *viṣa*, servant, which yields good sense, though, of course, it may be a clerical error.

beneficence: towards one perpetually searching for faults, thou art bent upon searching for merits.

Verse 123. When there was an invitation to thee accompanied with poison (and) with fire: then there was visiting on thy part, with kindliness and with nectar.

Verse 124. Revilers are conquered by thee with forbearance, and injurers with blessing; and with veracity detractors, with friendliness the revengeful.

[Reverse] Verse 125. Numerous classes of men, depraved from beginless time, are converted by thee in an instant, being made to perceive their evil state.

Verse 126. That the hot have turned to kindliness, the miserly to liberality: that the fierce have taken to tenderness,—that is the happy result of thy skill in expedients.

Verse 127. Calmness of senses towards the elated, and towards the stuck-up with pride complaisance; forbearance towards an Angulimāla;[24] to whom should it not cause astonishment?

Verse 128. Many, having relinquished couches of gold, rest in comfort on couches of grass, contented, satiated with the elixir of thy Law.

Verse 129. By thee who knowest the right time and disposition, sometimes, though asked, nothing is said; having accosted, converse is made; having satisfied, speech is relinquished.

Verse 130. Having first by gifts and conversations raised in the mind a healthy condition, thereupon the Law is impressed, just as colour on cloth cleansed of dirt.

Verse 131. There is no possible means whereby thou didst not exert thyself to rescue the miserable world from the fearful hell of mundane existence.

No. 4. Stein MS., Khora 005 *b*.

This is a small fragment, 108 × 45 mm. (or $4\frac{1}{8} \times 1\frac{3}{4}$ inches), bearing on either side the remains of three, rather sand-worn, lines of writing in Slanting Gupta characters. The string-hole is at 55 mm. (or $2\frac{1}{8}$ inches) off the left edge, within a blank square of about 30 mm. (or $1\frac{1}{8}$ inches). The left margin is damaged, rendering illegible the folio-number, which however appears to have stood on the

[24] Angulimāla, the converted robber, is a well-known figure in Buddhist tradition. He received his name from his habit of cutting off the fingers of his victims and wearing them as a necklace. The Aṅgulimālīya Sutta, No. 86 in the Majjhima Nikāya, vol. ii, p. 97, relates the story of his conversion by Buddha. See also Mahāvagga, i, 41, in SBE., vol. xiii, p. 196, and Jātaka (transl.), No. 55 in vol. i, p. 139, No. 537 in vol. v, p. 246, No. 546 in vol. vi, p. 156; also Sp. Hardy's Eastern Monachism, p. 36, Manual, pp. 249 ff., Oldenberg's Buddha, p. 262, n. 4, and Mrs. Rhys David's Psalms of the Early Buddhists, vol. ii, p. 318. The Aṅgulimālīya Sūtra is mentioned in Ś. S., p. 133, l. 4, Mvy., No. 65, 74. It was translated into Chinese (Nanjio, No. 434) by Guṇabhadra (A.D. 420–479).

reverse side, facing the middle line. As may be calculated from the context, transcribed below, the extant fragment is just below one-half of the folio, the full dimensions of which, accordingly, would have been about 233 × 45 mm. (or 9 × 1¾ inches). It must have belonged to a fine small-sized pothī. The text consists of the remnants of five verses of the Śatapañcāśatika Stotra, numbered 10 to 14. The identity of the verses was first discerned by Dr. Thomas, who noticed other remains of the same verses in the fragment of the Pelliot Collection which is republished by Professor de la Vallée Poussin in the Journal of the Royal Asiatic Society for 1911, p. 769. That fragment had been published originally by Professor Sylvain Lévi, with a reduced facsimile, in the Journal Asiatique (1910), vol. xvi, pp. 450–6. In it the verses are numbered 147 to 150; and this apparent discrepancy is explained by Professor S. Lévi as due to the fact that the Śatapañcāśatika Stotra was divided into sections, the verses of which might be numbered either continuously or separately, the latter mode being observed in the Tibetan version of the hymn. In that version the hymn is divided into thirteen sections, and the verses of our fragment belong to its last section, which, seeing that our verse 11 is identical with verse 147 of the Pelliot fragment, must in our pothī have begun with verse 137. In combination with the portions of the Pelliot text, printed in italics, and with a few conjectural complements suggested by Professor de la Vallée Poussin, shown in smaller italics, the text of the Khora fragment runs as follows:—

Obverse.

1 ××duṣkara-kāritvā ×ṁma ××××× *10 Parârtham eva me dharma-rūpa-*
2 kāyāv ivi[1] O tvayā duṣkuba *kāya lokāya nirvāṇam upada-*
3 rśitam ꞉ 11 Tathā hi satsu saṁga *mya dharma-kāyam aśeṣataḥ tilaśo rūpa-*

Reverse.

1 kāyañ ca hitvâsi parinirvṛtaḥ 10 *–2 Aho nītir aho sthānam aho rūpam a-*
2 ho guṇāḥ O na nāma Buddha-dha *rmāṇām asti kaścid avismayaḥ*
3 13 Upakāriṇi cākṣuṣe śānta-vā *k-kāya-karmaṇi tvayy api pratihanyante*

TRANSLATION.

(Verse 10.) . . . . by doing acts difficult to do, he does not eliminate them.

Verse 11. 'For the purpose simply of advantaging others (it is that) my spiritual and physical body (exists):' so saying, thou didst declare Nirvāṇa to an apathetic world.

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[1] Read *iti*.

Verse 12. Then communicating thy spiritual body to the faithful without reserve, and abandoning thy physical body in bits like sesame seed, thou didst enter Parinirvāṇa.

Verse 13. Ah, the rule! ah, the place! ah, the body! ah, the virtues! None, surely, there is among the conditions of the Buddha which does not cause wonderment!

Verse 14. From thee, helpful, comely, gracious in speech and action, even (the passions of thy enemies) were turned away.

NOTES.

Verse 10. The text of the verse is incomplete; and of its extant portion, the only syllables which are certain are *duṣkara-kāritva*; the others are too faint and sand-worn to be identified. According to Professor S. Lévi, the Tibetan version of the extant portion reads *dkaḫ spyad yal bar ma dor ro*, which he renders 'il n'écarte pas en les diminuant les actes difficiles à faire'.

Verse 11. *Duṣkuhaka*, 'apathetic', in the Tibetan version *yid ches dkaḫ* or 'qui croit difficilement' (S. Lévi), occurs in the Divyâvadāna, p. 7, l. 29, and signifies 'one whose attention it is difficult to rouse', 'who is slow to believe', from √*kuh*, 'mirationem movere' (Westergaard's Radices L. S.).

Verse 12. The text of the Pelliot fragment has *saṁkrāmya* for the reading *saṁgamya* of our fragment. Both words have the same meaning of communicating, bestowing. There is another difference of reading with regard to our *hitvā*, abandoning. According to Professor Lévi, the Tibetan version has *bśags*, which presupposes an original Sanskrit *bhitvā* (i. e. *bhittvā*), breaking up, dispersing.

Verse 14. *Cākṣuṣa*, comely, corresponds to the Tibetan *blta na sdug*, 'charmant à voir', and might be rendered by the obsolete English 'eyeful'.

13. CATUḤŚATAKA STOTRA

Stein MS., Khora 005 *a*; Hoernle MSS., No. 149$\frac{x}{31}$ and 149$\frac{x}{35}$ (Plates III, Nos. 3, 4, and XIX, No. 1).

As already stated in the introductory remarks on the Śatapañcāśatika Stotra, the Catuḥśataka, or Hymn of 400 verses, is the second of the two famous hymns of Mātricheṭa. Though, as the discovery of these three fragments shows, it was well known in Central Asia, there exists no Chinese translation of it (see Takakusu's I-tsing, p. 156, footnote 3). I-tsing (in the latter half of the seventh century) to whom both this and the hymn of 150 verses appear to have been well known (*ibid.*, p. 157), and who translated the latter hymn into Chinese, did not do the same service to the hymn of 400 verses. There exists a Tibetan version which has been noticed by Dr. Thomas in his account of Mātricheṭa in the Indian Antiquary, vol. xxxii, pp. 345 ff., and four chapters of which have been published by him, *ibid.*, vol. xxxiv,

pp. 145 ff. In that translation the hymn is called *Varṇanārha-varṇana Stotra*, or 'Hymn of Praise of the Worthy of Praise'. This name, in the slightly altered form *Varṇārha-varṇa*, occurs in the third line of the reverse of the two fragments Nos. 2, 3 (pp. 81, 83). The Tibetan historian Tārānātha, when speaking, in his History of Buddhism (Schiefner's transl., p. 91), of Mātricheṭa's activity as a hymn-writer, specifically mentions only his hymn of 150 verses, but the hymn of 400 verses is no doubt included in the 'one hundred hymns in praise of Buddha', the composition of which he ascribes to Mātricheṭa; and *ibid.*, p. 83, he refers to a commentary on the hymn of 400 verses written by the Āchārya Chandrakīrti, whom he apparently identifies with Chandrakīrti, the contemporary and rival of Chandragomin (p. 137) in the earlier half of the sixth century (JRAS., 1909, p. 144).

Like the Śatapañcāśatika, the Catuḥśataka hymn is written in the śloka measure, and as the Tibetan translation shows it is divided into twelve chapters. A comparison with it, made by Dr. Thomas, shows that the piece, Khora 005 *a*, contains the initial eleven verses of the first chapter, while the second piece, No. $149\frac{x}{31}$, contains the final portion, verses 32–40, of the sixth chapter, and the first two verses of the seventh chapter, and the third piece, No. $149\frac{x}{35}$, contains the latter half, verses 6–15, of the twelfth chapter. Unfortunately, however, the text is sadly mutilated: some portions of the lost text (printed in smaller italic type) have been conjecturally restored, in the subjoined transcript, on the basis of the Tibetan translation. The third piece, in rev. ll. 4 and 5 (p. 83), supplies the final colophon of the whole hymn. It is there named *Catuḥśatakam* (scl. *stotram*), or the 400-versed hymn, and is described as a *kṛti*, or art-work, of the Āchārya *Mā*[*tṛceṭa*]. In the original fragment, only the syllable *mā* of the name is preserved. Dr. Watanabe was the first, by a happy inspiration, afterwards confirmed by a comparison with the Tibetan translation, to identify it as the initial syllable of *Mātṛceṭa*. In our fragments the verses are numbered separately in each chapter; but in the Tibetan translation, they are numbered consecutively through the whole hymn. There the sixth chapter commences with verse 183, and accordingly the verses 32–40 are there numbered 214–222. The two initial verses of the seventh chapter are there numbered 223 and 224.

The three fragmentary folios come from two different localities. The Stein MS. was recovered from the ruins at Khora, near Karashahar (see Sir Aurel Stein's Ruins of Desert Cathay, vol. ii, p. 372), while the two Hoernle MSS. came from Jigdalik, near Baï. They obviously belong to two, if not three, different pothīs. The two Jigdalik fragments, which have the same number (five) of lines on the page, and show strikingly similar handwriting, might belong to a single pothī, though their somewhat different width (about 23 mm. or $\frac{7}{8}$ inch) makes that conclusion rather doubtful.

The three fragments are written in the slanting type of the Gupta script. It is worth noting in this connexion that all the fragments of the Śatapañcāśatika Stotra likewise are written in Slanting Gupta characters. That type of the Gupta script prevailed in the northern portion of Eastern Turkestan. So far as known at present, no fragment of either hymn has been discovered written in either of the types (upright and cursive) of Gupta current in its southern portion. Such fragments may yet come to light; but in the meantime the available evidence points to the popularity of the Mātṛicheṭa hymns, at least in their original Sanskrit version, having been restricted to the northern Buddhist settlements.

The portions of the Catuḥśataka Stotra, preserved in the three fragments, accordingly are the following:—

(1) Verses 1–11 of the first chapter, in Stein MS., Khora 005 *a*.

(2) Verses 32–40 of the sixth chapter, / Verses 1 and 2 of the seventh chapter, } in Hoernle MS., No. $149\frac{x}{31}$.

(4) Verses 6–15 of the twelfth chapter, in Hoernle MS., No. $149\frac{x}{35}$.

No. 1. Stein MS., Khora 005*a* (Plate XIX, No. 1, Obverse).

This fragment measures 238 × 72 mm. (or $9\frac{2}{5}$ × $2\frac{4}{5}$ inches), portions being broken off at either end of the folio. Seeing that the fracture at the left side took place at the string-hole, and allowing for the vacant space around that hole, it follows that, as the text is written in ślokas of 32 akṣaras, about 8 akṣaras are missing at either end, or, as about 3 akṣaras go to the inch, that between 64 and 77 mm. (or $2\frac{1}{2}$ and 3 inches) of the folio at either end, or a total of about 128–154 mm. (or 5–6 inches) are broken off. In its original state, therefore, the folio must have measured about 380 mm. (or 15 inches). The folio-number is lost; but the occurrence of the number 100 in the first line of the obverse side seems to indicate that the folio belonged to a larger pothī containing a collection of stotras (see Note 1, p. 78). The upper and lower margins of the folio are badly damaged, causing one of the five lines of writing, viz. the last on the obverse and the first on the reverse side, to be almost wholly illegible. Otherwise, the writing, which is in the Slanting Gupta character, though in some places a little sand-rubbed, is very fairly legible.

The text with conjectural complements[1] printed in smaller italic type, reads as follows:—

Obverse.

1 ×××××××××▒×ṁ prayātu citt*o* jagat*i* ×(*dhayu*)×(*matiḥ*) ॥ 100 (*śloka*) ॥
*Pra*sāda-pra*tibh*-ôdbhavo nāma buddha▒*stotraṁ* ××××××

[1] Suggested by Dr. Thomas, on the basis of the Tibetan version.

2 xxxxxxxx░ ॥ ॥ Kṣetr-âkṣetr-ânabhijñena śru*ti-mātr-ânusā*riṇā । yad avarṇ-ârṇa-varṇā *me*░ *varṇitā mohataḥ puraḥ*

3 1 *Vāṅ-malen⸗ôpale*░pasya । prakṣālanam i*daṁ* mayā । jaṅga(*ma*)-puṇya-tīrthaṁ tvā । m[2] ārabhy⸗ârabhyate mu░*ne 2 Yad andhakāra-*

4 *mūḍhasya kṛtaṁ triratna*░-rāśiṣu । tasy⸗êdaṁ pā*pma*no me 'stu । pavi[*tra*]*m* *agha*-marṣaṇam, । 3 Ā-nirodhā *ma*░- - xxxxx ⏑

5 - ⏑ - । xxxx░⏑ – – ṇā । (*māhi*)xx ⏑ – ⏑ – । ░*4* xxxx ⏑ - - xxxxx ⏑ - ⏑ x । xxxx ⏑ - - xxxxx

Reverse.

1 ⏑ - ⏑ x । *5* xx░x*ne* ⏑ – – *mya* । (*tva ti*)xx ⏑░- ⏑ x । xxxx ⏑ - - xxxxx ⏑ - ⏑ x । *6 Evaṁ sarv-ôttamā dharmā*

2 *Buddhasya saṁpradhāritā* । ░bhavanti yāti śe*ṣañ* ca । *va*stv-a*va*skara*tām* i(*va*) । 7 Na *te* 'sti sadṛśaḥ kaścidd[3] adhi*ka*░*sya kath⸗âstu kā alpa*

3 *mātreṇa hīno 'pi n⸗âiva*░ kaścanạ vidyate । 8 Sa[4] ken⸗ôpanayā*mi tvâ* ।[5] nupaneyo 'si *n*āyaka । *hṛt-ô*pam-âva░*kāśāya nirupamāya*

4 *te namaḥ 9 Nirvāṇa*░-sāmānya-gatai । s[2] tato 'nyair api pudgalaiḥ tav⸗ âtulair Buddha-dharmair antaraṁ su-mahāma░*ham, 10 Śūnyatā-mātra-*

5 *sādṛśyād yadi n⸗âdhikyatā bha*░vet, romak*ūp*-âṇ*u*ka-c*chidreṇ*[6]⸗*âkā*śaṁ pratibi*mb*ayet, । 11 Kaḥ saṁkhyāsyaty asaṁkye(*yaṁ*)░xxxx ⏑ - ⏑

NOTES.

1. In the first line of the obverse we have the conclusion and colophon of a work which preceded the text of the Catuḥśataka in the pothī, from which our fragmentary folio is derived. Its colophon gives its name as *Prasāda-pratibha-udbhava*, or 'Rise of the Splendour of Graciousness', and describes it as a *Buddha-stotra*; for so, no doubt, the mutilated term must be completed. The name is followed by the clearly legible numeral figure 100, and two blurred akṣaras which may be read as *śloka*. Anyhow the numeral 100 indicates that the stotra must have consisted of one hundred verses; and as its text precedes that of the 400-versed hymn of Mātricheṭa in the pothī, it seems probable that it likewise was a composition of that poet. Among his works, however, as enumerated by

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[3] See Note 2, p. 79.

[2] *d* is anomalously duplicated; perhaps by way of marking the end of the pāda, which in other cases is marked by the interpunction bar.

[4] *sa* used emphatically, with the omission of *aham*; for *so 'ham*.

[5] For *tvam* । *anupaneyo*, similar to *tv⸗âditya-bāndhavaṁ* in rev. l. 4, p. 39.

[6] Here the usual caesura, at the end of the pāda, is neglected.

Dr. Thomas in Indian Antiquary, vol. xxxii (1903), pp. 346–7, there occurs no hymn with the name of Prasāda-pratibhôdbhava. At the same time it is also noticeable that the list does not contain the Śatapañcāśatika and Catuḥśataka or '150-versed' and '400-versed' hymns, and that the Varṇanârha-varṇana (*ibid.*, p. 346) is described as *bhagavato Buddhasya stotra-traya*, or 'three hymns in praise of the blessed Buddha'. This can only mean that the Varṇanârha-varṇana was the name of a collection of three separate hymns, and the conclusion is supported by the fact that in the third fragment (rev. ll. 3, 4, p. 83) the Catuḥśataka or 400-versed hymn is apparently indicated as a component part of the Varṇanârha-varṇana hymn. It may be suggested that the three hymns which constituted the Varṇanârha-varṇana are three hymns consisting of 400, 150, and 100 verses respectively; and that the 100-versed hymn is the one which bore the specific name of Prasāda-pratibhôdbhava.

2. With regard to interpunction, our fragment shows two peculiarities in which it differs from the general system explained in the Note on pp. 62–3. The first is that, instead of the usual dot, we have a bar; and further that this bar is used to mark the end of the half-verse as well as of the full verse. The second is that the bar is used almost invariably to mark also the end of a pāda, or quarter-verse. There are only two exceptions, (1) at the end of the first pāda, in verse 1, obv. l. 2, after *anabhijñena*; and (2) at the end of the third pāda, in verse 10, rev. l. 4, after *dharmair*. A third exception, naturally caused by the absence of caesura, occurs in rev. l. 5, *chidreṇâkāśam*. In this connexion, it may be noted that, when a case of sandhi interferes with the mark of interpunction, the latter is placed in advance of the sandhi, which, from our modern point of view, produces an awkward situation. Thus in obv. l. 3 we have *tvā* | *mārabhya* for *tvām* | *ārabhya*; rev. l. 4, *gatai* | *stato* for *gatais* | *tato*. Similarly in rev. l. 3, *tvá* | *nupaneyo*, we have the bar in the anomalous contraction *tvânupaneyo*.

TRANSLATION.[7]

[Obverse] Verse 1. Whereas formerly, not knowing what is and what is not a theme, following merely in the track of speech, I sinfully celebrated what should not be celebrated;

Verse 2. (To rid myself) of that smearing with the filth of utterance I (now) approach[8] this cleaning, approaching thee, O Muni, as the holy bathing ghāṭ of living beings.

Verse 3. What, blinded with darkness, I sinfully committed against the Precious Ones, of that sin may this be the sanctifying effacement.

Verses 4, 5, and 6, illegible.

Verse 7. Thus, the dharmas of Buddha, when considered, have surpassed all; and all the rest has become, as it were, the off-scouring of the real thing.

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[7] This is Dr. Thomas's version from Indian Antiquary, vol. xxxii, p. 348, and vol. xxxiv, pp. 145–6, with some slight modifications to conform to the now discovered Sanskrit original text.

[8] See footnote 9.

Verse 8. Since none is equal to thee, of a superior what need to speak? Even inferiority by a slight difference from thee there is none.

Verse 9. So then, with whom can I compare thee? Incomparable art thou, O Guide.[9] O thou who has left behind the possibility of comparison, to thee, the Incomparable, hail!

Verse 10. Hence, though other individuals may have won the same liberation, (yet) by reason of thy unequalled Buddha-conditions, the distance (between thee and them) is altogether great.

Verse 11. If merely by reason of similarity in void there be (thought to be) no superiority, one might (as well) compare a minute hair-cavity to the heaven's vault.

Verse 12. The incomputable who can compute? [Remainder lost.]

No. 2. Hoernle MS., No. $149\frac{x}{31}$ (Plate III, No. 3, Obverse).

This fragment measures 165 × 82 mm. (or $6\frac{1}{2} \times 3\frac{1}{8}$ inches). A large portion of the folio, about two-thirds, is missing on the left side, carrying with it the folio-number. The writing, five lines on each page, is in Slanting Gupta characters, very well done and well preserved. The extant lines comprise 15–18 akṣaras. As the text is written in ślokas of 32 akṣaras each, it can easily be calculated that, when complete, there must have been about 42–44 akṣaras on each line; and as on the average three akṣaras go to 25 mm., or an inch, it follows that about 200 mm., or 8 inches are broken off. The folio, in its entire state, accordingly, must have measured about 365 mm., or about $14\frac{1}{2}$ inches.

The text,[1] together with the conjectural complements, reads as follows:—

Obverse.

1 × । ×××× ⏑ – – × *tvadvāda-paravādayoḥ 31 Svarga-narakayor n'âiva*▒ na sudhā-pūtimuk:āyoḥ [2] vidūram [3] antaraṁ ya-

2 *d dhi tvadvāda-paravādayoḥ 32* ×××× ⏑ – – × ×××× ⏑ – ⏑ ×▒ ⌢ vyākhyātam antaraṁ tena tvadvāda-paravādayoḥ

3 *33* ×××× ⏑ – – × ×××× ⏑ – ⏑ × ⌢ *tad'uttam-âdhama*▒tvena tadvāda-para-vādayoḥ 34 Asaṁpradhāryam e-

---

[9] The play on the words *upanayāmi*, *anupaneyo*, and *nāyaka* in verse 9 is hardly translatable. An attempt to do so has been made with the pun on *ārabhya* and *ārabhyate* in verse 2.

[1] An attempt has been made by Dr. Thomas and myself to supply conjecturally such portions of the text, outside the fragment, as were more or less readily suggested by the Tibetan literal translation. These are printed in small italic type.

[2] Read *pūtimuktayoḥ*.

[3] Note the different form of long *ū* in the syllables *pū* and *dū*.

4 *v‸ásti yāvad vimukti-jīvayoḥ* ⌒ *tāvad ev‸āntaraṁ vīra tvadvāda-paravāda*░ *yoḥ* 35 Yat pravṛtti-nivṛtyor[4] yat saṁkleśa-vyavadāna-

5 *yoḥ* ⌒ *tad ev‸ásty antaraṁ vīra tvadvāda-paravādayoḥ 36 Tathātvam etad ev‸ásti*░ *mo*ṣa-dharmaḥ sa kevala[5] • kim anyad astu nānātvaṁ

Reverse.

1 *tvadvāda-paravādayoḥ 37 Puṇyāya kevalaṁ e‸aitat tat tu nirodha-kāraṇaṁ* ⌒ *vi*░*mā*trat‸âstu k‸â*to* 'nyā tvadvāda-paravādayoḥ

2 *38 Etena doṣa-lipto 'sti viśuddhiṁ tena gacchati* ⌒ *etad ev‸ānta*░ra[*ṁ*] nātha tvadvāda-paravādayoḥ 39 Asat-pralā-

3 *pa etad dhi kevalaṁ tat subhāṣitam* ⌒ ×××× ⏑ – – ×*tva*░d(*v*)āda-paravādayoḥ 40 ॥ Varṇârha-varṇe Buddha-stotre

4 ×××××××× *nāma ṣaṣṭho 'dhyāyaḥ* ॥ *Pravṛttau ca nivṛ*░*ttau* ca prakṛtir jagato 'sya yā ⌒ yāṁ sarve n‸âtiva-

5 *rtante sattva-lokāḥ sa-devakāḥ 1* ×××× ⏑ – – × ×××× ⏑ – ⏑ × ⌒ ░sad-dharma-savitad[6] dharma-sāvitrī saṁprakāśitā [*2*]

TRANSLATION.[7]

[Obv.] Verse 32. *Neither between heaven and hell,* nor between ambrosia and the foul discharges (of the body), is there such a wide difference as *between thy teaching and the teaching of others.*

V. 33. *This has for its essence only words; that has both words and meaning*: thus may be expressed the difference between thy teaching and the teaching of others.

V. 34. *What difference there is between thee, O Sugata, and those teachers, that, in high and low respects,* there is between thy teaching and the teaching of others.

V. 35. Inconceivable, indeed, *as is the difference between deliverance and* (mundane) life, *even such is the difference, O hero, between thy teaching and the teaching of others.*

V. 36. What difference there is between worldliness and unworldliness, what between moral evil and purification: *that same difference there is, O hero, between thy teaching and the teaching of others.*

V. 37. *That is purely truth,* this is only the design of a deceiver: what other difference could there be *between thy teaching and the teaching of others?*

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[4] Read *nivṛttyor.* [5] Read *kevalaḥ.* [6] See footnote 8, p. 82.

[7] The translation follows quite closely the Tibetan version furnished by Dr. Thomas. Those portions, of which the Sanskrit text is wanting in the fragment, are printed in small italic type.

V. 38. *That is solely for religious merit; but this is cause of impediment:* what other inequality than this could there be between thy teaching and the teaching of others?

V. 39. *By this one is smeared with defilement; by that one attains purity:* that, O Lord, *indeed, is the difference* between thy teaching and the teaching of others.

V. 40. Idle talk *is this verily; only that is well-said: therefore, certainly might and not-might are the marks* of thy teaching and the teaching of others.

In the hymn to Buddha (called) 'The Praise of the Praiseworthy', *this is the sixth chapter named 'the Celebration of Indisputability'.*

Verse 1. *In regard to worldly life and unworldly,* that which is the nature of this world, that from which all *the worlds of living beings, together with the gods,* cannot escape;

V. 2. *Conformable and not conformable, of twelve words, (and) two syllables:* that, O Sun of the Good Law, is proclaimed as the Sāvitrī[8] of the Law.

No. 3. Hoernle MS., No. $149\frac{x}{33}$ (Plate III, No. 4, Reverse).

The case of this fragment is similar to that of No. 2, No. $149\frac{x}{31}$. The fragment measures 154 × 60 mm. (or 6 × $2\frac{3}{8}$ inches). About two-thirds of the folio are broken off on the left side. There are five lines on either page in well-written and well-preserved Slanting Gupta characters, 17–19 akṣaras on each line. The text being in ślokas, and three akṣaras going to 25 mm. (or one inch), it follows that a complete line would comprise about 42–44 akṣaras, and that the folio, when entire, must have measured about 360 mm. or 14 inches.

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[8] The original text has °*savitaddharma*°, which yields no sense; nor is the Tibetan sufficiently perspicuous at this place. There is obviously some clerical error in the text. I propose to emend °*savitar* (voc. sing.) *dharma*°, and so I translate. Dr. Thomas prefers to emend *savitur* (gen. sing.), rendering the Tibetan version doubtfully: 'Conformable and not conformable (equal and non-equal? i.e. equal in meaning, not equal in sound), (instead) of twelve words two syllables, that is taught as the proper way of worshipping the sun in regard to the sun of the good religion.'—The phrase *dharma-sāvitrī* would seem to refer to some formula of the Buddhists. See footnote 2 in the Introduction to the Suttanipāta in Sacred Books of the East, vol. x, p. xiii. The Buddhists took their formula of the *Triśaraṇa* (Mahāvagga, I, 38, 2, in Vinayapiṭaka, vol. i, p. 69, *buddhaṁ saraṇaṁ gacchāmi dhammaṁ sa° ga° saṁghaṁ sa° ga°*) to be the counterpart of the Brahmanist *Sāvitrī* (or *Gāyatrī*) which consists of three clauses (*tri-pada*) and twenty-four syllables (*caturviṁśad-akṣara*) (SBE., vol. x, p. 75, verse 456). Mātricheṭa, here, seems to describe the Buddhist *dharma-sāvitrī* as consisting of twelve words (*dvādaśa-pada*) and two syllables (*dvy-akṣara*). The phrase 'two syllables' might refer to *dharma*, but the Buddhist formula in question comprises only nine words, unless a fourth clause (say *tiratanaṁ sa° ga°*) be added. There is also the other well-known Buddhist formula, as given in Mahāvagga, I, 23, 5 (vol. i, pp. 40, 41), *ye dhammā hetuppabhavā tesaṁ hetuṁ tathāgato āha tesañca yo nirodhō evaṁvādī mahāsamaṇo*, which does indeed yield twelve words, but only if sandhi is disregarded in *tesañca*.

The text[1] reads as follows:—

Obverse.

1 xxxx ᴗ - -x xxxx ᴗ - ᴗx ⌒ xxxxᴗ - -▒te tvayy api prahṛtaṁ yayāḥ 6 Aho sa(ṁ)sāra-daurā-
2 *tmyam aho nirvāṇa-śāntatā ⌒ nātho 'pi san tatra gataḥ karuṇ-ātmā tvayā sadṛ*▒k 7 *N*-*ā*nāgata-bhayaṁ n-ôktaṁ na netrī na pravartitā ⌒ na
3 *saṁsāraś ca gamito n-âbhayatvaṁ caturvidhaḥ 8 Na Mahākaśyap-Ânanda-*▒ pramu*khā*[2] *kṛta*-buddhayaḥ guptaye na samādiṣṭāḥ ka-
4 xxxᴗ - ᴗx *9 Lok-aîka-cakṣur vimalo yadi syās tvaṁ nimīlitaḥ*▒ ⌒ saty âloko[3] 'pi loko 'yaṁ tamas-êv-âvaguṇṭhita[2] 10
5 xxxxᴗ - -x xxxxᴗ - ᴗx ⌒ xxxxᴗ - -x xxxx *tva*▒d-*au*rasā[2] 11 Tvad-ṛte tu Jagaṁnātha gatam arth-âtaraṁ

Reverse.

1 *satyaṁ ⌒ gata-candra iv-âkāśe graha-tāra-gaṇ-âṁkite 12* xxxxᴗ - -x *prī*▒ yamāna-guṇ-*âu*jasaḥ janita-vraṇa-doṣasya kalp-*ânta*
2 xᴗ - ᴗx *13* xxxxᴗ - -x xxxxᴗ - ᴗx ⌒ x▒da[4]-nāgasya sarasaḥ śrīr iv-âcira-nāśinīḥ 14
3 *Khaḍg-ôpama-saṁsāre kasya vai na bhaved bhayam ⌒ dhyāyatāṁ parinirv*▒āṇaṁ Buddhānaṁ[5] vaśa-vartināṁ iti 15 ॥ Varṇârha-varṇe
4 *Buddha-stotre* xxxxxxxx *nāma dvādaśamo 'dhyāyaḥ sa*▒māptaś ca[6] ⌒ Catuḥ-śatakaṁ kṛtir ācārya-bhadanta-Mā-
5 *tṛceṭasya* xxxxxxxxxxxxxxxxxxxx▒x[7]pai yka tsi : pa-ñä-kti pe rne ṣe(*m*) a kā l*k*a : ॥ ॥

TRANSLATION.[8]

[Obv.] Verse 7. Ah! the misery of Saṁsāra (mundane existence)! *Ah! the peace of Nirvāṇa! though he is a lord, he went there (i.e. into Saṁsāra), having a soul of pity like thine.*

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[1] See footnote 1, p. 80. For clerical errors, see footnotes 2–6.
[2] The original omits the visarga; read *pramukhāḥ, avaguṇṭhitaḥ, aurasāḥ.*
[3] Read *āloke.*
[4] Apparently clerical error for *ta*, for the Tibetan translation suggests *gata-nāgasya.*
[5] Read *Buddhānāṁ.*
[6] Read *samāptañ ca catuḥśatakam*, transferring the interpunction to *adhyāyaḥ.*
[7] The following remark is not in Sanskrit, but in Kuchean.
[8] See footnote 7, p. 81.

Verse 8. Future fears were certainly told ; guidance was certainly promoted : *mundane existence of four kinds*[9] *was certainly made to attain fearlessness.*

Verse 9. *Though Mahākaśyapa, Ānanda,* and others, men of enlightened[10] mind, were certainly appointed for the protection *of this path* ;

Verse 10. *if thou, the sole eye of the world, the pure one, be closed,* this world, though there be light, is verily veiled in darkness.

Verse 11. *O Sugata, though there be this Law of the Sugata ; though there be* thy own sons, *excellent sons, whether teachers or not-teachers* ;[11]

Verse 12. yet without thee, O Lord of the world, the *true* ferry of the meaning (i.e. interpretation of the Law) is gone, *just as when the sky, marked with planets and stars, is without the moon.*

Verse 13.[12] . . . . . . of one bright with pleasing qualities ; of one in whom the evil of a wound has arisen . . . . . .

Verse 14 *If thou art not there, this excellent teaching is without essence,* just as the beauty of a pool, from which its Nāga has departed, is not long in perishing.

Verse 15. *Who is not afraid of mundane existence, which is like a sword, when* the Buddhas who are endowed with power *have thought of* deliverance from it.

In the hymn to Buddha, (called) 'the Praise of the Praiseworthy', *this is the twelfth chapter, named 'the Celebration of the Saving from Transitory Existence'.* Here also ends the Chatuḥśataka (or the 400-versed) poetic composition of the Āchārya, the revered Mātricheṭa . . . .

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[9] Perhaps referring to the four sights met by the young Gautama, of an old man, a sick man, a dead body, a monk.

[10] The Tibetan version has 'purified mind' [Dr. Thomas]. This points to a reading *kṛta-śuddhayaḥ* in the original Sanskrit.

[11] The reference apparently is to not-teaching Pratyekabuddhas, and teaching Buddhas.

[12] The Tibetan version transposes verses 13 and 14. It is also not sufficiently perspicuous to assist in understanding the original text [Dr. Thomas].

ADDITIONAL NOTE (16TH AUGUST, 1915).

THE surmise, expressed on p. 2, regarding the find-place of Hoernle MS. 150 $\frac{\text{vii}}{5}$ has now been fully proved to be true. While registering and writing descriptive slips of the manuscript fragments of the collection of Sir A. Stein's second expedition, I discovered another complete folio, No. 4, of the identical pothī of the Mahāpratyaṅgirā Dhāraṇī (Stein Coll., Kha. i. 156, Reg. No. 319), of which fol. 6 is edited on p. 52, and of which fol. 4 was excavated by Sir A. Stein on the site of Khadalik. That site is, thus, conclusively proved to be the find-place of fol. 6.

MISCELLANEOUS FRAGMENTS

EDITED BY DR. F. W. THOMAS

[THE manuscript fragments dealt with in this section belong to three consignments, marked by me Nos. 142, 143–143 *a*, 144 respectively, transmitted by Lieutenant-Colonel P. J. Miles, acting temporarily as 'Special Assistant for Chinese Affairs at Kashgar', to the Government of India in Simla, whence they were forwarded to me in 1903–4.

The letters of the Government of India with reference to these consignments stated that the manuscript fragments were 'purchased', or 'obtained', from Badruddin, Aksakal at Khotan, and they are said to have been found in the Takla Makan Desert, not far from Khotan. In no case is the exact locality of the find mentioned; but from the remarks made by Sir Aurel Stein in his Ruins of Desert Cathay, vol. i, pp. 236–7, it appears to be probable that they, like the one mentioned on p. 2, belong to the proceeds of 'the diggings carried on by a certain Mullah Khwajah at the ruined site of Khadalik in the vicinity of Domoko oasis'. Those diggings had been 'intermittingly carried on by the Mullah for the last three years or so' before Sir Aurel Stein's visit to Khadalik in September 1906. Their object was to provide him with the means of paying off his arrears of revenue due to the Chinese Government, and for that purpose he used to sell his finds of manuscript fragments in Khotan to Badruddin Khan. From the latter they passed on into the hands of the British Agency in Kashgar.—R. H.]

All the Sūtras of which fragments are here edited belong to the Mahāyāna division of Buddhists. They are the following :—

(1) Anantamukha Dhāraṇī. Hoernle MS., No. 144, SA. 1 (Inset).
(2) Bhadrapāla Sūtra. Hoernle MS., No. 143, SA. 3.
(3) Mahāparinirvāṇa Sūtra. Hoernle MS., No. 143, SA. 4 (Pl. XXI, No. 2).
(4) Unidentified Sūtra. Hoernle MS., No. 144, SA. 5 (Pl. XX, No. 5).
(5) Ratnadhvaja Sūtra. Hoernle MS., No. 143, SA. 7 (Pl. XX, No. 6).
(6) Candragarbha Sūtra. Hoernle MS., No. 143 *a*, SA. 10 (Pl. XX, No. 1).
(7) Suvarṇaprabhāsôttama Sūtra. Hoernle MSS., No. 143 *a*, SB. 9, and No. 143, SA. 16 (Pl. XXI, No. 3).
(8) Ratnarāśi Sūtra. Hoernle MS., No. 143, SA. 17 (Pl. IV, No. 3).

(9) Unidentified Sūtra. Hoernle MS., No. 143 *a*, SB. 2 (Pl. XX, No. 3).
(10) Śūraṁgama-samādhi Sūtra. Hoernle MS., No. 144, SB. 87 (Pl. XX No. 4).

The notes are not at all intended as a complete commentary, but deal merely with the most obvious problems. Those to which L. is attached are due to Professor Leumann, to whom I am indebted also for a considerable number of corrections in the readings, and for the valuable assistance of Dr. Watanabe. The English translations, and also a part of the notes, have been supplied by Dr. Hoernle, and he moreover has kindly revised the texts and introductions, and given to them their present form. It will therefore be seen that the parts of this contribution for which I could not claim the sole responsibility include the introductions, the texts, and the notes: in the translation I have co-operated for the most part merely by way of suggestion.

1. ANANTAMUKHA DHĀRAṆĪ

Hoernle MS., No. 144, SA. 1. (Reverse.)

This is a complete folio of a miniature pothī (Fig. 1), measuring 122 × 29 mm. (or $4\frac{1}{16} \times 1\frac{1}{8}$ inches). The string-hole is in the middle of the left half, at 27 mm. from the left edge. There are three lines to the page, written in very early Upright Gupta characters, of small size, nearly everywhere legible, except in a few places where some letters are slightly sand-rubbed. The folio number 4, only faintly visible, stands on the left margin of the obverse side, facing the second line of writing.

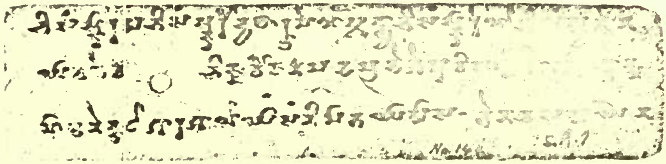


Fig. 1

The text has been identified by Professor Watanabe as part of the Anantamukha Dhāraṇī, of which the Chinese Tripiṭaka includes eight translations (Nanjio, Nos. 353–60), the earliest, No. 355, being by C'Chien, whose date is A.D. 222–80.

The translation (No. 360) exhibits the passage in xxvii. 9, fol. 19 *a* of the Tokyo edition of the Tripiṭaka. The Tibetan version, which is found in the Bkaḥ-ḥgyur, Mdo. ཧ, fol. 475 *a–b*, does not present any differences of reading.

The text of the folio reads as follows:—

Obverse.

1 ddhy-*abhisaṁskāre*ṇ[1]*ābhisaṁskṛtena yāvad-eva-bhikṣavo[2] janapada-pradeśe-

2 *ṣ*=*ū*paniśśrāya[3] viharanti tān sarvān mahāvane kūṭâgāra-śālā-

3 *yāṁ* saṁnipātayeyaṁ-ath=āyuṣmāñ=Chāriputr*as* (*t*)*athā*rūpam ṛddhy-a-

Reverse.

1 bhisaṁskāram abhisaṁskarod[4] yathārūpeṇa ṛddhy[5]-abhisaṁskāreṇ= âbhisaṁskṛtena

2 yāva*d*-eva-bhikṣavo[2] janapada-pradeśeṣu viharaṁti-tān sarvān ma-

3 hāvane kūṭâgāra-śālāyāṁ saṁnipātayāmāsa-tena ca samayena

TRANSLATION.

[Obv.] . . . . by the performance of a feat of supernatural power, as many monks as there are living in the parts of the country around, them all I wish to bring together in the hall of the Mahāvana pagoda. Then the venerable Śāriputra performed such [Rev.] a feat of supernatural power as that by the performance of that feat of supernatural power, as many monks as were residing in the parts of the country around, them all he brought together in the hall of the Mahāvana pagoda. And at that time . . . . . .

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[1] For the phrase *ṛddhy-abhisaṁskāra*, 'miracle' (before which supply *yathārūpeṇa*), see Divyâvadāna (Index); also Childers' Pāli Dictionary, *s.v.* *abhisaṁskāra*, and elsewhere.

[2] *Yāvad*=*yāvantaḥ* (L.). [Similar examples of the interpolation of *eva* within a compound (*yāvad-bhikṣavo*), as also of *atha*, *ca*, *caîva*, *tathaîva*, *syāt*, occur not infrequently in the Nāvanītaka treatise of the Bower MS.—R. H.]

[3] *upaniśśrāya*=Pāli *upanissāya*, cf. Divyâvadāna, *upaniśritya viharanti* (Index), and Śikṣāsamuccaya, p. 32, l. 4, *upaniśraya-vihāriṇo*.

[4] *abhisaṁskarod*=*abhisamakarod* (L.).

[5] Note the peculiar form of the initial vowel *ṛ*. [Precisely the same peculiar form occurs in the Bower MS., Part IV; see Introduction, p. xxvi, Table of Alphabet.—R. H.]

2. BHADRAPĀLA SŪTRA

Hoernle MS., No. 143, SA. 3.

This is a practically complete folio, measuring about 393 × 118 mm. (or $15\frac{1}{2} \times 4\frac{1}{2}$ inches). The right-hand half, however, has suffered damage and loss of text, from which even the left has not been entirely free. The latter shows the customary hole for the string within a circle of about 27 mm. (or $1\frac{1}{16}$ inches) diameter, and at the distance of 103 mm. (or $3\frac{7}{8}$ inches) from the left edge. The folio has practically nothing of the usual margins on the left and right; and its number, 28, now rather defaced, is placed at the left edge of the reverse side. The paper is soft, and has a brownish colour. There are ten lines of writing on the page, in Upright Gupta characters, originally good, but now much defaced by sand-rubbing, especially on the extreme right quarter of both sides, where some of the letters have become entirely illegible.

The text has been identified by Dr. Watanabe as from the Bhadrapāla Sūtra (Nanjio, Nos. 73, 75, 76). In Jñānagupta's translation (No. 75) it corresponds to III. 9, fol. 13 b^{xv}–14 a^{xx} of the Tokyo edition of the Tripiṭaka.

The text [1] of the folio reads as follows:—

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[1] [The composition of the text exhibits all the irregularities which usually mark the early Buddhist 'mixed Sanskrit'. Thus we have, e.g., the double sandhi in *devápi*, *nāgápi*, &c. (obv. l. 1 ff., i.e. *devāḥ api=devā api=devápi*, &c.); modified spelling in *kṛtva*, for *kṛtvā* (rev. ll. 5, 8); *kantāra*, for *kāntāra* (rev. l. 7); *cakṣvendriya*, for *cakṣvindriya* (rev. l. 2; also in No. 7 a^{vi}, p. 110); sing. for plur., in *manuṣya* for *manuṣyā* (rev. l. 2); nominal for pronom. declension in *tāyāṁ*, for *tasyāṁ* (obv. l. 7); masc. for neut. in *sūtrā*, for *sūtrāṇi* (rev. l. 10), *vākyaḥ*, for *vākyaṁ* (rev. l. 3); neut. for masc. in *yāvanti* (rev. l. 9); omission of inflexion in *prāvartta* (obv. l. 10, rev. l. 7), *daurvarṇṇika* (rev. l. 3), &c.; omission of anusvāra in *śāntā*, for *śāntāṁ* (obv. l. 8), *rājāna* and *pareṣa* (rev. l. 7), &c.; use of Prākrit (or Pāli) forms in *supina* for *svapna* (obv. l. 4); *sugatehi* for *sugataiḥ*; *vālikā* for *vālukā* (rev. l. 8); *kāyasmi(ṁ)*, for *kāye* (rev. ll. 3, 9); *imaṁ*, for *imāṁ* (obv. l. 8), similarly *eta* (*etaṁ*), for *etāṁ* (rev. ll. 3, 4); *yaheṣṭa*, for *yatheṣṭa* (rev. l. 5); *kadāci*, for *kadācit* (rev. l. 6); *rājāna*, for *rājñāṁ* (rev. l. 7), &c.; new or rare words *prāvartta*, apparently for *pravarta* (rev. ll. 4, 5, 7, 8), also *prāvarttayanta* (rev. l. 8). See also below, notes 2, 6, 7. Semi-prākriticisms are *parikirttayiṣyaṁ* for Prāk. °*ssaṁ* and Skr. °*ṣye* (obv. l. 8), and *pareṣa* for Pāli *paresaṁ*, Skr. *pareṣāṁ* (rev. ll. 6, 7); *hasti* (rev. l. 10), for Skr. loc. *haste* (cf. *loki* in No. 3, obv. l. 5). Some other irregularities are scribal errors, such as, obv. l. 5, *śabdhā* for *śabdā*, and *bodhisa sya* for *bodhisatvas tasya*; obv. l. 10, *pratyārthikā* for *pratyar*°; rev. l. 1, *vyāgrās* for *vyāghrās*; l. 3, *jāṁtu* for *jātu*; l. 10, *sastutā* for *saṁ*°, and *purasthapitvā* for *purasthāpayitvā*. Single dot and double dot, as marks of punctuation, occur in obv. ll. 2 and 4.—R. H.]

Obverse.

1 (*tvasya*) de(*v*‹*â*)pi rakṣ*ām karonti* nāg‹âpi ya*kṣ*‹*âpi* gandharvb‹âp*i* k(*inna*)*r*‹*âpi* mahôrag‹âpi *rakṣām kar*onti manuṣy‹*âpi* amanuṣ*y*‹âpi Śa*kro pi Brahm*‹*â*▒*pi catvāro pi ma*▒hārāj▒*ānā*▒ bu-
2 ddh‹âpi *bhaga*vanta*s ta*sya bodhisatvasya rakṣāṁ *karo*nti *ye* te a*saṁ*kh(*y*)eyāsu loka-dhātuṣu • punar aparaṁ *gṛhapate* (*tasya bodhisatvasya*) d(*e*)v‹âpi ▒××××▒ kṣanti : nāg‹âpi
3 *yakṣ*‹*â*pi *kinnar*‹âpi mahôrag‹âpi manuṣy‹âpi amanuṣy‹â*pi Śakkro*[2] pi Brahm‹âpi catvāro pi mahārājānā [*tasya bodhisatvasya*]▒×××× ××××▒ buddh‹*â*pi *bha*(*ga*)*va*nta ta-
4 *sya bo*dhis*a*tvasy‹â*nta*maśa*ḥ*[3] supin-ântara-gatasy‹âpi mukha-da*rśa*naṁ nāma-pari*k*īrt*t*ana ca karonti buddha-dharmāṁ (*c*‹*âsya śrāva*)*ya*nti tasya *b*odhisatvasya • (*pu*)*nar* a*pa*raṁ (*gṛha*)▒*pate*▒ tas*y*a
5 bodhisatva'sya anuddiṣṭ‹âppratilabdhā[2] dharma-śabdhā śrotr-âva*bh*āsam āgaccha*n*ti ppratilabhati[2] ca sa bodhisa sya[1] samā(*dher anu*)bhāvena *tāṁ* (*dharmāṁ*) *śṛṇ*(*oti kalpam*) *apy a*▒*haṁ*
6 gṛhapate tasya *b*odhisatvasya guṇa-parikīrttanaṁ kuryyām‸ i*ma*ṁ samā*dhi* dhāraya*nta*sya *na* ca te*ṣā guṇānā*(*m paryyaṁta*)*ṁ śak*y*a*ṁ *ga*ntuṁ mama vā (*pratibhāna*)sya kaḥ[4] pr*a*[*vā*-]
7 do yo bo*dhi*satvaḥ imaṁ samādhiṁ pratilabhitvā tathatvāya śikṣeya tatha*tvā*ya pra*ti*padyeya *atha bhaga*(*vān tā*)*yāṁ*[1] (*velā*)*yām imā gāth*‹ âdhbabhāṣīt‸[5] ‖ *yo* bodhis*a*▒*tva i*-
8 *maṁ u*ddi*śeyā sa*mā*dhi* śāntā sugatehi deśi*tāṁ* tasy‹ânuśā*ṁ*sā[6] *pa*ri-

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[2] [The duplication of *k*, preceding *r* in obv., l. 3, *śakkro*, and similarly of *p* in *appratilabdhā* and *ppratilabhati*, l. 5, may be noted. See Whitney's Skr. Gr., § 229, p. 72. It occurs only in these three instances. Thus we have, obv. l. 1, *śakro*, ll. 6, 7, *prati°*, rev. ll. 3, 9, *kramanti*, &c. When following *r*, the consonant is usually doubled; but *dharma* is always spelled with a single *m*, obv. ll. 4, 5, rev. l. 6; and *v* is duplicated by *b*, as in obv. l. 1, *gandharvbā*, l. 9, *nirvbiṣāḥ*, rev. l. 3, *daurvbarṇṇika*. The same phenomena may be observed in the Bower MS., Introd., II, 3, p. lxxiii.—R. H.]

[3] *Antamaśaḥ* = *antaśaḥ*, 'even', as in Mahāvastu (Index) and Pāli *antamaso*.

[4] Here, in l. 8, and in rev. l. 3, we have the upadhmānīya, on the top of *p*, in the form of a cross within a circlet ⊕. In rev. ll. 5 and 8, the jihvāmūlīya, set upon *kṛ*, in the form, apparently, of two curves Ƨ.

[5] Read *âdhyabhāṣīt*, and see footnote 15 on p. 114.

[6] *Tasy*‹*ânuśāṁsā*[*ṁ*], acc. sing. feminine, of *anuśāṁsā* (with anusvāra dropped, see footnote 1), 'benediction', 'blessing', as in Mahāvastu, vol. ii, p. 373, l. 18. The Pāli

kīrttayiṣ*yaṁ* *Gaṅgāy⸗ivā*[7] vālī*kā*[8] [*enu gṛhṇa*]*to* xxxx(*gniḥ kra-*) × tena *śastraṁ* na ta*sya* (*ghor*)*āḥ*[4] pari▒××

9 *ryyaḥ na* tasya rājāna karonti vipriyaṁ yo uddiśeyā*ti imaṁ sam*ādhi 2 *Āśī-vi*ṣā ghora-viṣā *mahābhayā* ×e××××e×× *bhava*nti *nirvb*iṣāḥ *na* sukaro *heṭa-bhayaṁ* ▒×××

10 (*yasy⸗âṁśa*) prāvartta *bha*vet sa▒*mādhiḥ* 3▒Prat*y*ārthik[8]⸗âsya ku*pitā bhayāna*kā ma*nuṣya* ×××××××××××××××××× *saha*n*ti* jā▒*tu*▒ yasy⸗ aṁśa *prā*var▒*tta bhavet samā-*

Reverse.

1 *dhi*(*ḥ*) *4* Araṇyakā vyāḍa-*mṛ*▒*ga* ×▒*ranta* siṁhāś ca vyā*grāś*[1] *ca vṛ*(*kā*) sṛgālāḥ te *tasya raṇyāya* ▒×××▒××× *hā* ×××××××× nāś *ca* 5 ▒*ya*▒*kṣ⸗ā*pi ca ×××▒×××

2 *nākā ma*nuṣya heṭenti praduṣṭa-cittāḥ te *tasya* tejena *bhavanti ji*hmā yasy⸗aṁśa prāvartta bhavet samā*dhiḥ* [*6 Na tasya rogo na ca a*](*nta-rāyaś ca*)*k ṣv-endri*(*yaṁ*)[1] tas*ya na* jāt*u* bha▒*ved niḥ-*

3 *śiṣṭa* vākyaḥ[1.4] pratibhāna*va*nto ya uddiśe eta samādhi śre*ṣṭhaṁ* 7 *Na*

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has the masc. *āṁśaṁso* with an initial long *ā*, and this Pāli form appears once also in Mahāvastu, ii, 324, l. 9; so does, also once, ii, 372, l. 16, the corresponding Sanskrit form *ānuśaṁsa*; but, on the other hand, the regular Sanskrit form *anuśaṁso*, with initial short *a*, occurs in Mst. ii, 81, l. 2. The synonymous word *ānuśāsti*, with initial long *ā*, occurs in Mahāvastu, ii, 323, l. 21. In the Śikṣāsamuccaya the masc. occurs once with a short *a*, p. 124, l. 2, and once with long *ā* in p. 121, l. 2. But, as a rule, in our text as well as in others, such as the Mahāvastu, Divyāvadāna, Śikṣāsamuccaya, the word is found always in sandhi, which does not allow of determining the quantity of the initial vowel. The truth seems to be that, with the masculine form of the word, both quantities were used optionally at all periods of Buddhist Sanskrit writing, the initial long *ā* being used in sympathy with the Pāli usage. As to the feminine form of the word, there exists no indisputable case of the use of the initial long *ā*.

[7] *Gaṅgāyivā*, anomalous double sandhi (footnote 1) for *Gaṅgāy'iva* (i.e. *Gaṅgāyāḥ iva* = *Gaṅgāyā iva*). The blundered *vā* of *ivā* is probably due to the following *vā* of *vālīkā*.

[8] Note the form of the vowel *ī*, which is restricted to the akṣara *li*, and the attachment of the superscript *r* (also found in Śāradā and Nepalese MSS.) to the side (not at the top) of the akṣara in *rthi* (obv. l. 10), which has been observed with the letters *th* (as here, and in No. 5, obv. l. 2), *dh* (No. 3, obv. l. 6, rev. l. 4, and No. 6, rev. l. 7), *g* (No. 3, rev. l. 1, No. 9, obv. l. 6, and No. 11, obv. l. 1), *v* and *ś* (No. 6, obv. ll. 4, 9). See Plate XX, No. 2[1] *durgati*, 3[rd] *marga*. [See also footnotes 4, p. 168, 18, p. 183.—R. H.]

sa kadācin nira*ṁ*yaṁ[9] *na durgatiṁ na tasya* k(*āyasm*)*i krama*(*nti*)
[*rogā*] *na tasya* daurvbar*ṇṇi*ka[10] jā*ṁ*[*tu bhonti* ya uddi]▒*śe e-*
4 ta samādhi śāntām⸜ 8 Devā na rakṣanti tath*aiva nāgā *ma*nuṣya-nāgā
atha *yakṣa*-rākṣasā*ḥ* praduṣṭa-*cittā na pra*(*bhonti*) [*bā*]*dh*ituṁ yas*y*
aiṣa prāvartta bha▒vet sa-*
5 mādhiḥ 9 Dev*āsya bhāṣanti tath*aiva varṇṇaṁ manuṣya-nāg*ā atha*
yakṣa-rākṣasāḥ bu*ddhāś ca* (*śaṁsanti*) *yahêṣṭa-putraṁ yaḥ*[4] *kṛtva*
prā*va*▒*rtta pa-*
6 reṣa de*śayet*⸜ 10 Na tasya bodhāya kadāci *hāni* na tasya *dha*rmeṣu
kadāci *k*āṁkṣā (*na tasya rū*)peṇa sa*mo* (*bhave*)*ya* ya▒*ḥ k*▒r-
7 tva prāvartta pareṣa deśayet⸜ 11 Rājāna kṣo*bhe* atha satva-*kṣobhe*
*durbhi*kṣa-kantāra-bhaye *upasthi*te na tasya* kṣo*bho na* ×××
bodhi ya-
8 *ḥ*[4] *kṛtva prāva*rtta pareṣa deśayet⸜ 12 Māreṇa va sa*tva* adhi*ṣṭhi*tā
bhave*yuḥ* na tasya (*trā*)so *na pi* lo(*ma-ha*)*rṣaṇaṁ muci*xi ×××××
*bhavanti prā*vartta-
9 *yantasya imaṁ samā*dhiṁ 13 Yāvanti[1] kecit pari*k*īrtti*tā* ma*y*ā ādīnav-
ôpa*dra*va-saṁkileṣāḥ (*na tasya kāyasmi*) *krama*(*nti*) ete (*du*)▒×××▒
r× ṇa (*purāṇa*)kena
10 *14 Praśaṁsi*tā varṇṇita sastutā[1] ca *purasthapitrā*[1] *ime* jeṣṭha-putrāḥ
yeṣām ime has*ti udāra*-sūtrā gacchanti kāle cari▒*me* ×××▒e 15
▒×▒ *ra*

TRANSLATION.

[Obv. l. 1.] . . . . of the Bodhisattva the Devas also undertake the protection, also the Nāgas, also the Yakshas, also the Gandharvas, also the Kinnaras, also the Mahôragas undertake the protection; also men, also not-men, also Śakra, also Brahmā, also the four Maharājas; also [l. 2] the blessed Buddhas undertake the protection of the Bodhisattva, as many of them as there are in the innumerable world-systems. Once again, O householder, of that Bodhisattva the Devas also undertake the protection, also the Nāgas, [l. 3] also the Yakshas, also the Kinnaras, also the Mahôragas, also men, also not-men, also Śakra, also Brahmā, also the four Maharājas undertake the protection of that Bodhisattva; also finally the blessed

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[9] Read *Nirayaṁ.*

[10] *Daurvbarṇṇika*, 'bad mark', 'disgrace', as in Divyâvadāna, p. 411, l. 14.

Buddhas, with regard to that [l. 4] Bodhisattva, even when he is gone a-dreaming, show their faces to him and announce their names, and proclaim the Buddha-Law to that Bodhisattva. Once again, O householder, as to that [l. 5] Bodhisattva, the undeclared, unobtained words of the noumenal world come within the range of his ear, and that Bodhisattva obtains them and hears (about the things of the) noumenal world through the efficacy of that Samādhi. Through a Kalpa period also, [l. 6] O householder, I might announce the excellences of that Bodhisattva who holds that Samādhi; nor is it possible to find an end to those excellences, while what utterance is there for me to describe how a Bodhisattva, having attained that Samādhi, may learn the ultimate nature of things[11], and may enter into it? Here the Blessed One at that moment spoke the following Gāthā verses:—

(1) The Bodhisattva who [l. 8] may exhibit this quiet Samādhi, shown by the Sugatas, his praises I shall proclaim, as many as there are grains of sand in the Ganges; . . . .

(2) . . . . . ; [l. 9] nor do kings act unfriendly (towards him), who exhibits this Samādhi.

(3) Snakes with dreadful poison, terrible . . . . . . become innocuous, nor does a hog offer any risk of injury to him [l. 10] whose Samādhi is in progress.

(4) His adversaries, angry and terrifying men . . . . . . are overcome certainly (by him) whose Samādhi is in progress.

[Rev.] (5) Wild animals, beasts of prey, lions and tigers, and wolves, jackals, they for his delectation (serve?).

(6) (When) . . . . . . men of depraved mind are intent on doing injury, they become defeated by the power of him whose Samādhi should be in progress.

(7) For him there is no disease, nor obstacle; his organ of sight can never be destroyed; as to speech, he is eloquent who exhibits that best of Samādhis.

(8) He does not fall into hell or evil birth; nor do diseases attack his body; nor does disgrace ever attach to him who exhibits that quiet Samādhi.

(9) (Though) Devas do not protect him, neither Nāgas and men; yet Yakshas and Rākshasas, (if) evil-minded, are not able to harass him whose Samādhi is in progress.

(10) Devas speak his praises, so also men and Nāgas; also Yakshas and Rākshasas; and the Buddhas praise him as a son according to their wish, who keeping [Samādhi] in progress shows it to others.

(11) As to his insight (into the absolute) there is never any failing; as to his conditions (past, present, and future) there is never any doubt; as to his form there is no equal to him, who keeping [Samādhi] in progress shows it to others.

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[11] *Tathatva*, short for *bhūta-tathatva* or *bhūta-tathatā*, the absolute or ultimate nature of all existence. On it, and on *Samādhi*, see Suz.OMB., ch. v; also Suz.AF., pp. 57, 59, 135, 139.

(12) When among kings there is agitation, and agitation among living beings, when danger of famine or difficult road is present, there is no agitation in him, nor is [affected] the Bodhi of him, who keeping [Samādhi] in progress shows it to others.

(13) By Māra (or death) indeed living beings may be subjected, (but) for him there is no terror, nor bristling of hair; [the anxieties are removed?] of him who has this Samadhi in progress.

(14) However many evils, afflictions, sufferings have been mentioned by me, they do not attack his body, ...

(15) Praised, lauded and celebrated, having set [Samādhi] before them, these eldest sons in whose hands are these grand Sūtras go at the last . . . . . .

3. MAHĀPARINIRVĀṆA SŪTRA

Hoernle MS., No. 143, SA. 4. (Plate XXI, No. 2, Reverse.)

This is a practically complete folio, measuring about 315 × 93 mm. (or $12\frac{1}{4} \times 3\frac{3}{5}$ inches). In the left half there is the usual string-hole, surrounded by a circle of about 23 mm. (or $\frac{9}{10}$ inch) in diameter. The paper is discoloured by age, and round the edges also by moisture. The folio has practically no margins. Its number, rather worn, appears to be 162, and stands on the left edge of the obverse, facing the fourth line of writing. There are seven lines of writing on the page, in Upright Gupta characters, originally good, but owing to wear less black than usual, and in places, especially on the reverse, faint and illegible.

The text has been identified by Dr. Watanabe as from the Mahāparinirvāṇa Sūtra (Nanjio, Nos. 113–15, 120). In Dharmaraksha's translation (No. 113, A.D. 416–23) the passage is found in XI, 5, fols. 49 b^{iii}–50 a^{v} (Tokyo edition); in that of Fa-hian (No. 120, A. D. 417) it occurs in XI, 9, fols. 35 b^{xv}–36 a^{iii} (Tokyo edition).

The text[1] reads as follows:—

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[1] [The composition of this fragmentary text is disfigured by many defects. There are also numerous scribal errors, which are noted below. Occasionally an unsuccessful attempt at correcting such errors has been made; see notes 2 and 18. A small flat curve (⌢), resembling the sign for the numeral one, serves for various purposes. It regularly represents the *virāma*, and, as a rule, the single dot of the anusvāra. It serves also as a mark of punctuation in cases where other manuscripts have a single dot (thus after *karaṇīya*, obv. l. 1; *āha sma*, obv. l. 2, &c.); though in some places it seems uncalled for; e.g. obv. ll. 5 and 7. The visarga is, as a rule, omitted altogether (thus *karaṇīya*, obv. l. 1, *bodhisatvai*, rev. l. 4, &c.); but it occurs, as the usual double dot, in rev. l. 5 (*tathāgataḥ*) and four times in rev. l. 7. A double bar appears twice in a peculiar large form to mark the end of a paragraph, in obv. ll. 4 and 6; also in the fragment No. 5, obv. l. 2 (Pl. XX, No. 6). Some examples of the usual grammatical peculiarities of the Buddhist 'mixed Sanskrit' are noticed below in the notes.—R. H.]

Obverse.

1 mahāsūtra(*ṁ*) tathāgata-garbha-saṁ*dīpaka*tvāt ⌢ kṣipra(*m*) sūtra-sthānam adhigantu-kāmena kula-putreṇa vā kula-trāya[2] vā tathā-*gata-g*arbhe 'bhi*yo*ga karaṇīya[1] ⌢ *ddhi*

2 *āha* sma • evam eva^{d}[3] *Bhaga*vān\ [4] evam evad[3] Bhagavān\ [4] *ta*thāgata-garbha-bhāvanaṁ ⌢ yādyahaṁ[5] ⌢ pauruṣaṁ praveśitā[6]-prabhāvita ⌢ *pratibodhi*taś c*āsmi ⌢ āha ⌢

3 (*sma* ⌢ *s*)ādhu sādhu kula-pu*tra* evam eva draṣṭavya*ṁ* lo*k*-ânuvṛttya āha sma ⌢ no h*īdaṁ Bhagavan\ lok-*â*nuvartanā[7] āha s*ma* ⌢ sādhu sādh*u* k*u*la-p*u*tra e*vaṁ*

4 *gambhīre*ṇa vṛkṣa-pupp*âhāra[8]-*bh*ramara-vat\ dharm-âhāreṇa bhavi-tavyam\ ][Punar aparaṁ kula-putra yathā *maśa*ka-mūtre*ṇa mahā-pṛth*ivī n*â*iva tṛ*-[9]

5 (*pyat*)*e* ⌢ *atisvalpa*tvāt\ eva[10] maśaka-mūtravat\ svalpam ida[10] mahā-sūtra[10] loki[11] pracariṣyati ⌢ anāgate kāle ⌢ *sad-dharma-vināśa-parame* ⌢ *ma-*

6 hā-pṛthivī-*gatam*\ (*maśa*)ka-mūtravat\ kṣayaṁ yāsyati ⌢ ida[10] sapta-maṁ nimittaṁ ⌢ sad-dharm-âṁntardhānasy*âśeṣāṇi sa*ṁni*-nimit*tāni* jñāta*vya*[12] kuśalena][

7 (*Pu*)*nar a*paraṁ *ku*la-p*u*tra (*yathā varṣā*)*su* dhvastāsu ⌢ prathamo hemanta-māsa ⌢ śarad ity ucyate ⌢ tasyā[10] śarady upâvṛtt*āyā*[10] meghā tvari*ta-tvaritam a*bhi*vṛṣy*âpa-*

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[2] The syllable *ddhi* (for *dhi*) is inserted interlinearly below the syllable *la*, giving the reading *dhitrāya*, corresponding to Māgadhī Pr. instr. *dhīdāe* (Pischel, Pr. Gr., p. 274); acc. *dhītaram* in Mahāvastu, vol. i, p. 180[17], from nom. *dhītā*.

[3] *Evad* is a curious form; the *d* is added interlinearly, above the syllable *bha*, apparently as an afterthought, the scribe thinking of *evam etad*. It is repeated immediately afterwards, in the same line, and only there; the correct form *evam eva* occurs in l. 3.

[4] *Bhagavān*, nom. for voc. *bhagavan*, as in l. 3.

[5] *Yādyahaṁ*, probably read *yāvad ady*â*haṁ*, Pāli *yāvajja'haṁ*, 'by to-day, by now'. *Bhāvanaṁ*, acc., 'in regard to impregnating'.

[6] Or perhaps emend *praveśitāyāṁ prabhāvitaḥ*.

[7] *Lokânuvarttanā*, see Mahāvastu, vol. i, p. 168[8].

[8] Read *puṣpâhāra*; the akṣaras *pa* and *ṣa* differ only by a cross-line.

[9] *Tṛpyate*; the letters are not fully legible, and the word might be *vṛṣyate*.

[10] Anusvāra omitted in the original; so also *d* in rev. l. 1, *va* for *vad*.

[11] For *loke*, locatives in *i* being common in Buddhist Sanskrit; e.g. *hasti* in No. 2, rev. l. 10, p. 91.

[12] *Jñātavya*, and below, rev. l. 3, *sūtra*, sing. for plur., *jñātavyāni* and *sūtrāṇi*.

Reverse.

1 [*varttayanty uṣmam evam idaṁ ma*]hāsūtraṁ *tvari*ta-varṣaṇa-*śaraṅ-megha*-nirgamana*va* [10] *dakṣiṇā-pathaṁ praviśya mahā*parinirvbāṇaṁ *sarvbe sa*(*ndh*)*ā-vacana* [13] *dharma-*

2 (*megha*)×××××× *dakṣiṇā*-pathakānā [10] bodhisatvānā [10] mahāsatvā*nāṁ* sa*d-dharma-vināśa*m *ājñāya āsanna*-he(*manta-vṛ*)*tta-megha*-vat៶ Kaśmī-

3 (*rāṁ pra*)*vi*(*śya pṛthivyā*)m antardhāsyate *sarvba*-mahāyāna-sūtra [12] vaitulya [14]-par*a*m-âmṛta-saddharm⸗ântardhā*nāni bhaviṣyant⸗īti* ◠ *tad idānīm* ayaṁ

4 *sūtra-lā*(*bha* ◠) *Tathāgat-ā*jñ⸗êyam āgatā sad-dharm⸗ântardhānāv [15] iti bodhavyam៶ bodhisatvai [1] mahāsatvai *nara-kuṁjarai* • *āha*

5 *sma* ◠ *akhyā*tu [16] bhaga*vāṁs* Tathāgataḥ pratyekabuddha-śrāvaka-bodhisatva-dh*ā*tu-nirnnā(*nā*)kara*ṇaṁ* [17] vi*śada*-vi*spaṣṭ*-âr*tha* [10] (*sa*)*rvba-satvānāṁ*

6 su*kha*-vijñānā*ya* bhagava:n [18] avocat៶ tadyathā kula-putra gṛhapatir vbā gṛhapati-putro vā *bhūtasya* vraja*sya nānā*-varṇānā [10] *gavāṁ*

7 svāmi syat៶ [19] tatra ca nīlā gāvaḥ syuḥ tā gā(*vā*) eko go*paḥ* pālayet៶ bhataḥ [20] sa gṛhapati ◠ kadācit [20] ātmano devatā-nimittaṁ

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[13] Concerning *sandhāvacana* and °*bhāṣya*, see Saddharma-puṇḍarīka (ed. Kern), pp. 59, l. 4; 60, l. 12; 62, l. 11; 64, l. 7; 70, l. 5. Cf. No. 10 a[vi], p. 126.

[14] Concerning *vaitulya*, see Kern, Verslagen . . des Koninklijk Akademie . . . . Afdeeling Letterkunde, 4[te] Reeks, Deel viii, pp. 312–19.

[15] The new form *antardhāni* (for °*na*) has been traced already by Dr. Wogihara in Indica, fasc. 6, p. 18 (L.).—*Saddharmā*, nom. plur., with double sandhi, as in l. 3, refers to the Vaitulya Sūtras.—Note also the peculiar lateral position of the superscript *r* in *rdhā*. It occurs also in obv. l. 6, in the same word, and in rev. l. 1, in *rga* of *nirgamana*. See footnote 8, p. 90.

[16] Read *ākhyātu*.

[17] *Nirnnānākaraṇam*, 'not distinguishing'; the verb *nānākaroti* is known to Pāṇini, who gives for the absolute part. *nānākṛtya* or *nānākāram* (III, 4. 62). The Dvy. has *nānākaraṇa*, 'difference', p. 222, l. 20 (L.). See also Mvy., *kiṁ nānākāraṇaṁ*, No. 245[487].

[18] The original reading was *bhagavan a*°; the scribe has inserted interlinearly, below °*vana*, the syllable *vā*, and indicated the place of insertion above by two dots placed high up in the space between the letters *va* and *na*, so that the word would now read *bhagavavāna*; but clearly the intention was to substitute *vā* for *va*, so that the word should be read (as the context requires) *bhagavān*.

[19] Read *syāt*; probably damaged by rubbing.

[20] Read *tataḥ* and *kadācid*.

TRANSLATION.[21]

[Obv. l. 1.] (He, i.e. the Blessed One, said: Endowed with innumerable merits, O noble youth, is this Mahāparinirvāṇa)[22] Grand Sūtra because of its stimulating the Womb of the Tathāgata. By any noble youth or noble maiden, who desires quickly to understand the doctrinal principles of the Sūtra, an endeavour should be made on the Womb of the Tathāgata. [l. 2] He (i.e. Kaśyapa)[23] said: Even so, Blessed One, even so, Blessed One; as regards the impregnation of the Womb of the Tathāgata, by now I have become strong and proficient in the introduction of seed.[24] [l. 3] He (i.e. the Blessed One) said: True, true, noble youth; even so it must be conceived, speaking after the manner of the vulgar world. He (Kaśyapa) said: Not so, O Blessed One, I do not (mean to) speak after the manner of the vulgar world. He (the Blessed One) said: True, true, noble youth, [l. 4] it must be done by penetrating deeply into the Absolute as one's food, even as a bee takes its food from (the depth of) the flowers of a tree. Once again, O noble youth, just as by mosquitoes' urine the great earth is in no wise [l. 5] satiated (with moisture) by reason of its extreme sparseness, even so, like mosquitoes' urine, this Grand Sūtra will spread sparsely in the world: in the coming period, characterized by the destruction of the Good Law, [l. 6] it will go to waste, just as mosquitoes' urine oozes into the great earth. This is the seventh sign. All the numerous depressive[25] signs of the disappearance of the Good Law should be known by a good man. [l. 7] Once again, O noble youth, just as upon the passing away of the rainy season (comes) the first winter-month (which) is called autumn (*śarad*), (and) on the arrival of that autumn (*śarad*), the clouds, giving quick short showers, [Rev. l. 1] (cause warmth to disappear),[26] even so this Mahāparinirvāṇa

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[21] The Mahāparinirvāṇa Sūtra, a portion of which is here translated, is that of the Mahāyānists. It is a very large Sūtra, quite different from the Mahāparinirvāṇa Sūtra of the Hīnayānists which corresponds to the Mahāparinibbāna Sutta of the Pāli Canon. [The translation is based on translations, made by Dr. Watanabe, of the two Chinese versions, which Prof. Leumann was good enough to furnish to Dr. Thomas. They are referred to below in the footnotes.—R. H.]

[22] Supplied from the Chinese versions, and restored by Prof. Leumann, *āha sma* ' *asaṁkhyeya-guṇaṁ kulaputra etan Mahāparinirvāṇa-mahāsūtraṁ*.

[23] As the Chinese versions show, the text is in the form of a dialogue between Buddha and Kaśyapa.

[24] On the Mahāyānist doctrine of the Tathāgata Garbha, or Tathāgata's Womb, see Suz.OMB., p. 126, n. 1, and Suz.AF., p. 54, n. 2. *Tathāgata-garbha* is practically synonymous with *bhūta-tathatva* and *dharma-kāya*; see Suz.OMB., pp. 125 ff., 145, and Suz.AF., pp. 96, 98. (Cf. footnote 11 on p. 92.) It is treated of at length in the Tathāgata-garbha-sūtra, on which see Suz.OMB., p. 243, note 1, and Ś.S., p. 407, note 171. 13; also Wassilyew's Buddhism (German), p. 190.

[25] The text has *saṁni-nimittāni* (for *sanni*°, M. W. Dy., p. 1139), 'signs of depression', 'bad signs', opp. *sannimitta*, 'good sign'.

[26] Restored according to Fahian's Chinese version: 'as at the end of summer and in the beginning of winter autumnal rains regularly fall, and warmth hides itself.' The text may be restored *apavarttayanti uṣmam*.

Grand Sūtra, like the departure of the quick showery autumnal clouds, having entered the southern region, will rain down all the mysterious sayings[27] [l. 2] (contained in) the cloud of the Law (through the activity) of the southern Bodhisattvas, Mahāsattvas.[28] On perceiving the destruction of tho Law, having after the manner of clouds, at the approach of the winter, [l. 3] entered Kashmir, it will become hid in the earth. All the Mahāyāna Sūtras, the vast[29] and exceedingly nectar-like texts of the Good Law, will become hid. Hence now, this is [l. 4] the advantage of (this Mahāparinirvāṇa) Sūtra that it may be understood by the Bodhisattvas, Mahāsattvas, eminent men that this is the permission of the Tathāgata that the texts of the Good Law have gone into hiding. He (Kaśyapa) said: May the blessed Tathāgata declare the absence of distinction between the states of a Pratyekabuddha, a Śrāvaka, and a Bodhisattva,[30] explaining it clearly and manifestly [l. 6] for the easy understanding of all beings. Tho Blessed One spoke: It is as if, O noble youth, a householder or a son of a householder, should be the owner of a fit cattle-shed, and of cattle of various colours, and there should be Nilgais[31] (among them), and a single cowherd should tend these cattle. Then that householder on some occasion for the sake of his own (tutelary) deity (should cause all the cows to be milked into a single vessel).[32]

4. AN UNIDENTIFIED SŪTRA

Hoernle MS., No. 144, SA. 5. (Plate XX, No. 5, Reverse.)

This is a complete folio, measuring 236 × 96 mm. (or $9\frac{3}{10} \times 3\frac{4}{5}$ inches); very well preserved; with the usual circle (19 mm. or $\frac{3}{4}''$ diameter) and hole for the string. The folio-number 75 or 45 (in some forms hardly distinguishable, see Bühler,

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[27] On *sandhā-vacana*, see footnote 4, p. 126.

[28] The text is here too defective to admit any but a conjectural translation. The Chinese version of Dharmaraksha has 'in the southern regions it (the Mahāparinirvāṇa Sūtra) will be spread by all Bodhisattvas; they cause the Dharmamegha to rain and to fill (the south)'.

[29] The text has *vaitulya-sūtra*. The usual term is *vaipulya-sūtra*. Regarding a Vaitulya Sūtra, see Ś. S., p. 354, note 4.

[30] The text from which the two Chinese versions were made appears to have omitted the visarga after *Tathāgata*; for they translate: 'there is no difference between the state of Buddhas, Bodhisattvas, Śrāvakas, Pratyekabuddhas.' Regarding the difference of the three classes of Buddha's followers, and their respective Yānas, see S.P., p. 79, l. 6, Dh S. No. 2, p. 35; Suz.OMB., pp. 8, 9, 277 ff.

[31] The Nilgai (lit. blue cattle, *Boselaphus tragocamelus*) of India. 'The general colour of the old bulls is bluish grey, but younger bulls and cows are browner' (Enc. Brit.).

[32] Supplied from Dharmaraksha's Chinese version.

Table IX) stands on the left edge of the reverse side. There are, on either page, ten lines of very clear and good black writing, in Upright Gupta characters.

The text is a fragment of a Sūtra, the identity of which it has not yet been possible to discover. The extant fragment treats of the progress of a Bodhisattva through the three stages of *prathama-cittôtpādika*, or one in whom the desire to become a Buddha is first awakened, *bodhicaryā-pratipanna*, or one who has entered on the life of a Bodhisattva, and *anutpattika-dharma-kṣānti-pratilabdha*, or one who has attained to that spiritual peace which precludes further rebirth. These three stages are referred to in the passage from the Akṣayamati Sūtra which is quoted in the Śikṣāsamuccaya (ed. Bendall, p. 212, ll. 12–14). The folio-number points to the fragment belonging to a rather extended Sūtra.

The text [1] of the folio reads as follows:—

Obverse.

1 laputro [2] vā kuladuhitā vā : [3] ṣa-saptâhena [4] suviśuddha-cittena araṇye pratyutpanna-buddha-manasi-

2 kāreṇa viharati evâsya [5] buddha-sūrya-ma [6]-manasīkāreṇa raśmibhiḥ sarvba-skandha-dhātv-āyataneṣu

3 dāna-dama-saṁyama-ṣatpāramita [7]-vivṛddhiḥ yāvat pāripūriṁ gaccha-nti [8] tadyathā kulaputra grīṣme pa-

4 ścime māse sūrya-raśmibhiḥ puṣpa [9] vikasanti phala-dhāny-ôṣadha [9] vardanti [10] yāvat pacanti satvā-

5 nām upabhoga-paribhogaḥ [11] saṁkhyāṁ gacchanti evam eva kulaputra prathama-cittôtpādiko [12] kulapu-

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[1] [The text is written in markedly 'mixed Sanskrit'. Thus for cases of the neglect of sandhi see below note 12, of inflection, note 9, of concord, note 14; and for a case of prākritism, note 16. There are also numerous clerical errors, see notes 4–7, 10, 13, 14.—R. H.]

[2] Complete *kulaputro.*

[3] Double dot, or visarga, as a mark of interpunction.

[4] Read *ṣaṭ-saptâ°*, and below, rev. l. 5, *yāvat.*

[5] For *evam asya*, as below in l. 7.

[6] Read *sūrya-yāma*; cf. rev. l. 3, *sūrya-vimāna*; also *manasikāreṇa*, as in l. 1; cf. Dvy., p. 236[20], and Mvy., No. 85[4].

[7] Read *°pāramitā.*

[8] The subject of *gacchanti* is some plural indicated by *yāvat.* As regards *pāripūri*, see Mst., vol. i, p. 373.

[9] Neglect of inflection; read *puṣpāṇi*, *°ôṣadhāni*, *anuprékṣī*, *saṁtānā(ḥ)*, *°mūlāni*, *sarvāṇi*, *aśeṣāṇi*, *avipākāni*, *°vimānaṁ*, *°ándhakāraṁ*, *priyo*, *udīkṣaṇīyaḥ*, *praśāntaḥ.*

[10] Read *vardhanti*, and rev. l. 1, *vivardhanti.*

[11] Read *°paribhoga-saṁkhyāṁ*, omitting visarga.

[12] Neglect of sandhi; read *°ôtpādikaḥ*, *°maya*, *°dvīpa*, *nayanair*, *°ôtpādiko 'nutta°.*

6 tro vā kuladuhitā vā bodhāya cittaṁ[13] tṛ-saptâhena suviśuddha-cittena daśabhir[14] dikṣu pratyutpa-
7 nna-sāmukha[15]-buddha-manas*ânuprêkṣi[9] viharati evam asya buddha-manasikāra-raśmibhiḥ samādhi-puṣpa-

Reverse.

1 sya saṁtāna[9] vikasanti sarvba-kuśalamūla[9] bodhicaryāya[16] vivardanti[10] sar*vb*a[9] akuśalamūla[9] dharmasya
2 vipacyanti uśuṣyanti[17] aśeṣa[9] avipāka[9] naśyanti sarvba-pāramita[7]-bhūmiṣu suparipakv-êndriyo bha-
3 vati sarvba-satva-paripācaka upajīvyo bhavati tad yathā kulaputra sūrya-mahāvimāna[9] pūrvbâhna-sa-
4 maye[12] iha Jaṁbudvīpe[12] udayati sarvba-tam-ândhakāra[9] vidhamayati sarvbeṣāṁ ca priya[9]
5 nayanai[12] udīkṣaṇīya[9] pūjanī*y*o bhavati kṣatriya-brāhmaṇa-vaiśya-ś*ū*drā*ṇ*āṁ yāva[4] tīryagyo-
6 ni-gatānāṁm[15] api evam eva kulaputra yaḥ kulaputro vā kuladuhitā vā prathama-cittôtpādiko[12]
7 anuttarāyāṁ[14] saṁmyak[15]-saṁbodhāya cittam utpādayati tṛ-saptâhe vivikte praśānta[9] śayyāsana-pra-

TRANSLATION.

[Obverse] . . . . . . a noble youth or a noble maiden abides, for the space of six weeks, with well-purified mind, in the forest, in mental vision of realized (*pratyutpanna*) Buddhahood. Thus by his meditation on the sun-chariot of Buddha, by its rays, with respect to all (four) departments of the mind (*dharma-skandha*), the (two) elements, and the (two) spheres of sense[18], his growth in charity, temperance, self-restraint, the six perfections (and so forth down to) reaches fullness; it is just as, O noble youth, in the summer, in its last month, by the rays of the sun, flowers

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[13] Here *utpādya* is missed out; cf. rev. l. 7.

[14] Read *daśasu* ; for another neglect of concord see below, rev. l. 7, where read *anuttarāya*, dat. sing., agreeing with *°bodhāya*. The fem. loc. *anuttarāyāṁ* would agree with *°bodhau*, as in S.S., p. 278, l. 5.

[15] Read *°saṁmukha°* ; but rev. ll. 6, 7, *gatānām, samyak*.

[16] Prākritic, or Pāli, gen. sing., for Skr. *°caryāyā(ḥ)*.

[17] Read *ucchuṣyanti* (*ut-śuṣyanti*), similarly *utrasta* and *anutrasita* (for *uttr°* and *anuttr°*) in Nos. $6\,b^{iii}$, $10\,a^{v}$. [See Skr. Vajra., p. 186, footnote 11.—R. H.]

[18] On these terms see B. Psch., pp. 26, 125, *et passim*.

open out, fruits, grain, and medical herbs grow up (and so forth down to) ripen and are counted fit for the use and enjoyment of living beings. Even so, O noble youth, a noble youth or a noble maiden, being one in whom the first thought (of reaching Buddhahood) has sprung up, turns his thought upon (attaining) enlightenment (*bodha*), and abides, for the space of three weeks, with well-purified mind, mentally envisaging in the ten quarters (the spot where he might become) a realized, face-to-face Buddha. Thus by the rays of the mental vision of Buddha, [Reverse] his chain of Samādhi thoughts[19] opens out like a flower, all the stock of merit of Bodhisattvaship grows up, all the stock of demerit (obstructive) of the Absolute mature and dry up (like an ulcer), and without remainder, without consequences[20] perish; in all the periods of pāramitā[21] he becomes one whose senses are fully matured, in all the ways of maturing of living beings he becomes one who can be depended upon; it is just as, O noble youth, the great chariot of the sun, here in Jambudvīpa rises in the forenoon time, disperses all darkness, and is the beloved of all, to be gazed at with the eyes, and to be worshipped by Kshatriyas, Brāhmaṇas, Vaiśyas, Śūdras, (and so forth down to) brute animals. Even so, O noble youth, the noble youth or noble maiden who, from the first springing up of the thought (of Buddhahood), turns his thought to the final perfect enlightenment, (and) within the space of three weeks, in solitude, calmly abiding (*pratyuṣita*) on his seat . . . . . .

5. RATNADHVAJA, IN THE MAHĀSAṀNIPĀTA SŪTRA

Hoernle MS., No. 143, SA. 7. (Plate XX, No. 6, Obverse.)

This folio is complete but for the loss of the upper left corner, measuring 330 × 97 mm. (or 13 × 3⅘ inches); with the usual circle (25 mm. or $1\frac{1}{10}$ inch diameter) and string-hole in the left half. The folio-number 94 is at the left edge of the obverse. The paper is discoloured by age. The number of lines is seven on either side. The writing, in Upright Gupta characters, is good; less elegant, larger, and more worn than that of No. 4, but nearly everywhere quite legible.

The text has been identified by Dr. Watanabe as from the second chapter, called *Pūrva*, of the second part, Ratnadhvaja, of the Mahāsaṁnipāta Sūtra (Nanjio, No. 84, ZDMG. lxii, p. 100). It was translated into Chinese by Dharmaraksha, a native of Central India, between 414 and 421 A.D., under the Northern Liāṅ

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19 On *santāna*, see Petersburg Dy., *s.v.* Bendall's explanation in Ś.S., p. 23, n. 4, and p. 360, n. 3, is incorrect, as shown even by the Tibetan *rgyud*, 'chain (of thought)'.

20 *Avipākaṁ*, lit. 'without maturing', refers to the doctrine of *karma*; when there is no longer any rebirth as the result of actions, good or bad.

21 On *pāramitā-bhūmi*, 'stage of pāramitā', see P.Dy., p. 335 *a*.

dynasty (Nanjio, App. II, No. 67). In the Tokyo edition of the Tripiṭaka the passage corresponds to III, 2; fol. 4 a^{8-10}.

It reads as follows[1]:—

Obverse.

1 ××⟦⟧a*ma*nasi*kā*ra *bha*vanti bhagavān āha karma-pratyayam eva draṣṭa-vya *ko*tūhala-prâ*p*tānāṁ *satbā*nāṁ bhagava saṁśaya-

2 cched-â*rtha*[2] imaṁ pūrvba-yoga udāharati smāṁ[3] || bhūta-pūrvbaṁ kulaputr-âtīte 'dhvani aparimāṇebhin[4] mahākalpebhiḥ

3 adhikkrāntebhi asmiṁ c*e*âiva cātu-dvīpikāyāṁ *yad*eâsmiṁ tena kālena tena samayena Jyotisūryagandhaobhāsa-

4 śrī nāma abhūṣis tathāgata arha samyak-saṁbuddho yāva buddho bhaga*vāṁ* kliṣṭe pañcaka-sāde[5] loke vartta-

5 māne catur*ṇ*āṁ pariṣāṇāṁ sata-trīṇi[6] yānāṇi dharman deśayati smāṁ[3] tena ca kāla-samayena : rājā-[7]

6 m abhūṣi Utpalavaktro nāma cātu-*dbī*pika-cakkravarttī : atha rājā Utpalavaktro apareṇa samayena s-ântaḥpu-

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[1] [The text is written in very irregular Sanskrit. Thus we have instances of false concord in obv. l. 3, *asmiṁ °dvīpikāyāṁ*; false number, rev. l. 6, *kulaputrāḥ* for *°putraḥ*; false gender, obv. l. 6, *°dbīpika* (but l. 3, *dvīpikāyāṁ*), rev. l. 2, *gāthebhi*; false spelling, obv. l. 5, *yānāṇi*; false sandhi, obv. l. 2, *°kalpebhiḥ adhikkrāntebhi asmiṁ*, l. 4, *śrī nāma*, and *tathāgato arha*, l. 6, *°vaktro apareṇa*, rev. l. 2, *bhagavato śirasā*, and *imebhi gāthebhi*, l. 5, *trapāya*, and *so ca*, l. 6, *samanvāgato satpuruṣa*; omission of final consonant, obv. l. 4, *yāva*, of visarga, rev. l. 1, *gandhebhya*, ll. 4, 5, *nara*, l. 5, *pathai*, of anusvāra, obv. l. 1, *draṣṭavyu*, and *bhagava* (for prākritic *bhagavaṁ*), l. 2, *artha*, *yoga*, rev, ll. 4, 5, *katha*, though in all these cases the anusvāra may be only rubbed off; on the other hand, there is a wrong anusvāra in rev. l. 2, *kṛtvāṁ*, and l. 4, *abhihitaṁ*; insertion of euphonic *m* in obv. l. 6, *rājā-m-abhūṣi*; prākritic contraction in obv. ll. 3, 7, rev. l. 6, *°gandhaobhāsa°* for *gandhāvabhāsa*. Curiosities of spelling are the subscript *b* for *v*, e.g., in obv. l. 2, *pūrvba*, l. 6, *dbīpika* (but l. 3 *dvīpikāyāṁ*), *kotūhala*, obv. l. 1 (for *kaut°*), *abhistavinsu*, rev. l. 3 (for *abhiṣṭa°*). Also the dots as marks of punctuation may be noticed, and the peculiar shape of the interpunctional double bar, obv. l. 2, rev. ll. 3, 5; see footnote 1, p. 93.—R. H.]

[2] Note the anomalous attachment of the superscript *r* to the side of *tha* in *artha*, instead of above it. See footnote 8, p. 90, footnote 15, p. 95.

[3] Here, and in l. 5, *smāṁ* reminds us of some Vedic nasalizations (L.).

[4] *°bhin mahā°* is a clerical error for *°bhir mahā*.

[5] Apparently syn. *pañca-kaṣāya*; see Dh.S., No. 91, Mvy., No. 124, L.V., p. 248, l. 13. But see also SBE., vol. xlix, Part ii, p. 169, footnote 2.

[6] Compare the similar *dve-sata*, M.W.Dy., p. 507[2]. On the three *yāna* see Ś.S., p. 328[8], L.V., pp. 257[17], 260[13], Mst., II, p. 362[8], Dh.S., No. 2.

[7] *Rājām*, acc. sing., for Skr. *rājānam*; cf. Pāli *rājaṁ*, and footnote 7, p. 105.

7 ra-parivāraḥ sa-bala-kāyo : yena Jyotisomyagandhaobhāsa-śrīs tathā-*gato* ten=ôpa*saṁkkra*mī upê*tya* tasya

Reverse.

1 bhaga*va*taḥ *pā*dau *śi*rasā vanditvā *bhag*avanta(*ṁ*) nānā-puṣpe*bh*ya oki(*ri*)*ṇ*su • nānā-*vā*dye*bhyaḥ nā*nā-gandhebhya *pū*jāṁ kṛ*tvā sārd-dha*(*ṁ*)

2 a*pa*rimitena bhikṣu-saṁghena pradakṣi*ṇ*ī-kṛtvāṁ puna*r* api bhaga-vato śirasā pādau vanditvā : imebhi gāthebhi *bha*ga-

3 vantam abhistavinsu ‖ Sura-*na*ra-bhujaga-pūjanīyā praśama-kara kalī-kaluṣaṁ araṁ sapta-dhana-rahita-spṛti-

4 karā[8] bhaṇi katha bhavati nara sūkṣma-matiḥ [1] Sarvba-jagati tama-sphuta-pradīpa-karā[8] jara-maraṇ-âbhihitaṁ-[9]

5 pramokṣa-kara : tṛ-apâya-jaga[10] pramo(*caya*)*se bha*ṇi[10] katha mucyati nara ma*ru*-māra-pathai[11] 2 ‖ So ca ku-

6 (*la*)put*rāḥ* Jyotisomyagandhaobhāsaśrīs tathāgato rājā[12] U*tpala*-vaktram *e*tad avocat *traya-dhar*ma-samanvāgato[13]

7 *sa*[illegible]tpuruṣa sūkṣma-matir bhavati : addhyāśayena sarvba-sa*tbe*(*ṣu*) *karuṇāyati* : sar(*vba-satvānāṁ duḥ*)kha-praśaman-ârthā

TRANSLATION.

(Obverse.) . . . . they become inattentive. The Blessed One spake, 'the doctrine of *Karma*, verily, must be considered.' To beings taken with curiosity the Blessed One, for the purpose of removing their doubts, related the following old-time story. In a long by-gone age, a man of noble family (having been such a one) in times past, and countless Great Periods of time having passed, (was born again) in this world of four dvīpas.[14] At that time, on that occasion, there was a Tathāgata

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[8] *Spṛti . . . sphuta*: 'help', 'touched' (cf. Jaina Prākrit *phuḍa*) are from *spṛ* 'win', 'reach', 'touch', whence comes also the E. Turkestani word *phāra* 'obtainment', used of the four stages *srota-āpanna*, &c. (L.). The *ā* of the vocative corresponds to the Vedic and Sanskrit *pluti* (L.). [9] Probably read °*âbhihata-pramokṣa*°.

[10] On the three *apâya*, see L.V., p. 89[14] *et passim*. The Southern Buddhists have four *apāya*; see P.Dy., p. 49 *b*.—With *bhaṇi* compare *bhaṇe* in Mv.VI, 20, 2, p. 214.

[11] *Maru* 'god' = *marut* (L.). Compare L.V., p. 257[17], *deva-manuṣyāṇāṁ*, with p. 260[14], *maru-manuṣâs*°; and S.P., p. 12, l. 13.

[12] Read *rājām*. See footnote 7. [13] Note *traya-dharma* for *tri-dharma* (L.).

[14] Here the original reads *yadâsmiṁ*, which is not intelligible. Apparently the text is corrupt or mutilated. One expects some phrase like *nirvṛttaḥ*.

named Jyotisūryagandhāvabhāsaśrī,[15] an Arhat, thoroughly enlightened, (and so forth down to) the blessed Buddha, while the world was being afflicted by the fivefold defects, declared to his four classes of disciples the three equal Vehicles (and) the Law. At that time, on that occasion, there was a King Utpalavaktra[15] by name, (who was) the sovereign of all the four dvīpas. Now King Utpalavaktra, at another time, accompanied by his wives and courtiers and his bodyguard, proceeded to where the Tathāgata Jyotisomyagandhāvabhāsaśrī (was staying). Having arrived (Reverse) and having respectfully touched the feet of the Blessed One with the head, they besprinkled the Blessed One with various flowers; and having done worship to him with various forms of music and various scents, and having circumambulated him together with his countless community of monks, and having once more respectfully touched the feet of the Blessed One with the head, they eulogized him with the following Gātha verses:

(1) O thou that art worthy to be worshipped by gods, men, and Nāgas, that art the complete remover of the impurity of the Kali age, that art the supplier of those that are destitute of the seven kinds of treasure[16]: say, how does a man become subtle-minded?

(2) O thou that in all the world art the illuminator of those that are touched with darkness, that art the deliverer of those that are afflicted with old age and death, that deliverest the world of its three places of suffering: say, how is a man delivered from the paths of the Maruts and Māra?[17]

Then that man of noble family, Jyotisomyagandhāvabhāsaśrī, the Tathāgata, spake thus to King Utpalavaktra, 'A good man, who satisfies the (following) three conditions, becomes subtle-minded; (namely, first, that) he becomes purposely compassionate towards all creatures; (secondly, that) for the sake of allaying the sufferings of all creatures . . . . . .

6. CANDRAGARBHA, IN THE MAHĀSAṀNIPĀTA SŪTRA

Hoernle MS., No. 143 *a*, SA. 10. (Plate XX, No. 1, Obverse.)

This folio, measuring 402 × 118 mm. (or $15\frac{7}{8} \times 4\frac{5}{8}$ inches) is very fairly preserved, except for a small gap in the right half, and loss of the right lower corner with a portion of the text. In the left half there is the usual circle (25 mm., or 1 in.

[15] The Tathāgata Jyotisūryagandhāvabhāsaśrī (elsewhere, obv. l. 7 and rev. l. 6, called Jyotisomya°) and also King Utpalavaktra (obv. l. 6, rev. l. 6) appear to be otherwise unknown. (The Chinese translation calls the Tathāgata *Gandhaguṇa*, and his world would be *Sugandhāvabhāsa* (L.).)

[16] On the seven kinds of treasure, see Mvy., No. 78.

[17] That is, gods (*deva*) and devils.

diameter) and hole for the string. The folio-number 20 is at the left edge of the obverse. The number of lines is nine on either side. The paper is dark with age or use. The writing, in Upright Gupta characters, is large and clear, though not very elegant, a little rubbed and smudged, especially on the reverse.

The text has been identified by Dr. Watanabe, as from the sixth part, Candragarbha, of the Mahāsaṁnipāta Sūtra (Nanjio, No. 63). It was translated into Chinese by Narêndrayaśas, a native of Udyāna, A.D. 566, under the Northern Tsi dynasty; see Professor S. Lévi's Notes chinoises sur l'Inde, p. 9, also JA., 1913, II, p. 343. The passage corresponds to III, 4, foll. 7 b^{20}–8 b^{16} of the Tokyo edition of the Tripiṭaka. The work is not found in the Bkah-hgyur, which has, however, a short work entitled *Candragarbha-prajñā-pāramitā-mahāyāna-sūtra* (Śer. phyin ཏ, foll. 176–7).

It reads as follows[1]:—

Obverse.

1 (*sthā*) saṁgamya samā(*ga*)mya *paraspara evam* āhuḥ *kim* (*e*)tad ih*ādya bhaviṣyaṁti : yad bayam imāṁny adṛṣṭa-pūrvbāṇi rūpāṇi paśyām* âśruta-pūrvbāś*ca* śa-

2 *bdāḥ* (*śṛ*)ṇomaḥ *na ca* kaści *j*ānīte • yathā Māra pāpīmāṁ sva-bhavanād avatīrya *bhaga*vaṁtaṁ vandanā[*y*ô]pasaṁkkrāntaś caturṣu-r[2] dbīpeṣu puṣpāṁ[3] kṣi-

3 (*paṁtaḥ*) *puṣpa*-varṣaṁ pravarṣaṁtaḥ yāni ca puṣpāṇi caturṣv *â*sura[4]-*pu*reṣu pra(*varṣitāni taiḥ*) puṣpai sa[*rvbe*] hy asura-purāḥ parama :[4] durgandhen*â*pū-

4 ritāḥ parama-pāpa-dhūma-rajas-âṁsu[5]-dhū*ḍ*ibhir āpūritā daṁśamaśakasarī(*sṛpâhir-vaścikā*-[5])viṣama*kṣ*ikābhir āpūritā śok-âkulā-m[2] a*nabhi*-

5 *ra*myā-t[2] tam-âvṛtā sarvbe hy asura-purāḥ saṁvṛttāḥ sarvbe c*âsurāḥ

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[1] [The text exhibits the same irregularities as No. 5. Thus, in obv. l. 1, plur. for sing., in *bhaviṣyaṁti*; obv. l. 2, *śṛṇomaḥ* for *śṛṇumaḥ*; anomalous sandhi in *paśyāmâśruta°* for *paśyāmo'śruta°*, also rev. l. 3, *rati iha* for *ratir iha*; superfluous anusvāra in *imāṁny°*; single and double dot as punctuation; *b* for *v* in *yadbayam*, &c. Others are noticed in the following notes.—R. H.]

[2] Euphonic insertion of *r*; also *m* and *t* in ll. 4 and 5.

[3] *Puṣpāṁ*, irreg. masc. acc. plur., for *puṣpāṇi*, as in l. 3.

[4] The *ā* in *caturṣvāsura°*, and the double dot after *parama* are clerical errors; read *caturṣv asura°*, and *parama-durgandhen°*. [But see also the Note on pp. 62–3.—R. H.]

[5] Read *°rajas-âṁśu°* and *°sṛpâhi-vṛścikā-* (see footnote 6).

strī-puruṣa-dāraka-dārikāḥ *pa*ram-ôpadrav-ôpadrutāḥ śok-âkulām [2] a-
6 nabhiramyāḥ saṁsthitāḥ te svaka-svakāsu vīthiṣu saṁgamya samāgamy≠âsura-*rā*jñoḥ purata sthitbā paśyaṁty asura-rājānaṁ ▒×××××
7 upadrutaṁ yāvat҅ Vai*ma*citro 'sura rājā sarvb(*ai*)ḥ sva-rāṣṭra-nivāsibhi strī-puruṣa-dāraka-dārikābhir asuraiḥ saha sa-pari▒*vārā* ×××××
8 ḍi Vairocanaś c≠âsura-rājā sarvbaiḥ sva-rāṣṭra-nivāsibhi *strī*-puruṣa-dāraka-dārikābhir asurai saha sa-parivārā i▒×××××× *saṁ*-
9 sthān darśayāmāsa[6] : dṛṣṭbā ca Rāhur asur-êndro Vaimacitro[7] asura-rājānaṁ pṛcchati sa āha : vikṛt*ā sa*rvbe as▒*urā* ××××× *sa*-

Reverse.

1 dṛśāḥ *v*āyava uṣṇa āgatā jvalana-sadṛśāḥ ime ca pā*dapa*-phalāḥ kṣiti-tala-patitāḥ śuṣk≠êha padmanī[8] jaladhara-sa▒*rassu rajasâṁśu-dhū*-
2 pena sphutā hy asmākaṁ asura-bhavanāḥ makṣīkā-daṁśamaśaka-śalabhāṁ[9] bahu-vividha-kṛmayaḥ etat pāpa-svara śṛṇomi vi ▒××× ×××××
3 kaṁ • n≠âsti rati ih≠âiva asur*ā* bahu-duḥkha-vihatāḥ sarvbe tṛṣa-*bhu*kṣa[10]-pīḍitā aśaraṇa-duḥkhitāḥ sarvb*e* utrasta[11] śuṣka-hṛ*da*▒ *ya* ××××××
4 bhayaiḥ kasy≠âyaṁ prabhāva īdṛśo deva-nāśa asuraiḥ kena upâya[12] śakya śamituṁ ima īdṛśa-bhayam҅ mā iha nāga kṣipra *pr*▒*a*××××
5 ya asuraiḥ Rāhur asur-êndraḥ prâha : bho śrūyatāṁ mama vacanaṁ sa āha : sarvbe *bho* asur*a* bhūṣi[13] sukhitāṁ[9] kāma-guṇaiḥ paṁcabhir[12] *ṛddhyā*

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[6] Note the peculiar position of the superscript *r* here and in l. 4, °*sṛpâhirvaścikā*; also in rev. l. 7, *vistpardhina*, with an anomalous insertion of *t*. See footnote 8, p. 90.

[7] Read *Vaimacitram*; probably a clerical error, due to the preceding *asurêndro*.

[8] *Padmanī*, for *padminī*, unless it is a clerical error for *padmāni*.

[9] Superfluous anusvāra; also in *sukhitāṁ*, l. 5, *kṣayatāṁ*, ll. 7, 8, 9.

[10] *Bhukṣa*, hunger, for Skr. *bubhukṣā*; apparently a hitherto unexampled form; but Mahāvastu, II, p. 202[3], has *bhukṣita*, hungry.

[11] Read *uttrasta*; correctly *uttrastāḥ*, qualifying *asurāḥ*. For another example of omission of *t*, see footnote 17, p. 99.

[12] *Upâya* for *upâyena*.—Compare *pañca kāma-guṇā* in Jātaka, II, p. 60, l. 6.

[13] Read *asurā abhūṣi*. The text is here rather smudged by interfering traces of

6 vīrya-balena śaurya-dhanuṣā asi-prâsa-tomaraiḥ sphītāḥ karvbaṭa-raccha[14]-grāma-nigamā ākīrṇa-nārī-naraiḥ śaurya-dhairya-surūpa-sthāma balavān[15] de-

7 vebhi vistpardhina[6] 4 Eṣa kāla-kṣayas tathâyu-kṣayatāṁ[9] satve*bhya* *śu*kla-kṣayaḥ dharm*a*-pu*dbi*[16]-kṣa(*ya*) hr*y*-a(*pa*)trāpya[17]-kṣayatāṁ[9] vidba[18]-kṣayaḥ paṇḍitaiḥ[19]

8 kuśala-cārya-kṣaya kalyāṇa-kṣayatāṁ[9] āryebhya jñāna-kṣayaḥ sasyānāṁ kṣaya pu*ṣpa*-auṣadhi-kṣaya phal*ā*[illegible]*nāṁ*[illegible] rasa-kṣayaḥ 5 Śailānāṁ kṣa*ya* ratna-kā-

9 *ma*-guṇatāṁ[20] turya-s*varā*ṇāṁ *kṣayaḥ* vastrāṇāṁ kṣayam[21] anna-pāna-kṣayatāṁ[9] harṣa-prāmoda[22]-kṣa*y*aḥ devānāṁ kṣaya yakṣa-mānuṣa-kṣaya *ga*ndharvb-âsurāṇāṁ

TRANSLATION.

(Obverse) . . . . . . having assembled (and) congregated they to one another thus spoke: 'What is this (that) here to-day is going to happen; that we see these forms not seen before, and hear sounds not heard before, and that no one knows, (namely) that Māra, the Evil One, descending from his abode, has come forward to pay his respects to the Blessed One, throwing flowers over the four dvīpas, (and) raining a rain of flowers?' And those flowers which were rained over the four settlements of the Asuras, by those flowers every one of the Asura settlements was filled with extreme malodour, was filled with extremely inauspicious, smoky,

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letters apparently impressed from the insufficiently dry writing on the superincumbent folio.

[14] Apparently Pāli *racchā*, Skr. *rathyā*.

[15] Read °*balavad-devebhi*.

[16] °*pudvi*° is either a blundered or a damaged reading for °*buddhi*°.

[17] But see Mahāvastu, III, p. 53, l. 1, *hrī cāpatrapyaṁ*.

[18] *Vidba* for *vidva*, unless, more probably, it is a clerical error for *vidya* (*vidyā*).

[19] *Paṇḍitaiḥ*, instr. for dat. *paṇḍitebhyaḥ*; cf. dat. *satvebhya* in the same line, and *āryebhya* in l. 8. The vernacular original probably had *paṇḍitebhi* (*sattebhi*, *ariyebhi*), which would be both instr. and dative.

[20] Perhaps read *kāma-kṣayatāṁ*; the error being due to the occurrence of the phrase above, l. 5.

[21] *Kṣayam*, anomalous neuter, unless *m* is meant as an euphonic insertion, as in *ākulā-m*, obv. ll. 4, 5.

[22] Read *pramoda*, to suit the metre.

dirty particles of dust, was infested with stinging flies, creeping snakes, scorpions,[23] poisonous fleas. Agitated with grief, incapable of joy, overcome with gloom, was every one of the Asura settlements; and all the Asuras, women, men, boys, girls were crowding together, afflicted with (these) extreme afflictions, agitated with grief, and incapable of joy. Standing together, assembled and congregated in their respective streets, they, standing before their two Asura kings, see the Asura king . . . . afflicted—and so forth down to—Vaimacitra,[24] the Asura king, with all the Asura inhabitants of his dominion, women, men, boys, girls, and with his courtiers . . . . . . and Vairocana, the Asura king, with all the Asura inhabitants of his dominion, women, men, boys, girls, and his courtiers . . . . . . He (Rāhu) saw them standing together, and seeing (them), Rāhu, the overlord of the Asuras, questioned Vaimacitra, the Asura king. He (i.e. Vaimacitra) said, 'Upset are all the Asuras . . . . . (Reverse) . . . -like; hot winds are come flame-like; and these fruits of the trees are fallen to the ground; dried up here are the lotuses in lakes and ponds; with dust and smoke are filled [23] our Asura dwellings; there are fleas, stinging flies, locusts, and a great variety of insects; this inauspicious sound I hear . . . . . .; verily there is no enjoyment here; the Asuras are afflicted with much discomfort; they all are tormented with thirst and hunger; they are in pain without escape; they all are alarmed; their hearts are dry through (all these) alarms. Whose is this power? Such is the injury (caused) by the Devas; by what contrivance is it possible for the Asuras to relieve this so dire alarm? May not here Nāgas quickly come to eject them, vying with the Asuras?' [23] Rāhu, the overlord of the Asuras, replied: 'Listen! let my word be heard!' He (then) said: (verse 4).' Listen, all ye Asuras! (formerly) there used to be happiness through pleasurable exercise of the five senses, of magic power, of energetic strength, of prowess in wielding bow, sword, arrow, and lance; prosperous were the capitals, highroads, villages, (and) market-places, crowded with women and men, vying with the powerful Devas in prowess, courage, beauty, and strength. (Verse 5) This (now) is the decay of time; there is decay of life among (all) creatures; decay of fecundity; decay of order and intelligence; decay of shame and modesty; decay of learning among the savants; decay of becoming conduct; decay of well-being among the respectable people; decay of knowledge; decay of the crop of the fields; decay of flowers and medicinal herbs; decay of juice in the fruits; (verse 6) decay of minerals; decay of the enjoyment of gems; decay of the sounds of

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[23] The text, which is here defective, is restored and translated on the basis of the Chinese version, supplied by Prof. Leumann.

[24] Vaimacitra is Vemacitra in Mvy. No. 172[2], Vemacitra or Vemacitri in Dvy. 126[8], 148[20], Vemacitrī in Mst., III, pp. 138[2], 254[9], and Vepacitti in Dīgha and Saṁyutta Nikāya, and in the Jātaka (see Indexes).

musical instruments;[25] decay of garments; decay of food and drink; decay of joy and gladness; decay of Devas, decay of Yakṣas and men; decay of Gandharvas and Asuras; . . . . . .'

NOTE.

[The two speeches, beginning in obv. l. 9, are in verse. That of Vaimacitra's inquiry (obv. l. 9 and rev. ll. 1–4) consists of three verses, as shown by the number 4 (rev. l. 7) which marks the first verse of Rāhu's reply. Their metre, however, cannot be determined with certainty, owing to the mutilation of the text. The number of the surviving akṣaras in the five lines is 174, to which must be added 35 akṣaras (i.e. seven on the average, lost in each line), making a total of 209. The three verses in question would comprise twelve pādas, or quarter verses; hence dividing 209 by 12, we obtain 17 as the number of akṣaras in each pāda, leaving over four akṣaras which are required to complete the beginning of the prose sentence after the third verse. It follows, therefore, that the undetermined verses should be some kind of the Atyaṣṭi class, which contains metres consisting of 17 akṣaras in each pāda. On the other hand, there is no difficulty in determining the metre of the three verses of the reply of Rāhu, the text of which is preserved in its entirety. It is the well-known Śārdūlavikrīḍita, which consists of 19 akṣaras in each pāda, with the caesura at the twelfth. The scansion of the metre, however, is not quite correct in some of the pādas, owing partly to evident scribal errors, but mostly to the fact that the Sanskrit text is an imperfect translation from some vernacular original. Forms like *śukla*, for *śukra*, in rev. l. 7, would point to the vernacular having been that of Magadha (see Introd., p. xxxi).—R. H.]

7. SUVARṆAPRABHĀSÔTTAMA SŪTRA

Hoernle MSS., No. 143 *a*, SB. 9, and No. 143, SA. 16.

These are two folios of the same manuscript pothī. A short notice of them was published by Dr. Hoernle in the Journal of the Royal Asiatic Society, for 1906, pp. 696–8. The second (SA. 16) is complete, measuring 410 × 93 mm. (or $16\frac{1}{16} \times 3\frac{5}{8}$ inches). The first (SB. 9) is a fragment, measuring about 180 × 93 mm. (or $7 \times 3\frac{5}{8}$ inches), and therefore being about three-sevenths of a complete folio. It is from the right side of that folio, and hence bears no number. Its right margin is marked off by an inked line, which, however, is not regarded by the lines of writing. The latter are on the obverse very clear, but on the reverse much defaced by sand-rubbing. The other folio (SA. 16) displays along the edge of one of the long sides a few irregular gaps, which have entailed, on the obv. ll. 5,

[25] The original text has *turya*, i.e. Skr. *tūrya*; Mst., III, p. 122[16] has *turiya*.

6, and rev. ll. 1, 2, some loss of text. Irrespective of these gaps, the text is on the whole very well preserved. In the middle of the left half there is the usual circle, of about 29 mm. (or $1\frac{1}{8}$ inches) in diameter, with the hole for the string. Nearly *vis-à-vis* on the right half of the obverse side there is a double circle, with an inner diameter of 30 mm. (or $1\frac{1}{8}$ inches), and with slanting spokes in the intercircumferential space, perhaps intended to enclose a drawing or miniature, which however was omitted. The folio number 98 is on the left margin of the obverse side. The paper of the two folios is fairly fresh; and there are, on either page, six lines of writing in the Upright Gupta character, and in a rather ornamental hand.

The text of the two folios is from the Suvarṇa-bhās-ôttama Sūtra, perhaps more commonly known as the Suvarṇa-prabhās-ôttama Sūtra. Two manuscripts of it are in the Cambridge Collection of Nepalese MSS. (Add. 875 and Add. 1342); a third is in the Hodgson Collection of the Royal Asiatic Society (No. 8); and a fourth in the Hodgson Collection of the Asiatic Society of Bengal (No. B. 9). From the latter an edition has been published in the Buddhist Texts of the Buddhist Text Society of India (Calcutta, 1898). Two passages from the Sūtra are quoted in the Śikṣā-samuccaya (ed. Bendall, in the Bibliotheca Buddhica), pp. 160 and 216, where both elements of the name, *bhāsa* and *prabhāsa*, occur. An abstract of the contents of the Sūtra is given in R. L. Mitra's Sanskrit Buddhist Literature in Nepal (Catalogue of the ASB., Hodgson Collection), pp. 241–8. There exist translations into Chinese (Nanjio, Nos. 127, 130), Tibetan (Rockhill, Life of Buddha, p. 218) and Mongol (I. J. Schmidt, Geschichte der Ostmongolen). Fragments of a translation into Khotanese have been published by M. P. Pelliot (Études Linguistiques, fasc. iv, 1913), and into Uiguri, by Professor F. W. K. Müller (Uigurica, pp. 10–35, 1908). Fragments of the former are mentioned by Professor Leumann (Zur nordarischen Sprache, &c., p. 10, 1912).

(1) Hoernle MS., No. 143 *a*, SB. 9.

This fragment comprises portions of the colophon of the fifth chapter (*parivarta*), and of the nine initial verses of the sixth chapter. From the fact of the text being written in verse (upajāti variety of triṣṭubh) it can readily be seen that, allowing for the vacant space of the string-hole, from 21 to 26 akṣaras are lost from the several lines of writing. In the subjoined transcript these lost syllables are supplied from the text of the manuscript of the Royal Asiatic Society (fol. 17), which is more correct than the printed text of the Indian Buddhist Text Society.[1] Neither of these texts is satisfactory, but a discussion of their variations and defects seems out of place here. Some of the more relevant ones are noticed in the footnotes.

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[1] For the collation of the Cambridge MSS., Add. 875, foll. 18 *b*, 19 *a*, and Add. 1342, foll. 15 *b*, 16 *a*, the readings of which also are referred to in the footnotes

Obverse.

1 *Iti Suvarṇabhāsó*▒ttamātaḥ[2] sūtrê[*nd*]ra-rājñe[3] Hiraṇyāvatī-dhā*raṇī*-pa*rivartto* (*nā*-)

2 *ma pañcamaḥ*[4] ‖ ‖ *Atha khalu Bhagavān tasyāṁ velāyām imā gā*▒th *sâdhvabhāṣīt*, [5]] Anyeṣu *sūtreṣu* acintikeṣu (*ativi*-)

3 *staraṁ deśita śūnya-dharmāḥ* ǀ *tasmād ime sūtra-var-ôttame ca saṁkṣepa*▒to deśita[6] śūnya-dharmā(*ḥ 1*) *Satb-ā*(*lpa-bud*)*dhī*[7] (*av*)*i*(*jāna*)*mā*(*n*)*ā* :

4 *na śakya jñātuṁ khalu sarva-dharmāṁ yasmād dha sūtrêndra-var-ôttamena*▒ saṁkṣepato deśita[6] *śūnya-dharmāḥ 2* Anyair upâyaiś *ca nayai*-

5 *ś ca hetubhi satvāna*[8] *kāruṇya-ras-ôdayād dha* ǀ *prakāśitaṁ sūtra-var-êndram etad*▒ [*yathā*] (*v*)*i*(*j*)ānaṁti ha sarvba-satbāḥ 3 A(*yaṁ*) *ca kāyo* yatha[9]

6 *śūnya-grāmaḥ ṣaḍ-grāma*[10]*-caur-ôpama indriyāṇi* ǀ *tāny eva grāme nivasaṁti sarve*▒*na* (*te vijāna*)ṁti parasparena 4 Cakṣ*v*-endriyaṁ[11] rū*pa*-gateṣu

Reverse.

1 *dhāvati śrotr-êndriyaṁ śabda-vicāraṇena* ǀ *ghrāṇ-êndriyaṁ gandha-vicitra-hā*▒ *rī*[12] ⌢ *jihv-ê*ndrriyaṁ nitya[13] raseṣu dhāvate 5 Kāy-êndrriyaṁ spa-

2 *rśa-gateṣu dhāvati man-êndriyaṁ dharma-vicāraṇena* ǀ *ṣaḍ indriyāṇ*y *āti pa*▒*rasparen*a ⌢ svakaṁ svakaṁ viṣayam anātikkrāntā[14] 6

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to the text, the Editor is indebted to the kindness of Miss C. M. Ridding. In the old palm leaf MS., Add. 2831, the passage appears to be missing.

[2] A (prākritic) abl., common in colophons, but awkwardly associated with the following locative. [3] Read *rāje*.

[4] All three MSS. and the Calc. print have *suvarṇa-prabhāsôttama-sūtrêndra-rāje kamalākaro nāma sarva-tathāgata-stava-parivarttaḥ*.

[5] Read °*ādhyabhāṣīt*, and see note 15 on p. 114. The three MSS. read *abhāṣata*.

[6] So all three MSS.; but, with Calc. print, read *deśitāḥ*, m.c.

[7] Read, with all three MSS., *buddhir avi*°; sandhi as if from *buddhiḥ ravi*°; but a better construction is given by reading *sattvā alpa-buddhī*, nom. plur., masc. or neut.

[8] For *satvānām*, gen. plur., m.c.

[9] For *yathā*, m.c.; so also in rev. l. 5, *tathā*.

[10] The two Cambridge MSS. and the Calcutta print have *saṁgrāma*, the RAS. MS. *sagrāma*; but no doubt *ṣaḍ-grāma* is intended, as below, rev. l. 3, where, however, all the MSS. repeat *saṁgrama*.

[11] Read *cakṣv-indriyaṁ*; see footnote 1, p. 88.

[12] Read, with all three MSS., *hāri*, neut.; they too have *nitya*, but read *nityaṁ*.

[13] Note the Khotanese *rr* here, but the ordinary *r* in l. 5.

[14] Apparently for *anatikkrāntāni*, 'not overstepping'. The three MSS. read *abhidhāvati*.

3 *Cittaṁ hi māy-ôpama-cañcalaṁ ca ṣaḍ-indriyaṁ viṣaya-vicūra*░(*ṇ*)aś[15] ca ⌢
yath⸗âiva naro dhāvati śūnya-grāme ⌢ ṣaḍ-grāma-caurebhi
4 *samāśritaś ca 7* [16]*Cittaṁ yathā ṣaḍ-viṣay-āhitaṁ ca prajānate indri*░ya-
gaucaraṁ[17] ca rūpaś ca[18] śabdaś ca tath⸗âiva gandho rasaś ca sparśa-
5 *s tatha*[9] *dharma-gocaram 8 Cittaṁ ca sarvatra ṣaḍ-indriyeṣu śakunir iva calam*
i░ndriya-sapraviṣṭam,[19] yaṁtraṁ ca yaṁtr[20]⸗êndriya-saṁśṛtaṁ[21] ca:
6 [22]*na c⸗êndriyaṁ kurvatu jñānam ātmakam 9 Kāya ca niśceṣṭa nirvyāpūraṁ*[23]
ca░(*a*)sārakaḥ prra[*tyu*]ya-saṁbhavaś ca . abhūta-parikalpa-samu-

TRANSLATION.

[Obverse.] Here ends the fifth chapter, named Hiraṇyāvatī Dhāraṇī, in the Suvarṇabhāsôttama, the king of foremost Sūtras. Thereupon the Blessed One on that occasion spoke the following gāthā verses :—

Verse 1. In other Sūtras unthinkable (in number) the principles of the Śūnya doctrine (of Phenomenalism[24]) are set forth at great length; hence in this most excellent Sūtra the principles of the Śūnya doctrine are set forth succinctly.

Verse 2. Beings are of small power of apprehending (and) are without understanding; they cannot comprehend forsooth all the principles; hence by means of this most excellent Sūtra the principles of the Śūnya doctrine are set forth succinctly.

Verse 3. By other expedients,[25] arguments, and reasons, from an uprising of the feeling of pity for living beings, this most excellent Sūtra is published, in order that all living beings might apprehend (the Śūnya doctrine).

Verse 4. This body is like a deserted village;[26] the six senses resemble free-

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[15] Read *vicāraṇaṁ*.

[16] Here all the MSS. and Calc. print inadvertently repeat the pāda *prajānate indriyagocaraṇaṁ ca*; its superfluity is shown by the fact that its retention would increase the missing akṣaras in line 4 to the impossible number 34, while its omission yields the suitable number 23. The RAS. MS. similarly repeats verse 2.

[17] Read *gocaraṁ*. [18] Read *rūpañ ca*.

[19] Read, with the three MSS., *saṁpraviṣṭam*.

[20] The three MSS. read *yatra yatrêndriya*.

[21] Read, with the MSS., *saṁśritaṁ*.

[22] All the three MSS. agree with this reading of the pāda, against the Calc. print.

[23] So the three MSS.; but read *nirvyāpāraś*.

[24] See B. Psch., pp. xxxv, xxxvi.

[25] That is, figures of speech, such as freebooters in verse 4, bird in verse 9.

[26] Deserted houses or villages are proverbially in India, from the time of the Arthaśāstra, a resort for thieves.

booters in the village; they all indeed reside in the village, (but) they do not recognize one another.

[Reverse.] Verse 5. The sense of sight makes for things endowed with form; the sense of hearing is concerned with sounds; the sense of smelling grasps the manifold odours; the sense of the tongue continually makes for the tastes.

Verse 6. The body-sense [27] makes for things amenable to touch; the sense of ideation [28] is concerned with the mental objects.[28] These are called the six senses; they do not mutually overstep their own particular spheres.

Verse 7. Thought, again, unsteady like Māyā, and concerned with the objects of the six senses, runs about like a man in the deserted village, and is taken up entirely with the six freebooters of the village.

Verse 8. According to which of the six objects thought is occupied with, it is conscious of the objects of the senses: form, and sound, moreover smell, taste, and tactility, furthermore mental objects.

Verse 9. And thought is flitting everywhere like a bird over the six senses, and settles on a sense as an instrument, and becomes a combined instrument-sense; for (without such combination) a sense cannot produce a knowledge of its own (object);

Verse 10. And the body is without motor impulse or activity, and there is no real basis for the rise of consciousness.

(2) Hoernle MS., No. 143, SA. 16. (Plate XXI, No. 3, Reverse.)

This folio comprises a portion of the final verse (upēndravajrā variety of triṣṭubh) and the colophon of the fourteenth chapter, and the prose introduction and the six initial verses (śloka), together with a portion of the seventh, of the fifteenth chapter. In our folio the former chapter is numbered the fifteenth, which is probably a clerical error; otherwise it would indicate that the Sūtra, as it stood in the manuscript to which our folio belonged, included a chapter which is not now found in any other existing manuscript. The obverse text of our folio occurs also in one of the fragments of the Mannerheim MSS., and is edited by Professor Reuter on pp. 7 ff. of the Journal of the Finno-Ugrian Society, xxx. In the Hodgson MS. of the Royal Asiatic Society the text of our folio stands on folio 55, and in the Calcutta print on pp. 69, 70.[1] It reads as transcribed below; the missing portions, in smaller italics, are supplied from the RAS. MS.

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[27] i.e. skin-sensibility; see B. Psch., pp. 172 and lii, note 1.

[28] See B. Psch., pp. 18 and xxxii; *manēndriya* is 'the faculty of ideation or representative imagination', and '*dharma*, when related to *manas*, is as a visual object to visual perception—is, namely, mental object in general'.

[1] See footnote 1 on p. 109. The passage stands in Add. 875, fol. 59 *ab*, and Add. 1342, foll. 50 *b*, 51 *a*. In Add. 2831 it is missing.

Obverse.

1 ~~m~~[2] me śrutaṁ sū*tr*░*an* [2]░umo*d*itaṁ ca ⁓ yath-âbhiprâyeṇa mi [3] bodhi [4] prâptaṁ sa-dharma-kāyaṁ hi mayā ca labdhaṁ ⁓ 32 ॥ Suvarṇa-bhās-ôttamātaḥ [5] sū-

2 *trê*n*dr*a-rājñe [5] Su-*saṁbhava-pa*rivartto nāmnā paṁca(*daśa*)maḥ [6] samāptaḥ 15 ◎ Atha khalu Bhagavāṁ[7] śriyo mahādeva*tā*(*y*∻*âmaṁ*-)

3 tra*yā*māsa yat kaścic chrī-mahādevate [8] śrāddhaḥ kulaputro vā • kula-duhitā vā • atī*t*-ânā(*g*)ata-pratyu(*tpa*)*nnā*-

4 nāṁ Buddhā*nā*ṁ *bhaga*vatā*nā*m [9] acintyā ma*hatī vipulā* vistrīrṇā [10] sarvb-ô*pa*karaṇaiḥ pūjāṁ karttu-kāmena • a(*tī*)t-â*nā*-

5 gata - pratyut*pann*ānāṁ *B*[*u*]*ddh*ānāṁ bha*ga*va*tā*ṁ ⁓ gaṁ*bhī*(*raṁ* *Buddha-go*[*ca*]*ra*)ṁ prajāni*tu* [11]-*kāmo bhavet*ˎ *ten*∻*âvaśya*ṁ *tatra pra*deśe vā vihāre vā ⁓

6 [12]ara*ṁ*ṇya[13]-de*ś*e vā ⁓ yatr∻âyaṁ *Su*varṇa-*bhās-ô*(*ttamaḥ* sūtrê░*ndra-rā* *jā vistareṇa saṁprakāśyate*░*n*∻*âvyākṣi*░*pta-*░cit*t*en∻âvahita-[14] *śro-*

Reverse.

1 treṇ∻āya*ṁ* Suvarṇa-bhās-ôttamaḥ *sū*trêndra-*rā*(*jā śrotavyaḥ* ॥ *Atha*)*kha*░ *lu Bhagavān imaṁ sarv-ârthaṁ bhūyas*░yā mā░*trayā*░ (*saṁ*)paridī-payamā-

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[2] A half-formed *m*, cancelled by a vertical line passed through it; similarly in rev. l. 5 a badly formed *th* cancelled by cross-lines. From the Cambridge MSS. supply the complement *Tathā pramāṇaṁ bahu-puṇya-skandhaṁ yan*, and amend, with Cambridge MS., Add. 1342, *me śrutaṁ c∻âbhyanumoditaṁ ca*; Add. 875 has, also faultily, *c∻ânumoditañ ca*.

[3] *mi* m.c., prākritic for *me* (*mama*), see Pischel's Prākrit Grammar, § 418, p. 294.

[4] [*bodhi* seems treated as neuter; so also rev. l. 6, *stūpaṁ*; cf. *samādhi śreṣṭaṁ*, No. 2 *b*[3], p. 90. The Cambridge MS. Add. 875 also has the neut. °*kāyaṁ labdhaṁ*; but it, and Add. 1342, read *bodhi prāptā*.—R.H.]

[5] See footnotes 2 and 3 on p. 110.

[6] Apparently an error for *caturdaśamaḥ*, as in all the MSS.

[7] Prākritic for *bhagavān*, and below, rev. l. 6, for *asmin*.

[8] Originally *mahādevī* had been written, but the long *ī* sign is deleted.

[9] Read *bhagavatāṁ*, as in l. 5; also read, with the three MSS., *acintyāṁ*, °*tīṁ*, °*lāṁ*, °*rṇāṁ*.

[10] Read *vistīrṇāṁ*.

[11] Prākritic for *prajñātum*.

[12] This line is much smudged by impressions of letters on the superjacent folio.

[13] Read *araṇya*; so also in rev. l. 6, *ântare*.

[14] The three MSS. and the Calc. print read differently *nâvikṣipta-cittenâvirahita*°; but the reading *nâvyākṣipta-cittenâvahita* is confirmed by the Mannerheim MS.

2 nas tasyāṁ velāyām imāṁ gāthām adhvabhāṣīt\[15] ‖ Ya(*d i*)*cche* [*sarvba-*] Buddhānāṁ pūj*āṁ* (*ka*)rtum *ac*[*i*]*nt*[*i*]*kā*[*ṁ*] • *gaṁbhīra*(*ṁ*) sarvba-Buddhānāṁ gocaraṁ ca prra-

3 jānituṁ[16] *1* taṁ[17] ca deś*ôpasaṁkkramya[18] vihāraṁ lena*m* *eva ca* ◠ yatra deśīyate[17] sūtraṁ Suvarṇa-bhās-ôttamaṁ[19] nv idaṁ 2 Acintikam idaṁ

4 sūtraṁ anaṁta-guṇam ākaram\ mocakaṁ sarvba-satvānām anekair duḥkha-sāgaraiḥ 3 Ādiṁ sūtrasya paśyāmi maddhy-ânta-nidhanaṁ ta-

5 ✗[2] thā • atiga*ṁ*bhīra-sūtr-êndraṁ upam*âsya na vidyate ◠ 4 Na Gaṁgā-rajasānī[20] ca na dharaṇyāṁ na ca sāgaraṁ na c*âmbara-taṭa-sthasya • kiṁcic cha-

6 ky-ô[×pa]mākṛtuṁ[21] 5 [*Dha*]rma-dhātu-praveśe ca praveṣṭavyās[22] *ta*thâṁntare[13] ◠ yatra dharm-âtmakaṁ stūpaṁ[4] gaṁbhīraṁ su-pratiṣṭhitaṁ 6 Tatra ca stūpa-ma*ddh*ye '*smiṁ*[7] *pa-*[23]

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[15] [Read *adhyabhāṣīt*. The curiously misshapen form of the akṣara *dhya* occurs also in the preceding fragment, obv. l. 2 (p. 110), and in the fragment of the Bhadrapāla Sūtra, obv. l. 7 (p. 89). The verb *adhyabhāṣ*° is very commonly used in connexion with *gāthā*, see e. g. L.V., pp. 118^{20}, 124^{14}, 132^{5}, 140^{22}, &c., Mst., I, 55^{7}, 56^{13}, &c., II 66^{16}, $84^{8, 11, 34, 37}$, &c., III, 28^{12}, 31^{16}, 34^{13}, &c. In fact it is used as frequently as the simple verb *abhāṣ*°. The verb *abhyabhāṣ*° also occurs, though rarely (e. g. L.V., pp. 47^{4}, 49^{4}, 78^{3}, 97^{4}), and the akṣara *bhya* does not so easily account for the misshapen *dhva*. There is possibly a similar clerical error in No. 6, rev. l. 7, *vidva* for *vidya*. The three MSS. read here simply *abhāṣata*.—R.H.]

[16] Note the Khotanese *rr* in *prrajānituṁ*, and see footnote 13 on p. 110.

[17] Prākritic for *tat* (*tac*), conj.; and for *deśyate*, pass. causal.

[18] Correctly *deśam upasaṁkramya*, which, however, would not have suited the metre. The akṣara *mya* is a correction by a later hand; originally it seems to have been *myi*. The three MSS. have a different reading which avoids the grammatical difficulty, *ya icchet . . . . sa carec c*ôpasaṁkramya*.

[19] Read *svarṇa*°, m.c.

[20] Read °*rajasāni*; the final *ī* is m.c.; and omit the second *na*. The MSS. read *rajasā câiva*.

[21] The akṣara *pa* had been missed out, and is written in the margin, below l. 6, and the place where it should be inserted is marked by a small cross above the line. Prākritic for *śakyam upamākartuṁ*.

[22] Read *praveṣṭavyas* (scl. *dharmadhātu*) and *antaro*. The RAS. MS. has *praveṣṭavya tadantaro*; the two Cambridge MSS. have *praveṣṭavyaṁ tadantaraṁ*. Moreover all three MSS. read *praveśena*. The Calc. print, apparently quoting the ASB. MS., reads *prakāśena*.

[23] The complement of the verse in the three MSS. is *paśyet Śākyamuniṁ jinam | idaṁ sūtraṁ prakāśantaṁ manojñena svareṇa ca.*

TRANSLATION.

[Obverse.] Verse 32. As being the earnest of a great store of merits (*puṇya-skandha*) this Sūtra has been heard by me and approved; and, according to its intention, absolute knowledge (*bodhi*) has been obtained by me, and with it the absolute body[24] (*dharma-kāya*) by me has been acquired.

Here ends the fifteenth chapter, named Susambhava, in the Suvarṇabhāsôttama most royal Sūtra.

Thereupon then the Blessed One addressed the excellent Mahādevī, 'if, O Mahādevī, any believing noble youth or noble maiden, from a desire to render inconceivable, great, abundant, extensive worship with every means (in his power) to the past, future, and present blessed Buddhas, be desirous to know the profound Buddha-sphere of the past, future, and present blessed Buddhas, he must necessarily, wherever this Suvarṇabhāsôttama most royal Sūtra is proclaimed in full detail, whether it be in the country, or in a monastery, or in the forest, [Reverse] listen to this Suvarṇabhāsôttama most royal Sūtra with an undisturbed mind and an attentive ear.' Thereupon then the Blessed One, illuminating this whole subject in an increasing measure, spoke on that occasion the following gāthā verses[25]:

Verse 1. Since I desire to render unthinkable worship to all Buddhas, and to know the profound sphere of all the Buddhas,

Verse 2. therefore I betake myself to a country, or a monastery, or even a cave, where this Suvarṇabhāsôttama Sūtra is taught.

Verse 3. Unthinkable is this Sūtra, infinitely good, precious, and liberating all living beings from many oceans of pain.

Verse 4. The beginning of the Sūtra I see, (but) it has neither a middle nor an end (i. e., it is illimitable); it is a very profound Sūtra; like it there exists nothing.

Verse 5. Neither the sands of the river Gaṅgā, nor the ocean on the earth, nor in heaven (*lit.* what stands on the surface of the sky) can anything be likened to it?

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[24] On *puṇyaskandha*, *bodhi*, *dharmakāya*, and *dharmadhātu*, see Suz.OMB., pp. 199, 294 ff., 256 ff. and 115, 193 ff.; also SBE., xlix, p. 178, and Prof. de la Vallée Poussin in JRAS. for 1906, pp. 946 ff., where other references will be found. See also p. 96, footnote 24. The idea in verses 6 and 7 seems to be that the study of the Sūtra serves as the entrance to the noumenal, or absolute world (*dharmadhātu*), and enables one to realize the absolute (*dharma*). In the Sūtra the Jina, or Buddha, in his *saṁbhoga-kāya*, speaks, as it were, to the human bodhisattva (see Suz.OMB., pp. 267–8, 272), and therewith agrees the reading (see note 22) *prakāśena*, 'for the sake of the proclamation of the dharmadhātu, let its interior be entered, where the stūpa exists from which the Jina proclaims'.

[25] See for a very similar phrase L.V., p. 36, l. 12.

Verse 6. And by the entrance of the noumenal world (*dharmadhātu*) let thus its interior be entered, where a profound stūpa, representing the noumenal (*dharma*), is well set up.[14]

Verse 7. And there in the middle of the Stūpa one may behold the Jina (sage) Śākyamuni proclaiming this Sūtra with a pleasing voice.

8. RATNARĀŚI SŪTRA

Hoernle MS., No. 143, SA. 17. (Plate IV, No. 3, Obverse.)

This is a nearly complete folio, measuring about 290 × 65 mm. (or $11\frac{2}{5} \times 2\frac{1}{2}$ inches), but on the right side a narrow slip, about 30 mm. (or $1\frac{1}{5}$ inches), which had been glued on, has come off, and is now missing. The blank place of junction (about 8 mm. wide) can be seen on the Plate; beyond it the slip projected about 22 mm. (or $\frac{4}{5}$ inch), and, allowing for the usual blank margin, carried on the reverse side about one to three akṣaras, while, on the obverse side, on the whole width of the slip, there stood about two to four akṣaras. The entire length of the folio, including the projecting portion of the glued-on slip, must have been about 312 mm. (or $12\frac{3}{5}$ inches). The missing syllables are conjecturally supplied in the transcript, and shown in smaller italic type. The folio is also slightly damaged along the right half of the bottom, and on that right half also the writing is indistinct through sand-rubbing. Otherwise the writing is black and well preserved. It is in a small, but very neat calligraphic hand, in Upright Gupta characters, and in five lines on either side. The folio number 5 is on the left margin of the obverse.

The text is from the Ratnarāśi Sūtra, of which a Tibetan version is to be found in the Bkaḥ-ḥgyur (*Dkon. brtsegs*, vol. ཚ (vi), foll. 261 *a*–298 *b* of the India Office copy). The part contained in our fragment corresponds to foll. 265–6*a*. The Sūtra was translated into Chinese in A.D. 397–439 (Nanjio, No. 23 (44), col. 19). Passages from the Sūtra, outside our fragment, are cited in the Śikṣāsamuccaya of Śāntideva; see the Index to the edition by the late Professor Bendall.

The text of our folio with the Tibetan version in parallel columns, runs as follows:—

Obverse.

Sanskrit.	Tibetan.
1 saṁmohaṁ nigacchati • 8 ime Kāśyapa aṣṭau śramaṇa-dharm-âvaraṇās *te* pravrajitena parivarjayitavyāḥ ‖ *N*…	ltuṅ · ba · ste ǀ Ḫod · sruṅ · brgyad po · ḫdi · dag · ni · dge · sbyoṅ · gi · chos · kyi · sgrib · pa · ste ǀ rab · tu · byuṅ · bas · de · dag · yoṅs · su ·

Sanskrit.

âhaṁ Kāśyapa *śra*(*maṇa*)-liṅga-saṁsthā*panam ida-*

2 m iti vadāmi • guṇa-dharmaṁ [1] pratipaty≠âhaṁ Kāśyapa śramaṇam iti vadāmi • śramaṇena Kāśyapa kāye 'smiṁ *kāṣāya*ⁿ [2] *dhāra*(*yam*)*āṇena* niṣ*kā*s*āyeṇa* [3] *te-*

3 na bhavitavyaṁ • tat kasmād dhetoḥ niṣkaṣāyasya Kāśyapa kāṣāyam anujñātam, yaḥ kaścit Kāśyapa sa-kaṣāya*ḥ kāye* '*smiṁ* [4] *kāṣā*y*aṁ dhāraya-*

4 ti anyatr≠âśay≠âdhimuktyā sarvāṁs tāṁ [4] kāṣāya-dagdhān iti vadāmi tat kasmād dhetoḥ āryāṇāṁm [5] eṣa Kāśyapa dhvaja*ḥ* upa*śaṁm* [5]-*â*(*nukū*)*lo maitr-â*(*nu*)*yukta* [6] *i-*

5 ti virāga-caritānāṁm [5] etāni vastrā(*ṇ*)i • tatra Kāśyapa ya āryāṇāṁ dhvajās tāṁ [4] śṛṇuṣva • dvādaś≠ême Kāśyapa āryāṇāṁ

Tibetan.

spaṅ · bar · byaḫo ׀ Ḫod · sruṅ · dge · sbyoṅ · gi · kha · dog [1] · daṅ · rtags · kyi · dbyibs · kyis · dge · sbyoṅ · ẑes · ṅa · mi · ḫchad · kyi ׀ yon · tan · gyi · chos · la · nan · tan · byed · paḫi · dge · sbyoṅ · ni · dge · sbyoṅ · ẑes · ṅas · bśad · do ‖ Ḫod · sruṅ · dge · sbyoṅ · gis · ni · rñog · pa · med · paḫi · sems · kyis [2] · lus · la · dur · smrig · dag · bcaṅ · bar · byaḫo ‖ de · ciḫi · phyir · ẑe · na ׀ Ḫod · sruṅ · rñog · pa · med · pa · la · ṅas · dur · smrig · gnaṅ · gi ׀ Ḫod · sruṅ · rñog · pa · daṅ · bcas · paḫi · lus · la [3] · dur · smrig · dag · ḫchaṅ ·

de · dag · thams · cad · dur · smrig · tshig · paḫo · ẑes · bśad · de ׀ bsam · pas · mos · pa · rnams · ni · ma · gtogs · so ‖ de · ciḫi · phyir · ẑe · na ׀ ḫdi · [265 *b*]ni · ḫphags · pa · rnams · kyi · rgyal · mtshan · yin · paḫi · phyir · te ׀ skyo [4] · ẑiṅ ·

ḫdod · chags · daṅ · bral · bar · spyod · pa · rnams · kyis · gos · ḫdi · dag · ni · ñe · bar · ẑi · baḫi · rjes · su · mthun · pa · byams · paḫi · rjes · su ·

[1] Read *pratipadya*, and note the curious position of the anusvāra in *dharmaṁ*.

[2] *n* was omitted, and is supplied above the akṣara *dhā*.

[3] Read *niṣkāṣāyeṇa*.

[4] Prākritic for *asmin*; *tān*.

[5] Read *āryāṇām*; *upaśam°*; *caritānām*.

[6] See P. Dy., s. v. *metta*.

[1] Tib. inserts *varṇa* (*kha · dog*) between *śramaṇa* and *liṅga*.

[2] Tib. reads *niṣkaṣāyeṇa manasā* (*rñog · pa · med · paḫi · sems · kyis*).

[3] Tib. has *sa-kaṣāya-kāye* (*rñog · pa · daṅ · bcas · paḫi · lus · la*).

[4] Tib. inserts either *śoka* or *upatāpa* (*skyo*) before *virāga*.

Sanskrit.

*dhva*jāḥ (*katam*)e (*dv*)*ā*(*da-*)
śa • ta-

Tibetan.

ẑugs[5] · paḫo ׀ ·.· Ḫod · sruṅ · de · la · ḫphags · pa · rnams · kyi · rgyal · mtshan · gaṅ · ẑe · na ׀ Ḫod · sruṅ · bcu · gñis · po · ḫdi · dag · ni · ḫphags · pa · rnams · kyi · rgyal · mtshan · te ׀

Reverse.

1 pa āryāṇāṁ dhvajam[7] 1 samādhir āryāṇāṁ dhvajaḥ 2 prajñā āryāṇāṁ dhvajaḥ 3 vimuktir āryāṇāṁ dhvajaḥ 4 vimukti-jñāna-darśanam āryāṇ*āṁ* dhva-jaḥ 5 saty-âvatāra ā*ryāṇāṁ dhvajaḥ 6*

2 pratîtya - samutpād - ânubuddhy-

bcu · gñis · gaṅ · ẑe · na[6] ׀ Ḫod · sruṅ · tshul · khrims · ḫphags · pa · rnams · kyi · rgyal · mtshan · daṅ ׀ tiṅ · ṅe · ḫdzin · ḫphags · pa · rnams · kyi · rgyal · mtshan · daṅ ׀ śes · rab ḫphags · pa · rnams · kyi · rgyal · mtshan · daṅ ׀ rnam · par · grol · ba · ḫphags · pa · rnams · kyi · rgyal · mtshan · daṅ ׀ rnam · par · grol · baḫi · ye · śes · mthoṅ · ba · ḫphags · pa · rnams · kyi · rgyal · mtshan · daṅ ׀ bden · pa · la · ḫjug · pa · ḫphags · pa · rnams · kyi · rgyal · mtshan · daṅ ׀
[7] rten · ciṅ · ḫbrel · bar · ḫbyuṅ · ba ·

[7] Neuter, to suit *tapas*; otherwise masculine; as neut., *dhvaja* is exceedingly rare; see M. Williams's Skr. Dy. The curve, or prone comma, placed over the akṣara *m* does duty for both the numeral one and the sign of virāma.

[5] Tib. has *upaśamânukūlo maitrânu-yukto* (*ñe · bar · ẑi · baḫi · rjes · su · mthun · pa · byams · paḫi · rjes · su · zugs*). It has *ke āryāṇāṁ dhvajās*, and omits *tān śṛṇuṣva*.

[6] Tib. has 'what twelve? Morality, (*śīla* in place of *tapaḥ*), Kāśyapa, is a banner of the Āryas.'

[7] Tib. here differs considerably, giving as successive dhvajas, *rten · ciṅ · ḫbrel · bar · ḫbyuṅ · la · ḫjug · pa* (*pratītyasamutpādâva-tāra*), *bsam · gtan · bẑi* (*catvāri dhyānāni*), *tshad · med · pa · bẑi* (*catvāri apramāṇāni?*), *gzugs · med · paḫi · sgoms · par · ḫjug · pa · bẑi* (*catvāro 'rūpabhāvanâvatārāḥ?*), *skyon · med · pa · la · ḫjug · pa* (*adoṣâvatāra?*), *zag · pa · zad · pa* (*āśravakṣaya*).

Sanskrit.

anatā āryāṇāṁ dhvajaḥ 7 catbāro brahma-vihārā āryāṇāṁ dhvajaḥ 9[8] catbāri dhyānāni āryā*ṇāṁ dhvajaḥ* 9 *catasra* ārūpya-▨*samā-*

3 pattaya āryāṇāṁ dhvajaḥ 10 niyām-âvakkrāntir āryāṇāṁ dhvajaḥ 12 ime Kāśyapa dvādaś⸗âryâ ṇāṁ [9] dhvajāḥ tatra Kāśyapa yo bhi*kṣur* ebhir dharmair a▨*nanu-*

4 gataḥ āryāṇāṁ dhvajaṁ kāṣāya-vastraṁ kāye dhārayati tam ahaṁ vitatha-dharma-pratipannam iti vadā*mi* • u*ddara*[10]-dharma-vihā*riṇam* i*ti* vadāmi • ta▨*thāgata-*

5 śāsana-dū-sthitam iti vadāmi nirvāṇa-pakṣa-vi*pa*kṣa-sthitam iti vadāmi • saṁskāra[10]-pakṣ-ânukūlam iti vadāmi • māra-

[8] Read 8.

[9] *ṇāṁ*, which had been omitted, is added above the line, and the place of insertion indicated by three dots.

[10] Probably read *saṁsāra* with the Tibetan, which has *ḫkhor • ba*.

Tibetan.

la • ḫjug • pa • ḫphags • pa • rnams • kyi • rgyal • mtshan • daṅ ı bsam • gtan • bži • ḫphags • pa • rnams • kyi • rgyal • mtshan • daṅ ı tshad • med • pa • bži • ḫphags • pa • rnams • kyi • rgyal • mtshan • daṅ ı zugs • med • paḫi • sgoms • par • ḫjug • pa • bži • ḫphags • pa • rnams • kyi • rgyal • mtshan • daṅ ı skyon • med • pa • la • ḫjug • pa • ḫphags • pa • rnams • kyi • rgyal • mtshan • daṅ ı zag • pa • zad • pa • ḫphags • pa • rnams • kyi • rgyal • mtshan • te ı Ḫod • sruṅ • bcu • gñis • po • ḫdi • dag • ni • ḫphags • pa • rnams • kyi • rgyal • mtshan • no ıı [8] Ḫod[266 *a*] sruṅ • gaṅ • la • la • rgyal • mtshan • ḫdi • dag • daṅ • ldan • par • ḫphags • paḫi • rigs • gos • dur • smrig • dag • ḫchaṅ • ba • de • ni • nor • baḫi • chos • la • žugs • paḫo • žes • ṅas • bśad • do ıı chos • daṅ • ḫgal • bar • gnas • pa • žes • bśad • do [9] ıı de • bžin • gśegs • paḫi • bstan • pa • las • riṅ • du • gnas • pa • žes • bśad • do [10] ıı mya • ṅan • las • ḫdas • paḫi • phyogs • kyi • mi • mthun • paḫi • phyogs • la • gnas •

[8] Tib. has *yatra Kāśyapa ya ebhir dhvajair* (sic) *upêta āryakulavastrakāṣāyāṇi dhārayati.*

[9] Tib. gives *dharma-virodha-sthitam* (?) for *uddaradharmavihāriṇam.*

[10] Tib. has *buddha-śāsana-dūra-sthitam* for *tathāgata-śāsana-dū-sthitam.*

Sanskrit.	Tibetan.
baḍīśa[11]-grastam iti vadā[illegible] *mi* •	pa · žes · bśad · do ‖ ḥkhor · baḥi · phyogs · daṅ · mthun · pa · žes · bśad · do ‖ ṅa · rgyal · gyi · mthil · bas · zin · pa · žes · bśad · do · ‖[11]
[11] Read *badiśa*.	[11] Tib. replaces *māra-baḍiśa* (= *māra-vaḍiśa*) by *mānakaratala* (?).

TRANSLATION.

[Obverse.] . . . . . . falls into infatuation. These, O Kāśyapa, are the eight hindrances[12] to observing the principles of a Śramaṇa: they must be abandoned by one who has abandoned the world. Nor do I, O Kāśyapa, speak as setting up a mark of a Śramaṇa. By his practising the principles of virtue, O Kāśyapa, do I judge any one to be a Śramaṇa. A Śramaṇa, O Kāśyapa, who wears the yellow robe on his body, must be free from (moral) stain. For what reason? To the stainless, O Kāśyapa, the yellow robe has been allowed. Whoever, O Kāśyapa, (being soiled) with stains, wears the yellow robe on his body, save with a steady resolve (to keep his duties), all such, I say, are burned by those robes. For what reason? For the Elect, O Kāśyapa, it is their banner[13]; they are the garments of those that practise renunciation (symbolizing) that they are disposed to calmness, that they are devoted to friendliness. Now, O Kāśyapa, listen to what are the banners of the Elect. Twelve, O Kāśyapa, are these banners of the Elect. What twelve? [Reverse.] (1) Asceticism is a banner of the Elect; (2) self-concentration[14] is a banner of the Elect; (3) wisdom is a banner of the Elect; (4) emancipation is a banner of the Elect; (5) knowledge of and insight into emancipation is a banner of the Elect; (6) incarnation of truth is a banner of the Elect; (7) firm[15] recollection of the chain of causation[16] is a flag of the Elect; (8) the four perfect states[17] are a banner of the Elect; (9) the four (kinds of) mystic

[12] Five *āvaraṇa*, or hindrances, are mentioned in Dvy., p. 378, l. 4, and in Ś.S., p. 90, l. 6 and note 2. A twofold division is mentioned in Dh.S., No. 115.

[13] For the metaphorical use of *dhvaja*, banner, see Ś.S., p. 134, l. 6, and Mst., vol. iii, p. 65, l. 4.

[14] On this, and the three following items, see Dh.S., No. 23; also Mvy., No. 4, Mv., I, 36, 2 (p. 62, transl. pp. 182–3).

[15] The word *anatā* is obscure; perhaps a false reading for *avatāra*.

[16] See Dh.S., No. 42.

[17] See P.Dy., p. 95 *a*, also p. 70 *a*.

meditation [18] are a banner of the Elect; (10) the attainments of the four incorporeal states [19] are a banner of the Elect; [20] (12) entrance upon a course of asceticism [21] is a banner of the Elect. These, O Kāśyapa, are the twelve banners of the Elect. Now, O Kāśyapa, that monk who, not observing his principles, wears on his body the yellow robe which is the banner of the Elect, him I declare to be devoted to false principles; him I declare to be practising heretical [22] principles; him I declare to be badly observing the commandments of the Tathāgata; [23] him I declare to be taking a stand with the partisans opposed to the party of Nirvāṇa; him I declare to be well-disposed towards the partisans of Saṁsāra; him I declare to be seized by the hook of the Evil One. . . . . . .

9. AN UNIDENTIFIED FRAGMENT

Hoernle MS., No. 143 *a*, SB. 2. (Plate XX, No. 3, Obverse.)

This is an incomplete folio, measuring 270 × 120 mm. (or $10\frac{3}{8} \times 4\frac{7}{10}$ inches), being short, to judge by its similarity to No. 6 (*ante*, p. 103), by about one-third on the right side. In the left half, about 88 mm. ($3\frac{3}{8}$ inches) from the left edge, there is the usual circle (27 mm. or $1\frac{1}{16}$ inches in diameter) and hole for the string. There are practically no margins; consequently the folio-number 106, on the left edge of the obverse side, trenches on the space of the fifth line of writing. The writing, nine lines on either page, in Upright Gupta characters, is clear, though not elegant, very similar to that of fragment No. 143 *a*, SA. 10 (No. 6, p. 103), apparently by the same hand.

The text, written in a curiously debased dialect, is astrological. It names a Rishi Kharuṣṭa, with reference to whom we may take note of the researches of Professor Sylvain Lévi in the *Bulletin de l'École Française d'Extrême Orient*, vol. iv, pp. 543–79, especially p. 565. As will be seen, the 'mixed dialect' is here

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[18] See Dh.S., No. 72.

[19] In the four brahmalokas, P.Dy., p. 58 *a*. See Dh.S., No. 82.

[20] The eleventh banner is missing in the text; compare the Tibetan version.

[21] Cf. Ś.S., p. 270, l. 4; also p. 374.

[22] The text has *uḍḍara*, an otherwise unknown word. The context requires a word with a bad sense, such as 'heretical'. Perhaps derived from *uddara* or *avadara* from √*uddṝ* or *avadṝ*, 'split'; cf. Prākrit *ḍara* for Skr. *dara*. There is also *ūrdara*, a rākṣasa.

[23] The text has *dū-sthitam*, which may be correct; but it might be a clerical error for *dūra-sthitam*, 'far removed from', which is suggested by the Tibetan; see footnote 10.

very corrupt, and in some places the meaning is obscure. Also note that throughout this fragment *r* is replaced by the Khotanese *rr*.

[The greater part of the text is metrical: there are considerable parts of the Daṇḍaka stanzas numbered 85–95. Up to the present the Daṇḍaka metre—also called Skandhaka or Veṣṭaka—has been traced only in Jain literature, and in a few texts of the Northern Buddhists and of the Brāhmans. There are many varieties of the metre: either the lines may be of separate and varying length, or there may be stanzas containing tetrads of lines of some particular type. The varieties of the first kind have been discovered in the Jaina canon by Professor Jacobi (see Weber's Indische Studien, pp. 389–441). Any Daṇḍaka line consists of a series (or stick, *daṇḍa*) of feet, each foot having four morae. In the stanzas of our fragment each line comprises four such feet, and their general scansion is ⏑⏑⏑⏑ | ⏑–⏑ | ⏑⏑⏑⏑ | ⏑⏑– || e.g.

iha pracu- | ra citra | mṛgaśiri | śravaṇaṁ || 87*d* verse
kṣūrāś | ca karma | sata var- | jayatāṁ || 88th verse

There are, however, many irregularities. But to discuss these here is scarcely possible; for a full insight into the metrical structure of our fragment is prevented both by its extensive lacunas and by its ungrammatical language.—L.]

The text reads as follow:—

Obverse.

1 Pūrvba-bhadrravati ıı Ṛṣi-brrate gandharvba-devati Aśvini trrīśi muhurta-caritrrautaśis tvaṁ 5 Ma*ts*a-kumāṁ[illegible]
2 ra(*kṣ*)itva prrāṇavati śukha śāllsatāṁ yo tu dba caramāṇa jāyaṁti prraja 6 Auṣata-yoga-vi[illegible]
3 la tasya garbh-ādhānaṁ iha prracura Citrra Mṛgaśiri Śrravaṇaṁ 7 Nidhanaṁ Punarvbasi Svāta Śata(*bh*)i[illegible]*ṣā*
4 vivāti-kalaha-kṣūrāś ca karma-sata varjayat*ā*ṁ 8 Vipa-kara Kirttiya Phalguṇi Ā[illegible]*ṣāḍa*
5 kṣṇa-karmāṇi maga kṛtvā dṛḍhaṁ saṁ*pa*kara Pūrvba-phalguṇi iha Pūrvba-āṣāḍa-Bha[illegible]*drravati*
6 yu guhya-marga-vrrajana-sādhana Ardrra-Dhaniṣṭha-yota 90 Kurya *atrra* sarvba-rudrra-karmā[illegible]*ṇi*
7 atrra dṛdha-parama-mitrra Aśle*ṣa* Jiṣṭa cāṁ 91 Uttara-bhadrra(*vat*)i tṛtiyê*ṣ*ha bhave kurya so(*bh*)[illegible]

8 tva-hiti yatha-ka*r*mam̐ jñātva vivitāś ca vidu 92 Yama-devati puna caturdiśa vrraje yatha pūrvba-kṛ(*yāi*)░

9 hitena kry*s*âlyam̐ yathā-nirdiṣṭa pūrvba sura-manuja-ṛṣayām̐ *trrīm̐śi rātrrau* māsa pūrṇa sama di░*vasa*

Reverse.

1 cchāya parivartati ca iha Aśvini rātrri *na*yati Anurādha Sūryam a(*grra*) tu dakṣiṇa-d*i*śa ā░

2 trra sura-riṣi prôtsāhita tvam̐ ca *eta mā*sa kṣitrra rakṣa nṛṇa bhūjaga *ya*kṣa 94 Bhṛścika dītxxṛ░

3 gi sthāpita haurattaya samanugrraha-cārī deśi deśi sthāpita karmi sa*ma*-viṣam-ânukulī░

4 nukūla 95 ꟾꟾ Atha Kharuṣṭam̐ riṣi sarvba prram̐jalī-kṛtva pa*rṣa vijñāpa*-*ya*ti āha░

5 trra-hora-rāśi-sthāna-krrama-parivarta-cāri dṛṣṭa-śrru*ta*-vijñāta evam̐ ca etarhi (*na*)░

6 pti nakṣatrra-grraha-cāri tuṣṭi anumodata ut*s*âho n*s*âti atha tāvam̐ c*sâ*va sarvba░

7 jalī-prraṇamya evam āhus tvam̐ bho sarvba-deva-guru sa-sur-âsure jagati śrr*i*ṣto *a*sadṛśa-*vi*(*dbā*)░*n*

8 tva-hit-âṛṣi sarvba-śrya sampanno sarvba-guṇa-pāraga sarvba-tṛ-adhva sama*ta*-yukto 'si na ca ka░*ścit*

9 jñāna eva-rūpa rātrri-divasa-kṣaṇa-nakṣatrra-grraha-māsârddha-māsa prrajñapayitu yathā-s tvam̐░

NOTES.

Obverse. Line 1. *Bhadrravati* = bhadrapadā, as *devati* for *devatā*, and in l. 2 *auṣata* for *auṣadha*. *Muhurta* for *muhūrta*; long vowels are mostly shortened in our fragment; so l. 2 *rakṣitva*, ll. 6, 7 *kurya*, l. 8 *yatha* &c., and *e* becomes *i*, as in l. 7 *Jiṣṭa*, &c. *Matsa* = *matsya*, 12th sign of zodiac; *kumām̐* = *kumārī* (? *kanyā*), 6th sign. Verse number 5 for 85; the decade figure for 80 is omitted down to l. 6, where we have 90.

Line 2. *Rakṣitva* for °*tvā*; so in l. 8, *jñātva*, rev. l. 4 *kṛtva*. *Dba* = *dvau*. *Auṣata-yoga* = *auṣadha-yoga*.

Line 3. *Citrra*, *mṛgaśiri*, *śravaṇam̐* = *citrā*, *mṛgaśirā*, *śravaṇā*; so also *punarvbasi*, *svāta* = *punarvasu*, *svāti*.

Line 4. *Vivāti* = *vivāda*; *Kirttiya* = *Kṛttikā*. Read *vipat-kara*.

Line 5. Read *tīkṣṇa-karmāṇi* and *sampat-kara*; *t* was omitted originally, and afterwards inserted above *ka*, though wrongly in the form of *n*. *Maga* = *mārgam* (?); *āṣā a* = *āṣāḍhā*.

Line 6. *Murga* = *mārga*, note the position of *r*, see footnote 8, p. 90; *ardrra°* = *ārdrā-dhaniṣṭhā*; *yota* = *yotraṁ* or *yoktraṁ*, at end of compound; *kurya* = *kuryāt*.

Line 7. *Jiṣṭa* = *jyeṣṭhā*; *bhadrravati* as in l. 1.

Line 8. Read *satva-hite* (?). *Vivitās ca vidu* = *vividhāś ca vidavaḥ* (?); *yamadevati* as in l. 1.

Line 9. *Kṛyāiyaṁ* = *kriyā iyaṁ* (?); *trrīṁśi rātrau* = *triṁśyāṁ rātrau* (?); *ṛṣayāṁ* = *ṛṣayaḥ* (?).

Reverse. Line 1. *Cchāyā parivarttati iha aśvinī rātriṁ nayati anurādhā sūryam*.

Line 2. Apparently read *etan-māsa kṣetra rākṣasa nara bhujaga yakṣa*; and compare the clause in No. 5, rev. l. 3, *sura-nara-bhujaga* (p. 102). *Bhṛścika* = *vṛścika*.

Line 3. *hauratt̄iya* = *horā-traya* (?); *deśi deśi* = *deśe deśe*.

Line 4. Read *anukūla*; *kharuṣṭaṁ ṛṣiṁ sarvvā prāñjalīkṛtya parṣad vijñāpayati*.

Line 5. *kṣetra-horā-rāśi*, &c.

Line 6. *anumodanam utāha na iti* (?); *tāvaṁ* = *tāvat*.

Line 7. Read *prāñjalī*; *śrriṣṭo* = *śreṣṭho*; *vidbā* = *vidvān* (?).

Line 8. Read *sattva-hit-āiṣī*; *sarvva-śriyā sampanno*; *sarvva-try-adhva*. With *tradhva* compare *trapāya* in No. 5, rev. l. 5, p. 102.

TRANSLATION.[1]

Obverse.

[Line 2, Verse 87.] A formula of medical herbs ......; in this respect effective are (the lunar asterisms) Citrā, Mṛigaśirā, Śravaṇā, [Verse 88], Nidhana, Punarvasu, Svāti, Śatabhiṣā, ... of those who abandon disputes, quarrels, knives (?) and ... rites. [Verse 89] Causers of misfortune are (the lunar asterisms) Kṛittikā, Phalguṇi, Āṣāḍhā, ... [l. 5] rough works, having made a firm path. Causers of success in this respect are (the lunar asterisms) Pūrva-phalguṇī, Pūrva-āṣāḍhā, Pūrva-bhadrapadā .. [l. 6, Verse 90] ...... arrangers to go on a secret path are (the lunar asterisms) Ārdrā and Dhaniṣṭhā in combination. [Verse 91] One may do here all fierce rites, ... here firm, foremost friends are (the lunar asterisms) Āśleṣā and Jyeṣṭhā. [Verse 92] If (the lunar asterism) Uttara-bhadrapadā be here the third (?), let him do ..... [l. 8] for the benefit of living beings, according to circumstances, having known, and various wise men. [Verse 93] The fourteenth day, again, has Yama for its deity: he should proceed to act as in the former case. ......

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[1] The text is in too bad condition to admit of a complete or satisfactory translation.

Reverse.

[Line 1, Verse 94.] The shadow turns round, and here (the asterism) Āśvinī leads the night, but (the asterism) Anurādhā the sun towards the southern quarter ...... [l. 2] by Suras (and) Rishis thou art encouraged, and in this month (and) field by Rākshasas, men, serpents (and) Yakshas. [Verse 95.] (The asterism) Vṛiścika (or scorpion) ......

[Line 4.] Now the Rishi Kharuṣṭa [2] addressed the whole congregation, which stood with folded hands, and said ...... [l. 5] 'you have seen, heard (and) understood the (astrological) fields, hours, signs, positions, progresses, (and) revolutions; and likewise ...... [l. 6] the motions of asterisms and planets; are you satisfied and content, or not'? Now then, all (the congregation), [l. 7] bowing (to him) with folded hands, spoke thus: 'thou art the preceptor of all the Devas, the best sage in the world of Suras and Asuras, unlike any other, ... [l. 8] a well-wisher of all living beings, possessed of all eminences, pastmaster in all virtues, endowed with an equal range (of knowledge) of the three periods of time (past, present, and future), nor has any other (person) [l. 9] such knowledge as thou, to give instruction with regard to nights, days, moments, asterisms, planets, half-months, months ......'

10. ŚŪRAṀGAMA-SAMĀDHI SŪTRA

Hoernle MS., No. 144, SB. 87. (Plate XX, No. 4, Reverse.)

This is a part, between one-half and two-thirds of a folio, imperfect on the left, and therefore lacking a number. But for one small gap near the right lower corner, the existing part, measuring 258 x 121 mm. (or $10 \times 4\frac{4}{5}$ inches), is undamaged. The writing, eight lines on either side, in Upright Gupta characters, is fine, bold, formal, black, and clear: a little rubbed at the left lower corner of the obverse and corresponding upper corner of the reverse; but the reverse lines 6–8, with continuation 8*a*, are in a different, smaller, thinner, distinctly cursive hand, and probably by another scribe (footnote 13, p. 127), and contain a different text.

The text is the conclusion of a Śūraṁgama-samādhi Sūtra, followed by a Dhāraṇī, or charm (in the cursive hand). A Tibetan version, with, however, an amplified ending, may be seen in the Bkah-hgyur, Mdo. vol. ཅ (ix), foll. 407 *b*–510 *a* of the India Office edition. It was translated into Chinese in A. D. 384–417 (Nanjio,

[2] The reputed inventor of the Kharoshṭhi script, whose story is related in the Sūryagarbha Sūtra; see Professor S. Lévi's article referred to in the introductory remarks.

No. 399, col. 98). For some passages, cited in the Śikṣāsamuccaya, see the Index I to the edition by the late Professor Bendall. For convenience in following the drift of the passage a conjectural Sanskrit rendering of the corresponding portion of the Tibetan text is appended in parallel columns.

The existing Sanskrit text reads as follows:—

Obverse.

1 ▒kulaputreṇa vā kuladuhitunā[1] vā imasya śūraṁ▒*gamasya*▒ samādhau likhi-

2 ▒*y*aś ca ho punar Dṛḍhamate bodh-ârthikaḥ kulaputro vā kuladuhitā vā kalpa-śata-sa-

3 ▒*śū*raṁgame samādhau saha śravaṇena na olīyen[1] na saṁtrasen na saṁtrāsam āpadye-

4 ▒(*prata*)raṁ niryānaṁ[2] vadāmi sarvba-jñatāyāṁ kaḥ punar upâyo yaḥ śrutvā uddiśet *pra-*

5 ▒*ga*ta-cintikatāṁ śrutv*ā*ânutrasitu[2]-kāmena pratyakṣa-jñānaṁ gantu-kāmena ◠ iha sa-

6 ▒*apa*līkṣipitu-kāmena[3] sandhā-vacanam[4] anugantu-kāmena pratyakṣa-jñāna-darśa-

7 ▒×(*dh*)iḥ śrotavyaḥ (*i*)*ma*smiṁ[1] ho punaś śūraṁgame samādhau nirdiśamāne aprame-

8 ▒*yāṅy a*(*vaivartti*)ka-*bhū*mau[5] pratiṣṭhitāni apramāṇatarāṇi[6] ca yeṣāṁ

Reverse.

1 ▒yaṁ śū*raṁga*ma-samādhiḥ pratilabdhaḥ aṣṭāvīṁśatīnāṁ[7] ca sahasrāṇāṁ

2 ▒×*k*××*t*×*ni* ◠ ṣaḍvīṁśa*tī*nāṁ[7] c*ā*ôpâsak-ôpâsikā-sahasrāṇāṁ dharma-cakṣur viśuddhaḥ sa-

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[1] Prākritic forms for *duhitrā*, *avalīyet*, *imasmin*.

[2] Read *niryāṇaṁ*, and l. 5, *ânuttrasitu*; see footnote 17, p. 99.

[3] For *aparikṣipitu-kāmena* = 'through desire not to leave'; see the Tibetan.

[4] *Sandhā-vacanam*, enigmatic speech; see Prof. Kern's translation of the Saddharma-puṇḍarīka (in SBE., vol. xxi), p. 59, footnote 3.

[5] *Avaivarttika-bhūmi*, cf. Karuṇā-puṇḍarīka, ed. Buddhist Text Society of India, p. 127, ll. 19, &c.

[6] *Apramāṇatarāṇi* = 'very countless'; see the Tibetan *śin · tu · tshad · med*.

[7] Read *aṣṭāviṁś°*, *ṣaḍviṁś°*.

3 ▨*yo* '*bhū*ṣit⌄[8] idam avocad Bhagavān āttamanā Manyuśrīḥ[9] kumāraka-bhūto dr-

4 ▨(*tvā*)s te ca sarvbe mahāśrāvakāḥ sa-deva-gandharvba-mānuṣ-âsuraś ca loko bhagavad-bhā-

5 ▨[*bh*]īraṁ[10] śubham bodhi-tray-âvaham⌄ Śūraṁgama-mahāsūtraṁ bodhy-ārthaṁ[11] likhitaṁ mayāt⌄[12]

6 ▨(*ta*)maḥ[13] saptānāṁ samyak-saṁbuddhānāṁ sa-śrāvakānāṁ neṣāṁ[14] namaskṛtvā imāṁ vidyā[14] prayoja-

7 ▨(*dh*)i-gāndhāri-mālini ⌃ gacchāhi ekâhikā n*âsti te iha vāsaṁ gacchāhi dvītīyakā trītī-[15]

8 ▨*si*ddhyaṁtu maṁtra-padā taratu vidyā taṁ Brahm*ânumannyatu[16] svāhā ⌃ ime(*h*)i▨ *padehi na*▨*dī*-tīre sthitvā vaila-sa-

8*a* la-nāda[*m*] ā▨*karṇya prápta*▨vya eṣā siddhi[17] ॥

The Tibetan version runs as follows :—

Tibetan Version.	Sanskrit conjectural rendering.[18]
၊ blo · gros · brtan · pa · de · lta · bas · na ·	[Evaṁ sati Dṛḍhamate iha-jātau para - jātau vā guṇa - parigraha - kāmena]

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[8] Read '*bhūṣit.*

[9] Note the curious spelling *Manyuśrīḥ* for *Mañjuśrīḥ.*

[10] Plainly part of a versified colophon, in śloka metre—

× × × × ⏑ *gaṁbhīraṁ śubhaṁ bodhi-tray-āvaham* ।
śūraṁgama-mahāsūtraṁ bodhy-arthaṁ likhitaṁ mayā ॥

[11] Read *bodhy-artham.* [12] Read *mayā.*

[13] The lines 6–8*a* plainly contain a mantra added, in cursive letters and mixed Sanskrit, after the colophon. The characteristically different tracing of the subscribed *r* seems to point to a different writer. In the appendix we have the ordinary Indian *r*, while in the sūtra it looks suspiciously like the Khotanese *rr.*

[14] Read *teṣāṁ*; *vidyāṁ prayojayāmi.*

[15] Read *dvitīyaka, tṛtīyaka.*

[16] Read *anumanyatu.* [17] See footnote 35, p. 132.

[18] The parts missing from the leaf are enclosed in square brackets. Where feasible the original Sanskrit is followed. In respect of sandhi, &c., no strict rule, inconsistent with Buddhist Sanskrit, is followed, the object being merely to indicate the sense.

Tibetan Version.	Sanskrit conjectural rendering.
[Obv. l. 1] rigs · kyi · bu · ham · rigs · kyi · bu · mo · tshe · hdi · ham · tshe · rabs · gžan · la · yon · tan · yons · su · hdzin · par · hdod · pas · dpah · bar · hgro · bahi · tiṅ · ṅe · hdzin · hdi · yi · ger · bri · ba · daṅ ı bklag · pa · daṅ · luṅ · nod · pa · daṅ ı kha · ton · bya · ba · daṅ ı bśad · pa · la · brtson · par · byaho ı	[Obv. l. 1] kulaputreṇa vā kuladuhitunā vā imasya śūraṁgamasya samādhau likhi[tvā vācayitvā udgṛhya paṭhitvā nirdiśya yatnaḥ kāryaḥ ı]
[l. 2] blo · gros · brtan · pa · yaṅ · rigs · kyi · bu · ham ı rigs · kyi · bu · mo · byaṅ · chub · hdod · pas · bskal · pa · brgya · phrag · stoṅ · du · pha · rol · tu · phyin · pa · drug · spyod · pa · bas ı gaṅ · gis ·	[l. 2] yaś ca ho [19] punar Dhṛḍhamate bodh-ârthikaḥ kulaputro vā kuladuhitā vā kalpa-śata-sa[hasre ṣaṭ-pāramitāś caritvā imasmiñ]
[l. 3] dpah · bar · hgro · bahi · tiṅ · ṅe · hdzin · hdi · thos · ma · thag · tu · sems · ma · žum · la · mi · skrag · mi · dṅaṅ ı dṅaṅ · bar · mi · hgyur · žiṅ · mos · pas · byed · na ı de · ni ·	[l. 3] śūraṁgame samādhau saha śravaṇena na olīyen na saṁtrasen na saṁtrāsam āpadye[d adhimuñcet sa kṣi-]
[l. 4] ches · myur · du · bla · na · med · pa · yaṅ · dag · par · hdzogs · pahi · byaṅ · chub · tu · ṅes · par · hbyuṅ · bar · hgyur · na · gaṅ · gis · thos · nas · luṅ · hbog · paham · gžan · la · hchad · par · hgyur · ba · lta · ci · smos ı de-bžin ·	[l. 4] prataraṁ niryāty [20] anuttarāyāṁ samyak-saṁbodhāyāṁ [21] ı kiṁ punar [22] yaḥ śrutvā uddiśet pa[23][rebhyo vā nirdiśet Tathā-]

[19] *ho* not in the Tibetan.

[20] Skr. *niryāṇaṁ vadāmi.*

[21] Skr. *sarvajñatāyāṁ.*

[22] Skr. *kaḥ punar upāyo.*

[23] Skr. *pra°.*

Tibetan Version.	Sanskrit conjectural rendering.
[l. 5] gśegs · paḫi · bsam · gyis · mi · khyab · pa · thob · nas · mi · ḫjigs · par · ḫdod · pas · dpaḫ · bar · ḫgro · baḫi · tiṅ · ṅe · ḫdzin · dkon · mchog · ḫdi · mñan · par · byaḫo ‖ ma · thos · paḫi · chos · rnams · thos · nas · mi ·	[l. 5] gata-cintikatāṁ labdhv[24] ânuttrasitu-kāmena[25] idam[26] [śūraṁgama-samādhi-ratnaṁ śrotavyam । aśruta-dharmān śrutvā na]
[l. 6] spoṅ · bar · ḫdod · pa · daṅ । ldem · po · ṅag · rtogs · par · ḫdod · pa · daṅ । ye · śes · mṅon · sum · du · gyur · pa · rtogs · pa · ḫdod · pas · dpaḫ · asbar · ḫgro · baḫi · tiṅ · ṅe · ḫdzin · ḫdi · la ·	[l. 6] kṣipitu-kāmena abhisandhi[27]-vacanam anugantu-kāmena pratyakṣa-jñāna-darśa[na-kāmena imasmiñ śūraṁgatna-samādhau
[l. 7] mos · par · byaḫo । 502 *a* । dpaḫ · bar · ḫgro · baḫi · tiṅ · ṅe · ḫdzin · ḫdi · bśad · paḫi · tshe · sems · can · graṅs · med · tshad · med · pa · bla · na · med · pa · yaṅ · dag · par · ḫdzogs · paḫi · byaṅ · chub · la · yaṅ · dag · par · žugs · so ·	[l. 7] adhimoktavyam ।] imasmiñ[28] śūraṁgama-samādhau nirdiśyamāne aprame[yāṇi asaṁkhyeyāṇi sattvāny anuttarāyāṁ samyak-saṁbodhāyāṁ saṁviṣṭāni[29]]
[l. 8] gaṅ · byaṅ · chub · sems · dpaḫi · sa · la · gnas · pa · ni · de · bas · kyaṅ · śin · tu · tshad · med · do ‖ gaṅ · dag · bzod · pa · thob · par · gyur · pa · ni · de · bas · kyaṅ · śin · tu · tshad · med · do ‖ skye · ba · gcig · gis · thogs · pahaṅ tshad · med · par · gyur · to ‖	[l. 8] yāni bodhisattva[30]-bhūmau pratiṣṭhitāni apramāṇatarāṇi ca । yeṣāṁ [kṣāntir labdhā tāni ca apramāṇatarāṇi । eka-jāti-dhṛtāni punar apramāṇāni । aśītīnāṁ bodhisattva-sahasrāṇām[29]]

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[24] Skr. *śrutvā.*
[25] Skr. inserts *pratyakṣa-jñānaṁ gantukāmena.*
[26] Skr. *iha.*
[27] Skr. *sandhā.*
[28] Skr. inserts *ho punar.*
[29] Skr. much briefer here.
[30] Skr. *avaivarttika.*

Tibetan Version.	Sanskrit conjectural rendering.
[Rev. l. 1] byaṅ · chub · sems · dpaẖ · khri · brgyad · stoṅ · gis · ni · dpaẖ · bar · ẖgro · baẖi · tiṅ · ṅe · ẖdzin · ẖdi · thob · bo ǁ srog · chags · brgyad · khri · drug · stoṅ · gis · ni · bla · na · med · pa · yaṅ · dag · par · ẖdzogs · paẖi · byaṅ · chub · sems · bskyed · do ǁ dge · sloṅ · daṅ · dge · sloṅ · ma · ñi · khri · brgyad · stoṅ · ni · len · pa · med · pa · zag · pa · las ·	[Rev. l. 1] i]yaṁ śūraṁgama-samādhiḥ pratilabdhaḥ[31] [ṣaḍaśīti jīva-sahasrair anuttara-samyak-saṁbodhi-cittam utpannam ǀ aṣṭāviṁśatīnāṁ bhikṣu-bhikṣuṇī-sahasrāṇām alabdh-âśravataś citta-vimuktiḥ ǀ ṣaḍaśītīnāṁ]
[l. 2] sems · rnam · par · ẖgrol · lo ǀ ǀ dge · bsñen · daṅ · dge · bsñen · ma · brgyad · khri · drug · stoṅ · ni · chos · la · chos · kyi · mig · rṅul · med · ciṅ · dri · ma · daṅ · bral · ba · rnam · par · dag · go ǀ lha · khrag · khrig · phrag · sum · cu · rtsa · drug · gis · ni · chos · mṅon · par · rtogs · par ·	[l. 2] côpâsak-ôpâsikā-sahasrāṇāṁ [dharme] dharma-cakṣur [nīraja-nirmala]-viśuddham ǀ [devānāṁ ṣaṭtriṁśad-adhika-niyutānām abhisama-]
[l. 3] gyur · to ǀ 509 *b* ǀ bcom · ldan · ẖdas · kyis · de · skad · ces · bkaẖ · stsal · nas ǀ tshe · daṅ · ldan · pa · kun · dgaẖ · bo · daṅ ǀ ẖjam · dpal · gẑon · nur · gyur · pa · daṅ ǀ byaṅ · chub · sems · dpaẖ · blo · gros · brtan · pa · daṅ ǀ byaṅ · chub · sems · dpaẖ · byams · pa · daṅ ǀ de · ma · yin · paẖi · byaṅ · chub · sems · dpaẖ ·	[l. 3] yo 'bhūṣīt[32] ǀ idam avocat Bhagavān ǀ āttamanā [āyuṣmān Ānando] Mañjuśrīḥ kumāraka-bhūto Dṛ[ḍhamatir bodhisattvo Maitreyo bodhisattvas tad-anye ca bodhisattvā mahāsa-]

[31] From this point the Sanskrit is much divergent, and much briefer.
[32] Here the Tibetan inserts a long passage, foll. 502*a*–509 *b*ᵛ.

Tibetan Version.

[l. 4] sems · dpaḫ · chen · po · gžan · dag · daṅ ı ñan · thos · chen · po · de · dag · daṅ ı thams · cad · daṅ · ldan · paḫi · ḫkhor · de · daṅ ı lha · daṅ · mi · daṅ · lha · ma · yin · daṅ ı dri · zas · bcas · paḫi · ḫjig · rten · yi · raṅs · te ı bcom · ldan · ḫdas · (510 a^1) kyis · gsuṅs · pa · la · mṅon · par · bstod · do ı

Sanskrit conjectural rendering.

[l. 4] ttvās te ca sarve mahā-śrāvakās [tac ca Sarvāvac cakraṁ] sa-deva-mānuṣ-âsura-gandharvaś ca lokoBhagavad-bhā[ṣitam abhyanan-dann iti][33]

TRANSLATION.[34]

This being so, Dṛiḍhamati, [l. 1] a youth or maiden of good family, desiring in this or another birth the acquisition of merit, should be energetic in regard to this Śūraṁgama meditation,writing it, reading it, receiving it, repeating it, expounding it. [l. 2] Moreover, Dṛiḍhamati, a youth or maiden of good family who, aiming at absolute knowledge, has during 100,000 kalpas practised the six pāramitās; [l. 3] and who, in regard to this Śūraṁgama meditation, as soon as he has heard it, does not slacken, nor apprehend, nor fall into apprehension, but devotes himself to it, [l. 4] quickly emerges into supreme perfect illumination. Again, whosoever, having heard it, should teach it, or expound it to others; one who desires, [l. 5] having attained to the way of thinking of the Tathāgata, to have no apprehension, should hear this gem of a Śūraṁgama meditation : one who, having heard unheard-of dharmas, desires not to abandon them, who desires to understand enigmatic speech, who desires to realize manifest knowledge, should devote himself [l. 7] to this Śūraṁgama meditation. This Śūraṁgama meditation being expounded, countless, numberless beings have established themselves in supreme perfect illumination: [l. 8] those who have risen to the stage of Bodhisattva are likewise countless; those who have obtained patience are also countless; those again who are detained only by a single life are countless. By 80,000 Bodhisattvas [Reverse, l. 1] this Śūraṁgama meditation has been won; in 86,000 living creatures the thought of supreme perfect illumination has been engendered; to 28,000 monks and nuns has come, in consequence of not admitting sinfulness, [l. 2] liberation of mind; in 86,000 lay adherents, male and female, the

[33] For these last words and the whole passage cf. the conclusion of the Karuṇā-puṇḍarīka, in the Catalogue of Buddhist Sanskrit MSS. of the Royal Asiatic Society, p. 18, and R. Mitra's Nepalese Buddhist Literature, p. 290.

[34] The translation follows the Tibetan Version.

eye for the Absolute has been made free from dust, free from defilement, pure; to a myriad and thirty-six devas [l. 3] there has been right discernment.

This spake the Blessed One. With attentive mind the venerable Ānanda, Mañjuśrī in his condition of youth, Dṛiḍhamati the Bodhisattva, Maitreya the Bodhisattva, and the other Bodhisattvas, great beings, and all those great Śrāvakas, the world with its devas, men, asuras, gandharvas, welcomed the speech of the Blessed One.

This . . . profound, auspicious, great Śūraṁgama Sūtra, which conveys the threefold supreme knowledge, has been copied by me for the sake of absolute knowledge.

[l. 6] . . . . . . having made obeisance to the seven perfectly Enlightened Ones, together with their Śrāvakas, this magic formula . . . I apply . . . [l. 7] 'O Gāndhārī, O Mālinī, may (the fever) depart which comes every day; may it have no lodgement here (i.e. in this body); may (the fever) depart which comes every other day, or which comes every third day; [l. 8] . . . . . . may the words of the mantra be effective; may the magic prevail; may Brahmā grant it. Svāhā!' With these words, standing on the brink of the river, listening to the noise of the water in the cavern, this (i.e. the desired) success may be attained.[35]

11. SADDHARMA-PUṆḌARĪKA SŪTRA

Hoernle MS., No. 142, SB. 53. (Plate XX, No. 2, Obverse.)

This is a fragment of a folio which is mutilated on both sides. It measures 180 x 118 mm., or $7\frac{1}{10} \times 4\frac{3}{5}$ inches. The larger loss seems to be on the left-hand side; and with it the folio number is lost. The writing is in Upright Gupta characters, and though not elegant, it is clear; it much resembles that of No. 9 (Pl. XX, No. 3). The Khotanese hard *rr* seems not unfrequently to replace the ordinary *r*.

The text of the fragment is from the Saddharma-puṇḍarīka Sūtra, of which it comprises the end of the 15th (obv. ll. 1, 2) and beginning of the 16th chapters (*parivarta*). The complete text of the Sūtra has been edited, from Nepalese Manuscripts, by Professor H. Kern, in conjunction with Professor Bunyiu Nanjio, in the Bibliotheca Buddhica X. An English translation of the Sūtra, also by Professor Kern, has been published in the Sacred Books of the East, vol. xxi. There exist several translations into Chinese. On these, as well as on other points connected with the text of the Sūtra, Professor Kern's Introduction to his Translation, and

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[35] The text and translation of this clause is conjectural. The restoration of the phrase *nadī-tīre*, 'on the river's bank', is fairly certain; and the subsequent reading and interpretation of the phrase *vailasalanāda* is suggested by it. The mantra would seem to have been pronounced in a rocky cave on a river's bank. The two akṣaras, which have been read *nāda*, admit also the reading *tāo*; but this reading, in combination with *vailasala*, yields no sense.

Professor Nanjio's Preface to the Edition may be consulted. See also the latter's Catalogue, Nos. 134, 136, 138, 139.

The text of our fragment is given below in parallel columns with that of the Bibliotheca Buddhica edition (p. 326, l. 10–p. 329, l. 4), the missing portions being printed in smaller italic type and within brackets.

Obverse.

	Hoernle MS.	Nepalese MSS.
1	▒nti durgati[1] 22 Cari acari jāniya nitya-kālaṁ vadāmi satbāna tathā tath▒	[*prapata*]nti durgatim ॥ 22 ॥ Cariṁ cariṁ jñāniya nitya-kālaṁ vadāmi sattvāna tathā tath[*āham* । *kathaṁ nu bodhāv upanāmeyaṁ katha Buddha-dharmāṇa bhaveyu lābhinaḥ* ॥ *23* ॥ *Ity ārya-Saddharma-puṇḍa-*]
2	▒rīke sūtrre Tathāgata-āyu-prramāṇa-nirdeśa-parivartto nāmaḥ pañcadaśama▒	rīke dharma - paryāye Tathāgat ≉ âyuṣ - pramāṇa - parivarto nāma pañcadaśama[*ḥ* ॥ *Asmin khalu punas Tathāgat-âyuṣ-pramāṇa-nirdeśe*]
3	▒bhāṣīyamāṇe apprrameyānāṁ[2] asaṁkhyeyānāṁ satbānāṁ artthaṁ abhūṣī ◠ ▒	nirdiśyamāne 'prameyāṇām asaṁkhyeyānāṁ sattvānām arthaḥ kṛto 'bhūt । [*atha khalu Bhagavān Maitreyaṁ bodhisattvaṁ mahāsattvam*]
4	▒etad avocat imasmiṁ kho puna Ajita Tathāgata-āyu-prramāṇa-nirdeśe (*dha*)▒	āmantrayate sma । asmin khalu punar Ajita Tathāgat-âyuṣ-pramāṇa - nirdeśa - dha[*rma-paryāye nirdiśyamāne 'ṣṭaṣaṣṭi-Gaṅgānadī-*]
5	▒vālīka - samānāṁ bodhisatba - koṭi - nayuta-śatasahasrāṇi anutpattikeṣu(*dh*)▒*armeṣu*[3]	vālukā-samānāṁ bodhisattva-koṭī-nayuta-śatasahasrāṇām anutpattika -[*dharma-kṣāntir utpannā* । *ebhyaḥ sahasra-guṇena yeṣāṁ bo-*]
6	▒dhisatbānāṁ mahāsatbānāṁ dhāraṇī-pratilābha abhūṣīt	dhisattvānāṁ mahāsattvānāṁ dhāraṇī - pratilambho 'bhūt । [*anye-*

[1] See footnote 8 on p. 90.

[2] Read °*yāṇāṁ* and *abhūṣīt*. Note the apparent hard *rr* in *apprra*°, here and elsewhere, compared with the ordinary *r* in *prati*°, l. 6.

[3] For this varia lectio comp. B. B. edition, p. 437, footnote 1.

	Hoernle MS.	Nepalese MSS.
	lokadhātu-paramâ▧	*ṣāṁ ca sāhasrika-*]lokadhātu-paramâṇu-[*rajaḥ-samānāṁ bodhisattvānāṁ mahāsattvānām imaṁ dharma-paryāyaṁ śrutv⸗âsaṅga-pratibhānatā-prati-*]
7	▧*l*ābha abhūṣī[2] apareṣāṁ ca lokadhātu-paramâṇu-raja-samānāṁ bodhisatbā▧	lambho 'bhūt˴ । anyeṣāṁ ca [*dvi-sāhasrika*-]lokadhātu-paramâṇu-rajaḥ-samānāṁ bodhisattvā[*nāṁ mahāsattvānāṁ koṭī-nayuta-śatasahasra-parivartāyā dhāraṇyāḥ pratilambho 'bhūt˴ । anye ca tri-*]
8	▧*sa*hasrika-lokadhātu-paramâṇu-raja-samā bodhisatbā mahāsatbā idaṁ dharma-pa▧	sāhasrika-lokadhātu-paramâṇu-rajaḥ-samā bodhisattvā mahāsattvā imaṁ dharma-pa[*ryāyaṁ śrutv⸗âvaivartya-dharmacakraṁ pravartayāmāsuḥ । anye ca madhyama-lokadhātu-paramâṇu-rajaḥ-sa-*]
9	▧mā bodhisatbā mahāsatbā[4] vimala-nirbhāsa-cakkrraṁ prravarttayinsu anye ca cūṭ*i*▧	mā bodhisattvā mahāsattvā [*imaṁ dharma-paryāyaṁ śrutvā*] vimala-nirbhāsa-cakraṁ pravartayāmāsuḥ । anye ca kṣudraka-[*lokadhātu-paramâṇu-rajaḥ-samā bodhisattvā mahasattvā imaṁ dharma-paryāyaṁ śrutv⸗âṣṭa-jā-*]
10	▧ti prratibaddhā abhūṣit˴ anut*t*arāyāṁ saṁmyak-saṁbodhāyā[5] anye ca catbāra *ca*▧	ti-baddhā abhūvann anuttarāyāṁ samyak-saṁbodhau । anye ca-[*turdvīpaka-lokadhātu-paramâṇu-rajaḥ-samā bodhisattvā mahāsattvā imaṁ dharma-paryāyaṁ śrutvā catur-jāti-*]

[4] The final *ā* is partially rubbed out.

[5] Read *samyak-saṁbodhāyāṁ*.

Reverse.

	Hoernle MS.	Nepalese MSS.
1	▒*pra*tibaddhā abhūṣīt͜ anuttarāyā[6] samyak-saṁbodhāyāṁ anye ca tri-cātudbīpi▒	pratibaddhā abhūvann anuttarāyāṁ samyak-saṁbodhau । anye ca tri-caturdvīpa[*ka - lokadhātu - para - māṇu-rajaḥ-samā bodhisattvā mahāsattvā imaṁ dharma-paryāyaṁ śrutvā tri-jāti-pratibaddhā a-*
2	▒bhūṣīt͜ anuttarāyāṁ samyak-saṁbodhāyāṁ anye ca dbi-cātudbaipika-paramâ(*ṇu*)▒	bhūvann anuttarāyāṁ samyak-saṁbodhau । anye ca dvi-caturdvīpaka-[*lokadhātu-*]paramâṇu[*-rajaḥ-samā bodhisattvā mahāsattvā imaṁ dharma-paryāyaṁ śrutvā dvi-jāti-pratibaddhā abhūvann*]
3	▒anuttarāyāṁ samyak-saṁbodhāyāṁ anye ca cātudbīpika-paramâṇu-raja-*sa*▒	anuttarāyāṁ samyak-saṁbodhau । anye c=[*aika*]-caturdvīpaka-[*loka-dhātu-*]paramâṇu-rajaḥ-sa[*mā bodhisattvā mahāsattvā imaṁ dharma-paryāyaṁ śrutv=aika-jāti-pratibaddhā abhūvann anuttarā-*]
4	▒yāṁ samyak-saṁbodhāyāṁ aṣṭa-lokadhātu-paramâṇu-samebhiś ca satbebhi[7] (*ma*)▒	yāṁ samyak-saṁbodhau । aṣṭa-[*tri-sāhasra - mahāsāhasra -*]lokadhātu-paramâṇu[*- rajaḥ-*]samaiś ca [*bo-dhi*]sattvair ma[*hāsattvair imaṁ dharma-paryāyaṁ śrutv=ânuttarāyāṁ samyak-saṁbodhau cittāny utpāditāni ॥ Atha sa-*]
5	▒manantara-nirdiṣṭā ca Bhagavata imeṣā bodhisatbānāṁ mahāsatbānāṁ dhar*m-d*▒	manantara-nirdiṣṭe Bhagavat=aiṣāṁ bodhisattvānāṁ mahāsattvānāṁ dharm=â[*bhisamaye pratiṣṭhāne atha tāvad ev=ôpari vaihāyasād antarikṣān*]
6	▒*ma*ndārava-divyāṇa puṣpāṇā	māndārava-mahāmāndāravāṇāṁ pu-

[6] Read *anuttarāyāṁ*.

[7] Read *bodhisatbebhi*.

	Hœrnle MS.	Nepalese MSS.
	mahāvarṣa abhiprravarṣi[8] teṣu ca lokadhātu-śata▒	ṣpāṇāṁ puṣpa-varṣam abhipravṛṣṭaṁ tesu ca lokadhātu-[*koṭi-nayuta*]-śata[*sahasreṣu yāni tāni Buddha-koṭī-nayuta-śatasahasrāṇy āgatya ratna-vṛkṣa-mūleṣu siṃhâsan-ôp-*]
7	▒*niśṛtāni* •· sarvbāṇi abhyavakiranti abhiprrakiranti Bhagavantañ ca Śākya▒	viṣṭāni tāni sarvāṇi c=âvakiranti sm=âbhyavakiranti sm=âbhiprakiranti sma । Bhagavantaṁ ca Śākya-[*muniṁ Tathāgatam arhantaṁ samyak-saṁbuddhaṁ taṁ ca Bhagavantaṁ Prabhūtaratnaṁ Tathāgataṁ arhantaṁ samyak-saṁbuddhaṁ parinirvṛtaṁ siṁhâsan-ôpa-*]
8	▒(*sa*)*na*-niṣaṇaṁ[9]abhyavakiranti• abhiprakiranti taṁ ca sarvbāvanta bodhisatba▒	viṣṭam avakiranti sm=âbhyavakiranti sm=âbhiprakiranti sma । taṁ ca sarvāvantaṁ bodhisattva-[*gaṇaṁ tāś catasraḥ parṣado 'vakiranti sm=âbhyavakiranti sm=âbhiprakiranti sma । divyāni ca candanâguru-cūrṇāny antarikṣāt pravarṣanti sm=*]
9	▒u*pare* ca vai*hāya*se antarīkṣe mahā-dundubhayaḥ prrādurbhavinsu te ca a▒	ôpariṣṭāc c=ântarīkṣe vaihāyasaṁ mahādundubhayo 'ghaṭṭitāḥ praṇedur [*manojña-madhura-gambhīra-nirghoṣāḥ । divyāni ca dūṣya-yugma-śatasahasrāṇy*]
10	▒(*vai*)hāyase antarīkṣāto prrapatinsu hār-ârddhahāra-mukti-hāra-maṇiratnā*ni*▒	upariṣṭād antarīkṣāt prapatanti sma । hār-ârdhahāra-muktāhāra-maṇiratna-[*mahāratnā*]ni, &c.

[8] Read *mandārava-divya-puṣpāṇāṁ mahāvarṣam abhiprravarṣitaṁ.* The Nepalese text in ll. 6–10 differs not inconsiderably in places.

[9] Read *niṣaṇṇaṁ.*

TRANSLATION.[10]

Verse 23. Knowing the moving and not-moving (of living beings), I say unceasingly in this way or that ['How then may I lead (them) to the knowledge of the Absolute, how may they become recipients of the Buddha-doctrines?']

Thus ends the fifteenth chapter in [the noble Saddharma-puṇḍarīka Sūtra], named 'the Exposition of the Duration of Life of the Tathāgata'.

[Now while this exposition of the duration of life of the Tathāgata] was being spoken, innumerable, countless living beings profited by it. [Then the Blessed One] spoke thus [to the Bodhisattva Mahāsattva Maitreya:] 'O Ajita, while this exposition of the duration of life of the Tathāgata was being given, hundred myriads of koṭis of Bodhisattvas, comparable to the sands [of sixty-eight Gaṅgā rivers, have acquired the peace of the existence] which involves no liability to rebirth.[11] [A thousand times more than these] are the Bodhisattvas Mahāsattvas who have obtained Dhāraṇī; [and other Bodhisattvas Mahāsattvas, equal] to the [dust] atoms of a [one-thousand-]world system, [have by hearing this sermon of the Law] obtained [the condition of unhampered intelligence]. [l. 7] Again, other Bodhisattvas [Mahāsattvas], equal to the dust atoms of a [two-thousand-]world system, [have obtained the Dhāraṇī that makes hundred thousand myriads of koṭis of revolutions. Again other] Bodhisattvas Mahāsattvas, equal to the dust atoms of a [three]-thousand-world system, [have by hearing] this sermon of the Law [moved forward the wheel that never rolls back. Again other] Bodhisattvas Mahāsattvas [equal to the dust atoms of a mean world system have by hearing this sermon of the Law] moved forward the wheel of spotless radiance. Again other [Bodhisattvas Mahāsattvas, equal to the dust atoms of] a small [world system, have by hearing this sermon of the Law], after being entangled [in eight rebirths], reached supreme perfect enlightenment. Again other [Bodhisattvas Mahāsattvas, equal to the dust atoms of a four-continental world system, have by hearing this sermon of the Law,] [Reverse, l. 1] after being entangled [in (only) four rebirths,] reached supreme perfect enlightenment. Again other [Bodhisattvas Mahāsattvas, equal to the dust atoms] of three four-continental [world systems, have by hearing this sermon of the Law, after being entangled in (only) three rebirths,] reached supreme perfect enlightenment. Again other [Bodhisattvas Mahāsattvas, equal to the dust] atoms of two four-continental [world systems, have by hearing this sermon of the Law, after being entangled in (only) two rebirths, reached]

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[10] With a few alterations based on the fresh Sanskrit texts, the translation follows Professor Kern's translation in the Sacred Books of the East, vol. xxi, pp. 310 ff. Passages outside the fragment are enclosed in square brackets.

[11] Less accurately in SBE., vol. xxi, pp. 254, 311; and vol. xlix, Pt. II, pp. 40, 169.

supreme perfect enlightenment. Again other [Bodhisattvas Mahāsattvas,] equal to the dust atoms of [one] four-continental [world system, have by hearing this sermon of the Law, after being entangled in (only) one rebirth, reached supreme] perfect enlightenment. And by Bodhisattvas [Mahāsattvas], equal to the [dust] atoms of eight [tri-millenary, grand-millenary] world systems, [having heard this sermon of the Law, the idea of supreme perfect enlightenment has been conceived. Now] [l. 5] no sooner had the Blessed One given to those Bodhisattvas Mahāsattvas [a well-founded understanding] of the Law, [when at once there rained down from the upper sky] a great rain of Māndāvara celestial flowers; and in those hundred [thousand myriad koṭis of] world systems [as many hundred thousand myriad koṭis of Buddhas as had come and were] seated [on thrones at the foot of jewel trees], all those they covered and overwhelmed. Also the Blessed One, the Śākya[muni, the Tathāgata, the Arhat, the Perfectly-enlightened One, yea and the Blessed One, the Prabhūtaratna, the Tathāgata, the Arhat, the Perfectly-enlightened One, who, having entered Nirvāṇa,] was seated on his throne, they covered and overwhelmed. Also the entire [host] of Bodhisattvas, [and the four classes of the audience they covered and overwhelmed. Also (a rain) of celestial powder of sandal and agallochum rained down,] and also above, in the upper sky, great drums became audible, and that without being struck, [with a pleasant, sweet, deep resonance. Also double pieces of celestial cloth,[12] by hundreds of thousands,] fell from the upper sky. Necklaces, half-necklaces, pearl necklaces excellent jewels, ...

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[12] *Dūṣya* (also *dūrśa*) is simply a piece, or length, of (white cotton) cloth. Such pieces were used for various purposes: as wrappers (dress of laymen, opp. monks, JRAS., 1915, p. 111; of men, SBE., xi. 122, note, as well as of women, Dvy. 614^{xvii}; of a corpse, SBE., xi. 92); as spreads over chairs (Ś.S. 353^{i}), or floors, stairs, &c. (Cv. v, 21, 2; SBE., xx. 128, note); as curtains for women's apartments (Ś.S. 76^{xii}). *Yugma* refers to two lengths, not to two kinds of material (linen and cotton), as apparently in Dr. Otto Franke's Dīghanikāya, p. 247, note 7, but see also ibid., pp. 227, n. 4, 228, n. 1; the alternation of linen and cotton applies only to the preparation of a corpse for cremation, ibid., pp. 233, 249.

ADDITIONAL NOTE (October, 1915).

Another confirmation of the surmise, regarding the find-place being Khadalik, expressed on p. 85, is afforded by two fragments in the Stein Collection, viz. one (Kha. i. 301 *b*, Reg. No. 398) of another folio of the Suvarṇaprabhāsôttama MS., of which folio 98 is edited on p. 113; and the other (Kha. i. 304, Reg. No. 403) of another folio of the Ratnarāśi MS., of which folio 5 is edited on p. 116. See also the Additional Note on p. 84.—[R. H.]

MISCELLANEOUS FRAGMENTS

EDITED BY H. LÜDERS.

[THE manuscript fragments dealt with in this section belong to two consignments, marked by me Nos. 142 and 148. Both were transmitted by Sir G. Macartney, K.C.I.E., British Consul-General in Kashgar, to the Government of India, who forwarded them to me in May, 1903, and January, 1906, respectively.

The fragments are stated by Sir G. Macartney to have been purchased by him from Badruddin, Aksakal of Khotan, who had himself bought them from 'treasure seekers', but could give no information regarding their precise find-place. On the whole it is probable that they belong to the proceeds from the diggings by treasure seekers in the ruins of Khadalik, which are referred to on pp. 2 and 85.—R. H.]

1. SADDHARMA-PUṆḌARĪKA

Hoernle MSS., No. 148, SA. 22–25. (Plate XVIII, No. 1, Fol. 253, Obverse.)

A preliminary notice of this fragment was published in the Journal of the Royal Asiatic Society for 1906, pp. 695 ff., by Dr. Hoernle, who from the mentioning of the Bodhisattva Prajñākūṭa was enabled to identify the leaves as having belonged to a manuscript of the Saddharma-puṇḍarīka and containing portions from the end of chapter xi and the middle of chapter xii of that work.

The fragment consists of four leaves of strong and ratner smooth dun-coloured paper measuring about 567 × 180 mm. (or $22\frac{1}{4} \times 7\frac{1}{8}$ inches), and numbered on the left-hand margin of the obverse 253, 254, 259, 260, the hundreds, tens, and units being placed one below the other as commonly done in Central-Asian manuscripts. Each page contains seven lines. In order to make the lines quite straight and equally distant from one another, the scribe has used an instrument like the modern Indian ruler, the impressions still being clearly visible. On the left side a circle measuring about 40 mm. (or $1\frac{1}{2}''$) in diameter was drawn before the writing was commenced, and its centre was pierced with a large hole for the passage of the string which was to hold the leaves of the manuscript together. The akṣaras, (e. g. *yā* and *syā*, fol. 253, obv. ll. 1, 2,) measure 22–30 mm. (or $1-1\frac{1}{8}''$).

The leaves are perfect, although small holes, apparently due to the corrosive action of the ink are found in many places. In the transcript all letters that on this account have been more or less damaged are printed in italic type.

The characters belong to the Upright Gupta script of the calligraphic type. The most striking feature of this alphabet is the variety of signs for medial *ā*. In our fragment there are no less than four distinct forms. There exists, however, even a fifth form in this species of script, though no example of it happens to occur in our fragment; but an example is found in the third fragment described below (p. 168), and may be seen in *ṇā* at the end of line 4 on Pl. XVIII, No. 3, obv. l. 4. The most frequent form is an acute-angular rightward prolongation of the head-line of the mātṛkā (see e.g. *gā*, 253 a^{vi}). It is regularly used in *kā*, *khā*, *gī* (*gryā*), *cā* (253 a^{v}), *ñcchā*, *tā* (253 a^{iii}, or *tthā*, *trā*, *tvā*), *dā* (253 a^{vii}, or *dyā*, *drā*, *dvā*), *nā* (*nyā*, 253 a^{iii}), *bdhā*, *bhā* (Pl. XVIII, No. 3 *a*, l. 7), *rā* (Pl. XVIII, No. 3 *b*, l. 2, or *rtyā*, *ryā*, *rhā*), *lā* (Pl. XVIII, No. 2, l. 5), *vā* (Pl. XVIII, No. 3 *a*, l. 1, or *vyā*), *śī* (*ścā*, *śvā*), and is added also to the sign for initial *a* to form initial *ā* (Pl. XVIII, No. 3 *a*, l. 7). Once only the second form is used in *kā* (260 b^{ii}) and the fourth form in *tvā* (260 a^{v}), but in both cases the akṣara stands at the end of the line, and the regular sign would have protruded on the margin. The second form, a vertical stroke resembling the modern Nāgarī sign, occurs regularly in *mā* (e.g. 253 a^{vi}), and *dhā*, there being only one case where *dhā* shows the first form (259 a^{vii}). The *thā* sometimes shows the first form, but sometimes also a form which might be called intermediate between the first and second (253 a^{vi}). The third form consists of a curve, rising above the head of the mātṛkā, and turning to the right. It is used in *pā* (254 b^{iii}, or *prā* 254 a^{v}), *yā* (Pl. XVIII, No. 3 *a*, l. 8), *ṣmā*, *ṣyā* (254 a^{i}), *sā* (Pl. XVIII, No. 3 *a*, l. 7, or *stā* 254 a^{ii}, *sthā* 254 a^{vi}, *syā*, Pl. XVIII, No. 3 *a*, l. 6, *svā*), and *hā*; but never in *jā* (or *jñā*) and *ṇā* (or *ṇyā*). In the latter cases, there is always in use a fourth form, which is a strong exaggeration of the third form, and which appears to have originated in Central Asia, though the germs of it are already apparent in the Northern Indian script of the seventh century (see Bühler's Indian Palaeography, table IV, $14^{ii.\ xii}$ *jā*, $17^{xvi.\ xix}$ *ṭā*, $21^{iv.\ xiv}$ *ṇā*, 26^{xv} *nā*, $27^{viii.\ xiv}$ *pā*, $37^{viii.\ xv}$ *ṣā*). In this form the original curve is made to rise, in two parallel lines, high above the head of the mātṛkā. So we have it always in *jā* (253 a^{iii}, and Pl. XVIII, No. 3 *b*, l. 4), or *jñā* (253 a^{iv}, and Pl. XVIII, No. 3 *a*, l. 5), and in *ṇā* (253 a^{iii}), or *ṇyā* (Pl. XVIII, No. 2, l. 5), and optionally interchanging with the third form, in *ṭpā* (253 a^{ii}), *pā* (254 b^{iii}, or *ptā*, or *prā*), *yā* (253 a^{ii}, but with the third form 254 a^{i}, b^{i}), *ṣmā* (254 a^{ii}), *ṣyā*, *sā* (254 b^{iii}, but with third form 254 a^{i}), or *stā*, or *sthā*, or *smā*, or *syā* (253 a^{i}, but with third form 254 b^{vii}), or *srā* (254 a^{iv}), and *hā* (253 a^{vii}). Sometimes, indeed, these two forms are found to alternate in the same letter in the same line, as e.g. in *pā* (254 b^{iii}) and in *sthā* (254 a^{vi}, twice with the third, and once with the fourth

form)—a fact which shows them to be mere varieties of an essentially identical form. A modification of the fourth form appears in *jñā* (253 a^{vi}), in which the down-stroke of the two parallels is so reduced as to form a mere hook at the top of the up-stroke.

A similar variety of forms exists in the case of medial *u* and *ū*. Medial *u* is generally expressed by a sort of wedge added at the foot of the mātṛkā (see e.g. *ju*, 253 a^{i}). This form is found in *cu, ju, ddhu, nu* (253 a^{i}, or *nnu*), *pu* (253 a^{v}), *bu* (Pl. XVIII, No. 2, l. 4), *mu* (253 a^{v}), *yu* (Pl. XVIII, No. 3 *b*, l. 8), *lu* (253 a^{iv}), *śru*, *ṣu* (*kṣu*), *su* (Pl. XVIII, No. 2, l. 2, or *nsu*), *hu*. But in other cases medial *u* is denoted by a curve or a hook. In *ku* (253 a^{vi}), *du* (254 a^{iv}, b^{vi}) and *ru* (259 a^{vi}) the sign exactly resembles the modern Nāgarī sign. In *gu* (253 $a^{ii.\,iii}$) and *śu* (253 a^{iii}) the *u* is expressed by an upward curve attached to the lower part or the middle of the second vertical of the mātṛkā. The same sign is added below to the foot of the letter in *dbhu* (259 $b^{iii.\,vi}$) and mostly in *tu* (254 a^{vii}, $b^{i.\,ii}$, 259 b^{iv}, 260 a^{iv} in *dhātu*), but in *tu* (254 a^{iii} and 260 a^{iv} in *saṁprakāśayitum*) the *u*-sign has the shape of the modern Nāgarī sign for medial *ū*.

For medial *ū* we find four different forms, which are apparently nothing but the forms for medial *u* doubled. (1) The wedge-shaped form is doubled in *pū* (e.g. 253 a^{ii}), *mū* (260 b^{iv}), *sū* (253 b^{vi}), and *hū* (253 b^{iii}), the two wedges being placed one before the other and the first one being connected by an ascendant line with the foot of the mātṛkā. (2) The sign for *ū* in *kū* (253 a^{iv}) is the doubled *u*-sign used in *ku* with shortening of the second sign. (3) The sign used in *śu* is doubled to denote the long vowel in *śū* (253 a^{vii}), and (4) the sign found in *dbhu* is doubled with enlarging of the lower sign in *bhū* (253 a^{vi}).

The ordinary form of medial *i* takes the form of an erect acute angle, seen e.g. in *ti* (253 a^{iii}). Twice, however, it occurs in a modified form, in which the angle appears to be laid on one of its sides, viz. on the right side in *lī* (260 b^{i}) and on the left in *bhī* (253 b^{vii}). The former prone alternative seems to be restricted to combination with *l*, while the latter does not seem to be subject to any particular restriction. All the three forms occur in the third fragment, see p. 168.

A modified form of medial *o* is found in *lo* (e.g. 253 b^{i}, 259 $a^{v.\,vii}$), the right part of the ordinary sign being attached to the upper end of the vertical bar of the *la* and drawn out into a long downward straight line, exactly as in the fourth form of the medial *ā*.[1]

The rest of the medial vowels appears in one form only.

As regards consonantal signs, it will be observed that the wedge at the foot of the second vertical of *ga* (e.g. 253 a^{v}) and *śa* (Pl. XVIII, No. 3 *a*, l. 1), and mostly also the faint side-stroke of *śa*, disappear whenever another consonant is joined to

[1] [Most of these vowel signs occur also in the Sanskrit Vajracchedikā MS., see p. 178.—R. H.]

those letters at the bottom; see e.g. *gra* (253 b^{iv}, 254 b^{vii}), *śrī* (253 a^{iv}), *ści* (253 b^{i}, Pl. XVIII, No. 3 *b*, l. 1). Under the same condition the *ta* also generally loses its side-stroke, and in such cases the sign for *ta* does not differ from that for *na*; see e.g. *tta* (253 a^{i}), *tra* (253 a^{v}), *tva* (253 a^{iv}); also *tr̥* (253 b^{i}). Occasionally in the case of *tra*, the side-stroke is optionally retained; thus in *tatra* (253 a^{i}), *putra* (254 a^{ii}, b^{iv}), and *yatra* (253 b^{ii}) with the side-stroke; but *tatra* (254 a^{i}) and *putra* (253 a^{v}) without it. See also the introductory remarks to the second Saddharma-puṇḍarīka fragment (*infra*, p. 162). If *ka* is combined with another consonant, or with the vowels *u*, *ū*, or *r̥*, its lower portion is dropped altogether, the *ka* again closely resembling the *na*; see e.g. *kṣa*, *kṣī* (Pl. XVIII, No. 3 *a*, l. 4), *kya* (253 b^{iii}), *ku* (253 a^{vi}), *kū* (253 a^{vi}), *kr̥* (253 a^{v}). In this case, however, a confusion with *na* can rarely arise, as in ligatures with *ka* the subscript letter is generally attached to the left (e.g. *ksa* 253 a^{i}, Pl. XVIII, No. 2, l. 4), not to the right side of the letter as in ligatures with *na* (e.g. *nyā* 253 a^{iii}, *nsa* Pl. XVIII, No. 2, l. 4); also the forms for medial *u* and *ū*, used in *ku* and *kū*, are quite different from those occurring in combination with *na* (comp. *ku* 253 a^{vi} with *nu* 253 a^{i}).

The superscript *r* is placed above the line if added to *ka*, *ṇa*, *ta*, and *bha* (see e.g. *rṇa* 253 a^{iii}, *rti* 254 a^{vii}, *rtyā* 254 a^{iii}), and upon the line if added to *tha*, *dha*, *ma*, *ya*, *la*, *va*, *ṣa* and *ha* (see e.g. *rma* 253 a^{iii}, *rya* Pl. XVIII, No. 2, l. 1, *rva* 253 a^{iii}). In this connexion, it may be noted that the peculiar sign which indicates the special *r* of the Khotanese and Kuchean languages of Eastern Turkestan, and which in the sequel is transcribed by *rr*,[1] occurs seven times in our four folios. As a rule it is found in the subscript position, with *k* (e.g. in *śakrra* 254 a^{vi}, *cakrra* 254 a^{vii}, 260 a^{vi}, *upasaṁkrramiṇṣu* 260 b^{i}), *gh* (in *śīghrra* 254 $b^{v,vi,vii}$), but once it occurs also in the superscript position with *l*, in *durrlabhaṁ* (254 a^{iv}).[2] Its shape may be seen in Pl. XVIII, No. 2, l. 5 *prra*, and l. 6 *srre*. See also the introductory remarks to the second Saddharma-puṇḍarīka fragment (*infra*, p. 163).

The subscript *v* is sometimes written *b*; thus with *t* in *satba* 253 a^{v} (but *satva* 253 a^{vi}), 259 a^{iii}, 260 $a^{v,vi}$; *śrutbā* 259 b^{iii}; with *d* in *dbā*° 253 b^{vi}.

Absence of vowel in the case of *t* (253 a^{iv}, and Pl. XVIII, No. 2, l. 3), *n* (253 b^{i}, 259 a^{vi}), and *m* (253 b^{iii}, 254 $a^{i,iv,vii}$) is indicated by writing a half-sized letter without the serif below the line and placing a curve above it. The letters *t* and *n* can hardly be distinguished.

A few remarks are called for by the punctuation. The full stop is generally indicated by a dot placed on the line (e.g. 253 $a^{iii,iv}$; also Pl. XVIII, No. 3 *b*,

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[1] [See Professor Leumann's dissertation Zur nordarischen Sprache und Literatur, pp. 41, 57; also *infra*, p. 217.—R. H.]

[2] [For an instance of superscript *rr* in Khotanese writing, see p. 397.—R. H.]

ll. 7, 8).[3] Four times, after *saṁdṛśyate* in 253 a^{vi}, after *abhāṣata* in 253 b^{v}, after *lokadhātau* in 259 a^{vii}, and after *parivṛtā* in 259 b^{iv}, we find the double dot, which occurs also in inscriptions[4] and in the Bower MS.[5] In 253 b^{v} it is followed by a double vertical stroke, which appears also alone to mark the end of a sentence in 259 $b^{i.\,vii}$, 260 $a^{i.\,vii}$. In 253 b^{v}, 260 $a^{i.\,vii}$ the two vertical strokes are joined at their lower ends by a slanting line; in 259 $b^{i.\,vii}$ they are not connected. The use of all these signs is rather arbitrary. They are frequently wanting where we should expect them, while once (259 a^{v}) it is found in a place where it is superfluous. See also the remarks on blundered dots on p. 156.

Before entering into a discussion of the contents of the fragment, I give the text of the four leaves, with the text of the Nepalese manuscripts printed opposite, and a translation. For the Nepalese text I beg to offer my sincerest thanks to Professor Kern, who, when I showed him the fragment, at once promised to copy out for me the corresponding passages from the edition of the Saddharma-puṇḍarīka, which he had ready for publication. Of the manuscripts used by Professor Kern, A belongs to the Royal Asiatic Society, B to the British Museum, C^{a} C^{b} to the University of Cambridge, K to Mr. Kawaguchi, W to Mr. Watters.

[Note. It is due to Professor Lüders to explain that his quotation of the Nepalese text, printed below, was completed before the Bibliotheca Buddhica edition appeared in print, and that after a delay, for which he is in no wise responsible, it is now, for considered reasons, published exactly as it was originally written out by him. Professor Lüders states that 'his Nepalese text reads exactly as it was copied for him by Professor Kern, but that the text which is now published in the Bibliotheca Buddhica shows several discrepancies which he is unable to account for. If the readings of the text in the Bibliotheca Buddhica should be correct, that would affect more or less his remarks on *saṁjānanti* (253 a^{iii}, p. 159), *saṁśritavān* (253 a^{vii}, p. 161), the missing *anuttarāṁ* (253 b^{iii}, p. 157), *saṁprakāśayaty* (254 a^{iv}, p. 161), *pravartikānāṁ* (260 a^{vi}, p. 161), but not the general results arrived at.' But the fact is that the Bibliotheca Buddhica print does not present a pure

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[3] I think it highly probable that this dot occurs also in the fragments of a block-print from Idytkutsari, edited by Pischel (Sitzungsberichte der Kgl. Preuss. Akademie der Wissenschaften, 1904, p. 807 ff.). In these fragments the virāma is generally expressed by a dot placed above the letter, the dot in such cases corresponding to the semicircle employed in our fragment. Three times, however, after *avocat* in 161 a^{iv} and after *duṣkṛtam* in 171 a^{v}, 171 b^{iii} two dots appear, one above and the other after the last letter. Pischel considered this to be the original designation of the virāma, but as *avocat* stands at the end of a sentence and *asti duṣkṛtam* apparently are the last words of a verse, I feel almost sure that the second dot is the sign of punctuation.

[4] Bühler, Indische Palaeographie, p. 84.

[5] See e.g. Part V, fol. 2 *a*, l. 4; fol. 3 *b*, ll. 1, 3, &c.

Nepalese text, but incorporates a number of Eastern Turkestani readings (denoted by O; see Prof. Kern's Add. Note, p. v), such as *sraṁsayaty* (p. 264, l. 9) for *saṁprakāśayaty*. The two portions of text preserved in our fragment are in that print on p. 261, l. 14–p. 265, l. 3, and on p. 269, l. 7–p. 271, l. 3.—R. H.]

TEXT

HOERNLE MS. No. 148. *Fol.* 253 *Obv.*	NEPALESE MSS.
1 (*sarv*)e *ca* (*te*) Maṁjuśri*y*ā Ku*m*āra-*bhū*tena vi(*n*)ī(*t*)ā anuttarasyā[1] saṃyak-saṁbodhau tatra ye bo-	sarve ca te Mañjuśriyā kumārabhūtena vinītā anuttarāyāṁ samyak-saṁbodhau । tatra ye bo-
2 *dhisatvā ma*hāyāna-saṁprasthi*t*āḥ pū*rvam a*bhūvaṁs te mahāyāna-guṇā[2] ṣaṭ-pārami-	dhisattvā[1] mahāyāna-saṁprasthitāḥ pūrvam abhūvaṁs te mahāyāna-guṇān ṣaṭ-pārami-
3 *t*āḥ saṁ*va*rṇayaṁti • sarve *ca te sarva*-dhar*ma*ḥ śunyān[3] iti saṁjānanti mahāyāna-guṇāṁ	tāḥ saṁvarṇayanti । [*ye śrāvaka-pūrvā bodhisattvās*[2] *te śrāvaka-yānam eva saṁvarṇayanti* ।] sarve ca te sarva-dharmāñ[3] chūnyān iti saṁjānate sma mahāyāna-guṇāṁ-
4 ś *ca* • *a*tha *kha*lu Maṁjuśrīḥ *ku*māra-bhū*taḥ P*rajñākūṭaṁ *b*odhisatvam etad a*v*ocat sarvo	ś ca । atha khalu Mañjuśrīḥ kumārabhūtaḥ Prajñākūṭaṁ bodhisattvam etad avocat । sarvo
5 '*y*aṁ *ku*laputra mayā samudra-madhya-gatena satba-vinayaḥ kṛtaḥ sa c*s*âyaṁ saṁdṛ-	'yaṁ kulaputra mayā samudra[4]-madhya-gatena saṁvinayaḥ kṛtaḥ sa c*s*âyaṁ saṁdṛ-
6 śyate : atha Prajñākūṭo bodhisatvo Maṁju*śriy*aṁ kumāra-bhūtaṁ gāth-âbhi*gīt*ena paripṛccha-	śyate । atha khalu Prajñākūṭo bodhisattvo Mañjuśriyaṁ kumāra-bhūtaṁ gāth-âbhigītena paripṛccha-

Hoernle MS. notes:

[1] Read *anuttarasyāṁ.*
[2] Read *guṇān.*
[3] Read *dharmāḥ śūnyān.*

Nepalese MSS. notes:

[1] C^b adds *mahāsattvā.*
[2] AW °*pūrva-bodhi*°.
[3] BK *sarvān dha*°.
[4] AW *mahā-samu*°.

HOERNLE MS. No. 148.

7 *t*˛ mahāsamud*ra*[1] mahāprajña mahāśūra ma*h*ābala • asaṁkhyeyā vinī*tā*

[1] Read *mahābhadra*.

NEPALESE MSS.

ti sma[1] ‖ mahābhadra prajñayā sūra-nāmann asaṁkhyeyā[2] ye vinītās [*tvay≤ādya* । *sattvā amī kasya c≤āyaṁ prabhāvas tad brūhi pṛṣṭo naradeva tvam etat*˛ ‖ 47 ‖ *Kaṁ vā dharmaṁ deśitavān asi tvaṁ kiṁ vā sūtraṁ bodhi-mārg-ôpadeścyaṁ* । *yac chrutv≤âmī bodhaye jāta-cittāḥ sarva-jñatve niścite labdha-gāthāḥ*[3] ‖ 48 ‖ *Mañjuśrīr āha* । *samudra-madhye Saddharma-puṇḍarīkaṁ sūtraṁ*[4] *bhāṣitavān na c≤ânyat*˛ । *Prajñākūṭa āha* । *idaṁ sūtraṁ gambhīraṁ sūkṣmaṁ durdṛśaṁ*[5] *na c≤ânena sūtreṇa kiṁcid anyat sūtraṁ samam asti* । *asti kaścit sattvo ya idaṁ sūtra-ratnaṁ*[6] *satkuryād avaboddhum anuttarāṁ samyak-saṁbodhim abhisaṁboddhum* । *Mañjuśrīr āha* । *asti kulaputra Sāgarasya nāga-rājño duhit≤âṣṭa-varṣā jātyā mahā-prajñā tīkṣṇ-êndriyā jñāna-pūrvaṁgamena kāya-vāṅ-manas-karmaṇā samanvāgatā sarva-tathāgata-bhāṣita-vyañjan-ârth-ôdgrahaṇe dhāraṇī-pratilabdhā sarva-dharma-sattva-samādhāna-samādhi-sahasr-âika-lakṣaṇa-pratilābhinī* । *bodhicitt-âvinivar-*

[1] C^b *paryaprcchata*, K *paryapṛcchat*.
[2] KW °*khyayā*.
[3] A °*gā*, B °*lābhāḥ*, C^b °*nābhāḥ*, K °*gādhāḥ*.
[4] BC^bK om.
[5] W *durdaśanaṁ*.
[6] BK *ratna-sūtraṁ*.

HOERNLE MS. No. 148.

kadācid vīryaṁ sraṁ-

Fol. 253 *Rev.*

1 sitavān˛ (t)rsāhasra-mahāsāhasrāyāṁ lo*k*a-dhāto[1] n≈âsti sa kaścid a(n)tama*ś*aḥ *sa*rṣapa-mā-

2 tro pradeśaḥ yatr≈ânena śarīraṁ na nikṣi*p*taṁ *s*atva-hetoḥ paścād bodhim abhisaṁ*b*uddha[2] • *k*a e-

3 *t*aṁ (*śra*)ddadhāsyati yaḥ śakya[3] muhūrten≈ânutta(*rā*)[4] samyak-saṁbodhim abhisaṁboddhum˛ atha tasyāṁ

4 *vel*ā*y*āṁ Sāgara-nā*g*a-rāja-du*hit*ā agrataḥ sthitā dṛśyate sā *bha*gavata-

[1] Read °*dhātau*.
[2] Read °*buddhaḥ* (see p. 156).
[3] Read *śakyaṁ*.
[4] Read °*nuttarāṁ*.

NEPALESE MSS.

tinī vistīrṇa-praṇidhānā sarva-sattveṣv ātma-prem-ânugatā guṇ-ôtpādane [1] ca samarthā na ca tebhyaḥ parihīyate । *smita-mukhī paramayā śubha-varṇa-puṣkaratayā samanvāgatā maitra-cittā karuṇāṁ ca vācaṁ bhāṣate* । *sā samyak-saṁbodhim abhisaṁboddhuṁ samarthā* ॥ *Prajñākūṭo bodhisattva āha* । *dṛṣṭo mayā bhagavāñ Śākyamunis tathāgato bodhāya ghaṭamāno bodhisattva-bhūto 'nekāni puṇyāni kṛtavān anekāni ca kalpa-sahasrāṇi na*] kadācid vīryaṁ saṁ-

śritavān । tri-sāhasra-mahāsāhasrāyāṁ loka-dhātau n≈âsti kaścid antaśaḥ sarṣapa-mā-

tro ['*pi pṛthivī-*]pradeśo yatr≈ânena śarīraṁ na nikṣiptaṁ sattva-[*hita-*]hetoḥ । paścād bodhim abhisaṁbuddhaḥ । ka e-

vaṁ [2] śraddadhyād [3] yad [*anayā*] [4] śakyaṁ muhūrtena saṁyak-saṁbodhim abhisaṁboddhum˛ ॥ atha [*khalu*] tasyāṁ

velāyāṁ Sāgara-nāga-rāja-duhit≈âgrataḥ sthitā[*saṁ*]dṛśyate[*sma*][5] । sā bhagavata-

[1] BK °*nenā*.
[2] BK *enaṁ*, W *etāṁ*.
[3] B *śraddhāsyati*, K *śraddhadhyāt*, C *śraddadhāt*.
[4] BK *yat tayā*, C *yadā' nayā*.
[5] AW om.

HOERNLE MS. No. 148.	NEPALESE MSS.
5 *ḥ* *pā*dau *śi*rasā vaṁdy[1]≠âṁkâṁte 'sthā*t* tasyāṁ *velāy*āṁm[2] imā gāthā abhāṣata : ‖ puṇyaṁ puṇya-	ḥ pādau śiras≠âbhivandy[1]≠âṁkânte 'sthāt tasyāṁ velāyām imā gāthā abhāṣata ‖ puṇyaṁ puṇyaṁ
6 (*gabh*)īraṁ *ca* diśaḥ spharati sarva(*śa*)ḥ sūkṣmaṁ (*śar*)īraṁ dbātriṁśa-lakṣaṇais samalaṁkṛtaṁ˯ anuvyaṁ-	gambhīraṁ ca diśaḥ sphurati sarvaśaḥ । sūkṣmaṁ śarīraṁ dvātriṁśal-lakṣaṇaiḥ samalaṁkṛtam ‖ 49 ‖ anuvyañ-
7 (*jana*)-*yu*ktaṁ ca sar*v-asatva*-na*mas*kṛ tv[3]-âbhi̊(*gamya*)ṁ ca antarāpaṇavad yathā yaṁ	jana-yuktaṁ ca sarva-sattva-namaskṛ[*tam* । *sarva-sa*]ttv-âbhigamyaṁ ca antarāpaṇavad yathā ‖ 50 ‖ ya-
Fol. 254 *Obv.*	
1 yā(*mi*) saṁbodhiṁ sâkṣī me tatra ta*th*āgata[4] • vistīrṇaṁ deśayiṣyāmi sarva-du^{h}kha[5]-pramocanam˯ a-	[*th-ēccha*]yā me saṁbodhiḥ sâkṣī me 'tra tathāgataḥ । vistīrṇaṁ deśayiṣyāmi dharmaṁ duḥkha-pramocanam˯ ‖ 51 ‖ a-
2 tha tasyāṁ ve*l*āyām āyu*ṣm*āñ *Cch*āriputras *t*āṁ nāgarāja-duhitaram etad avocat˯ kevalaṁ	tha [*khalu*] tasyāṁ velāyām āyuṣmāñ Śāriputras tāṁ [*Sāgara-*]nāga-rāja-duhitaram etad avocat˯ । kevalaṁ
3 kula-duhite bodhāya cittam ut*p*an*n*am avi*var*(*ty*)≠âprameya-prajñā c≠âsi saṁyak-saṁ*bu*ddhatvaṁ *tu* du-	bhagini[2] bodhāya cittam utpannam avivarty≠âprameya-prajñā c≠âsi samyak-saṁbuddhatvaṁ tu du-
4 rrlabham˯ asti kula-duhite strī na ca vī*ry*aṁ sraṁsayati anekāni	rlabham । asti bhagini[3] strī na ca vīryaṁ saṁprakāśayaty[4] [*anekāni*

Footnotes (Hoernle MS.):

[1] Originally *vedy≠âi°* was written, but the scribe seems to have corrected *ve* into *vaṁ* by effacing the down-stroke of the *e*-sign. [2] Read *velāyām*.
[3] See p. 156. [4] Read *°gataḥ*.
[5] The visarga in *duḥkha* has been added afterwards above the line.

Footnotes (Nepalese MSS.):

[1] AW *°sā vanditvā.*
[2] BC^{b}K *te kulaputri.*
[3] BC^{b}K *kulaputri.*
[4] C^{b} *janayati*, BK *saṁmayati*, W *praśayati.*

HOERNLE MS. No. 148.

ca kalpa-*sa*hasrā-

5 ṇi *pu*ṇyāni karoti ṣaṭ-pāramitāḥ paripūrayate • na c=âdy=âpi buddhatvaṁ prâptobhi[1]

6 kiṁ (*kā*)raṇaṁ paṁca sthānāni a*dy*=âpi s*trī* na prâp*n*oti • prathamaṁ brahma-sthānaṁ dvitīyaṁ śakrra-sthâ-

7 *na*ṁ • *t*ṛtīyaṁ mahārāja-sthānaṁm˴[2] caturthaṁ ca*krra*varti-sthānaṁ pañcamam avai*varti*ka-bodhisatva-

Fol. 254 *Rev.*

1 *sthā*nam˴ atha tasyāṁ velāyām Sāgara-nāga*rā*ja-*d*uhitur ekaṁ maṇi-ra*tn*am asti ya[3] kṛtsnaṁ

2 tṛ*sā*hasra-masāhasraṁ[4] lokadhā*t*uṁ mulyaṁ[5] kṣama*t*i sa ca maṇis tayā nāgarāja-duhitrā bha-

3 gava*t*o datto bhagavatā c=ânukaṁpāṁ upâdā*y*a pratigṛhīta[5] • atha Sāga*ra*-nāgarāja-

4 duhitā Prajñākūṭaṁ bo*dh*isatvaṁ sthaviraṁ ca Śāriputram etad avocat˴ yo 'yaṁ *ma*yā bha-

[1] Read *prāpnoti*.
[2] Read *sthānam˴* or *sthānaṁ*.
[3] Read *yat*.
[4] Read *mahāsāhasraṁ*.
[5] Read *mūlyaṁ*, and °*gṛhītaḥ*.

NEPALESE MSS.

ca kalpa-śatāny] anekāni ca kalpa-sahasrā-

ṇi puṇyāni karoti ṣaṭ-pāramitāḥ paripūrayati na c=âdy=âpi buddhatvaṁ prâpnoti ।

kiṁ-kāraṇaṁ । pañca sthānāni stry ady=âpi na prâpnoti । [*katamāni pañca* ।] prathamaṁ brahma-sthānaṁ dvitīyaṁ śakra-sthā-

naṁ tṛtīyaṁ mahārāja-sthānaṁ[1] caturthaṁ cakravarti-sthānaṁ pañcamam avaivartika-bodhisattva-

sthānam˴ ॥ atha [*khalu*] tasyāṁ velāyāṁ Sāgara-nāgarāja-duhitur eko maṇir[2] asti yaḥ kṛtsnāṁ

trisāhasrāṁ mahāsāhasrāṁ lokadhātuṁ mūlyaṁ kṣamate । sa ca maṇis tayā [*Sāgara-*]nāgarāja-duhitrā bha-

gavate dattaḥ । [*sa*] bhagavatā c=ânukampām upādāya[3] pratigṛhītaḥ । atha Sāgara-nāgarāja-

duhitā Prajñākūṭaṁ bodhisattvaṁ sthaviraṁ ca Śāriputram etad avocat˴ । yo 'yaṁ maṇir mayā bha-

[1] C^{b} °*rājika*°.
[2] BK °*ka-maṇi-ratnam*.
[3] B °*t=ânukampām upādāya*.

HOERNLE MS. No. 148.

5 gavata[1] maṇir dattaḥ sa ca bhagava(*tā ś*)īghrraṁ *prat*igṛhīto n≠êti sthavira āha • tva*y*ā ca śī-

6 ghrraṁ datto bhagavatā ca śīghrraṁ *prati*gṛhītaḥ Sāgara-nāgarāja-duhit≠âha • bhadaṁta Śāripu-

7 tra *y*ad*y* ahaṁ mardhinī[2] syāṁ śīghrrata*ra*[3] samyak-sambo*dhim* abhisaṁbuddhyeyaṁ na c≠âsya maṇeḥ pratigra-

Fol. 259 *Obv.*

1 *prati*vitar*k*am ā*j*ñāya Yaśodharāṁ bhikṣuṇīṁ etad avocat,
ārocayāmi te Yaśodhare

2 i*ta*ś cavi*tvā* strī-bhāvaṁ vivartayitvā da(ś)ānāṁ buddha-koṭi-nayuta-śata-sa*h*asrāṇāṁ

3 sântike *bodh*isa*tvo dh*arma-bhāṇako bhaviṣya*si* • *a*nupūrveṇa ca bodhisatba-caryāṁ pa*r*i-

4 p*ū*rayi*tv*ā paścime samucchraye Ra*śm*i-śata-sahasra-pa*r*ipū*rṇa*-dhvajo nāma

[1] Read *bhagavato.*
[2] Read *maharddhinī.*
[3] Read *śīghrataraṁ.*

NEPALESE MSS.

gavato dattaḥ sa ca bhagavatā śīghraṁ pratigṛhīto n≠êti[1] ı tvayā ca śī-

ghraṁ datto bhagavatā ca śīghraṁ pratigṛhītaḥ ı Sāgara-nāgarāja-duhit≠âha ı yady ahaṁ bhadanta Śāripu-

tra maharddhikī syāṁ śīghrataraṁ samyak-saṁbodhim abhisaṁbudhyeyaṁ na c≠âsya maṇeḥ pratigrā-
[*hakaḥ syāt*, ıı]

[*Atha khalu bhagavān Yaśodharāyā bhikṣuṇyāś cetas≠âiva cetaḥ-*]
parivitarkam ājñāya Yaśodharāṁ bhikṣuṇīm etad avocat, ı ārocayāmi te Yaśodhare
[*prativedayāmi te* ı *tvam api*] daśānāṁ buddha-koṭī-sahasrāṇām

antike [*satkāraṁ gurukāraṁ mānanāṁ pūjanāṁ arcanām apacāyanāṁ*[2] *kṛtvā*] bodhisattvo dharma-bhāṇako bhaviṣyasi ı bodhisattva-caryāṁ c≠ânupūrveṇa pari-

pūrya[3] Raśmi-śata-sahasra-paripūrṇa-dhvajo nāma

[1] K °*to utteti*; W °*ta utareti*; B °*ta uta*; A °*ta.*
[2] *arcanāṁ apacāyanāṁ* only in K.
[3] AC[b]W *paripūrayitvā.*

Hoernle MS. No. 148.	Nepalese MSS.
5 *tathāgato* 'rhā*n* samyak-saṁbuddho lcke bhaviṣ*y*asi • vidyā-caraṇa-saṁpannaḥ *sug*ato lo-	tathāgato'rhan samyak-saṁbuddho loke[1] bhaviṣyasi vidyā-caraṇa-saṁpannaḥ sugato lo-
6 *k*a-vid *an*uttaraḥ puruṣa-damya-sārathi ı śās*t*ā deva-manuṣyāṇā[1] buddho *bh*agavān‸ bhā[2]-	ka-vid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṁ ca manuṣyāṇāṁ ca buddho bhagavān bha-
7 drāyāṁ loka-dhā*t*au : aparimitaṁ ca tasya bhagavato Raśmi-śata-sahasra-pari-	drāyaṁ loka-dhātau ı aparimitaṁ ca tasya bhagavato Raśmi-śata-sahasra-pari-
Fol. 259 *Rev.*	
1 pūrṇā-dhvajasya tathāgatasy=âyuṣ-pramāṇaṁ bhaviṣyati ıı atha khalu Mahāprajāpatī bhi-	pūrṇa-dhvajasya tathāgatasy=[*arhataḥ samyak-saṁbuddhasy=*]âyuṣ-pramāṇaṁ bhaviṣyati ıı atha khalu Mahāprajāpatī [*Gautamī*] bhi-
2 *k*ṣuṇī *ṣaḍ*-bhikṣuṇī-sahasrai[3] • saparivārā bhagavataḥ sântikād ātmano vyāka-	kṣuṇī ṣaḍ-bhikṣuṇī-sahasra-parivārā
3 *ra*ṇaṁ śru*tv*=ânuttarāyāṁ samyak-saṁbodhau *āścarya*-prāptā abhūd adbhuta-prâptā Yaśodharī	Ya-śodharā ca
4 *bhik*ṣuṇī *R*āhula-mātā catur-bhikṣu*ṇ*ī-sahasrai[3] pari*vṛtā* : *pura*-	bhikṣuṇī catur-bhikṣuṇī-sahasra-parivārā
5 skṛtā *bh*a*g*ava*t*aḥ sântikāt saṁmukha*m* āt*m*ano vyākaraṇaṁ śrutv=ânuttarā*y*āṁ	bhagavato 'ntikāt svakaṁ vyākaraṇaṁ śrutv=ânuttarāyāṁ
6 sa*my*ak-saṁ*bodh*au āścarya-prâptā a*bh*ūṣi *adbhu*ta-prâptās tasyāṁ velāyāṁ tā bhi*kṣu*ṇya i-	samyak-saṁbodhāv āścarya-prâptā adbhuta-prâptāś ca tasyāṁ velāyām i

[1] Read °*ṇāṁ*. [2] Read *bha*°.
[3] Read °*sraiḥ* (see p. 156).

[1] AC*W om.

HOERNLE MS. No. 148.

7 *mā*[1] *g*āthāṁ *bhā*ṣiṁ*su* ‖ bhagavāṁ si net⸗âsi vināyako 'si śāst⸗âsi lokasya sa-deva-

Fol. 260 *Obv.*

1 kasya • āś*v*āsa-dātā nara-deva-pūjiti[2] vayaṁ ti saṁtoṣita adya nāya*k*a ‖ *atha*
2 khalu tā *bh*ikṣuṇya imā gāthā[1] bhā*ṣitvā* *bhag*avantam etad avocu • vayam api *bh*aga-
3 vann utsahāma imaṁ dharma-paryāyaṁ paści*me* *k*āle tathāgate parinivṛte[3] iha Sa-
4 he loka-dhā*t*au saṁprakā*ś*ayi*tum* ap*y* anyeṣu loka-dhā*t*uṣu • atha *khalu* bhaga*vā*ṁ*n*[4] *y*e-
5 t ı[5] *tāny* aśīti-bodhisatba-koṭi-nayuta-*ś*ata-sahasrāṇi pratilabdhānāṁ *bodh*isa*tbā*-
6 nāṁ ma*h*āsatbānā[6] avaivartika-dharma-ca*krra*-*pr*avarta*kā* bodhisatbā mahā*sa*t*vās* ten⸗âva*lo*-
7 kayati *sma* ‖ atha khalu te bodhisatvā[7] • sa*m*anaṁtar-â*va*l*o*kitā evaṁ *bhag*a*v*atā sar*v*e *u*tthā-

[1] Read *imāṁ*, and *imāṁ gāthāṁ*.
[2] Read *pūjito*, and for the same blunder see the third fragment, rev. l. 8, *śaili* for *śailo*, p. 171, and Notes, p. 173.
[3] Read *parinirvṛte*.
[4] Read *bhagavān*. [5] Read °*na*.
[6] Read *mahāsattvānāṁ*.
[7] Read *bodhisattvāḥ* (see p. 156).

NEPALESE MSS.

māṁ gāthām abhāṣanta[1] ‖ bhagavān vinet⸗âsi vināyako 'si śāst⸗âsi lokasya sa-deva-

kasya ı āśvāsa-dātā nara-deva-pūjito vayaṁ pi saṁtoṣita adya nātha ‖ 1 ‖ atha
khalu tā bhikṣuṇya imāṁ gāthāṁ bhāṣitvā bhagavantam etad ūcuḥ ı vayam api bhaga-
van samutsahāmaha[2] imaṁ dharma-paryāyaṁ saṁprakāśayituṁ paścime kāle [*paścime samaye*]
'pi [*tv⸗*]anyeṣu loka-dhātuṣv [*iti*] ‖ atha khalu bhagavān⸗ye-
na tāny aśīti-bodhisattva-koṭi-nayuta-śata-sahasrāṇi [*dhāraṇī-*] pratilabdhānāṁ bodhisattvā-
nām avaivartika-dharma-cakra-pravartikānāṁ ten⸗âvalo-
kayāmāsa ı atha khalu te bodhisattvā [*mahāsattvāḥ*] samanantar-âvalokite bhagavatā utthā-

[1] W °*ṣataḥ*; AB °*ṣata*.
[2] BC^bK om. *sam*.

Hoernle MS. No. 148. *Fol. 260 Rev.*	Nepalese MSS.
1 y≠âsan*ebhyo* yena bhagavāṁs ten≠ âṁjalī[1] *praṇ*āma*y*i*tvā* bhagavan*tam* u*pa*saṁkrra*miṁ*su • e-	y≠âsanebhyo yena bhagavāṁs ten≠ âñjaliṁ praṇāmy≠âī-[1]
2 vaṁ cinta*y*aty[2] asmākam api bhagavān adhye*ṣyaty* asya dhar*ma*-paryāyasy≠ ânā*ga*t*e* 'dhva*n*i saṁprak*ā*-	vaṁ cintayāmāsuḥ । asmān[2] bhagavān adhyeṣayaty[3] asya dharma-paryāyasya saṁprakā-
3 śana(*tā*)ya • atha khalu te sarve bodhisatvā *e*vam anuvicintayitvā saṁprakaṁpa*y*iṣu (*pa*)-	śanatāyai[4] । te khalv evam anuvicintya saṁprakampitāḥ parasparam ūcuḥ । kathaṁ [*vayaṁ*] kulaputrāḥ kariṣyāmo yad bhagavān adhye-
4 raspara*sy*≠ âlvam ūcuḥ kathaṁ ka*r*iṣyā*m*a kulaputrā*h*o ayaṁ bha*ga*va*n*n[3] asmā*kam* a*dhye*-	
5 ṣaty asya dharma-paryāyasy≠ânāgate 'dhvani *s*aṁpra*k*āśanatāya • atha khalu te sarve bodhi-	ṣayaty asya dharma-paryāyasy≠ ânāgate 'dhvani saṁprakāśanatāyai[5] ॥ atha khalu te kula-
6 satvā bhaga*v*atā[4] gauraveṇ≠âtmanaś ca pū*rva-caryā-pra*ṇidhānena sāmagryā bhagavatau[4] 'bhi*m*ukhā	putrā bhagavato gauraveṇ≠âtmanaś ca pūrva-caryā-praṇidhānena bhagavato 'bhimukhaṁ
7 sthitvā siṁ*h*a-*n*ādaṁ nadinsu • vayaṁ bhagavann imaṁ dharma-paryāyaṁ tathāgate parinirvṛ*t*e da*ś*a-	siṁha-nādaṁ nadante sma । vayaṁ bhagavann [*anāgate 'dhvan≠*]imaṁ dharma-paryāyaṁ tathāgate parinirvṛte daśa-[*su dikṣu gatvā sarva-sattvāl lekhayiṣyāmaḥ pāṭhayiṣyāmaś cintāpayiṣyāmaḥ prakāśayiṣyāmo bhagavata ev≠ ânubhāvena*]

Hoernle MS. notes:

[1] Read *âṁjalīṁ.*
[2] Read *cintayaṁti.*
[3] Read *bhagavān.*
[4] Read *bhagavato.*

Nepalese MSS. notes:

[1] K *praṇamy≠âī°.*
[2] ABC[a]K *asmākam.*
[3] K *adhyeṣaty.*
[4] AW *°śanāyeti*, B *°śanāya.*
[5] BK *°śanāyeti*, C[b] *°śanāyati.*

TRANSLATION.[1]

(Fol. 253 *a.*) And all these had been instructed by Mañjuśrī, the royal prince, so that they had reached the highest perfect enlightenment. The Bodhisattvas among them, who had previously set out in the Great Vehicle, praised the virtues of the Great Vehicle, the six perfections.[2] And all of them recognized the voidness of all objects and the virtues of the Great Vehicle. Thereupon Mañjuśrī, the royal prince, spoke thus to the Bodhisattva Prajñākūṭa: 'Noble youth, all this instruction of beings has been done by me while I was staying in the midst of the ocean, and this is seen (as the result thereof).' Thereupon the Bodhisattva Prajñākūṭa asked Mañjuśrī, the royal prince, by chanting the (following) Gāthās:

'Most excellent one,[3] most wise one, great hero, most mighty one, innumerable (beings) have been instructed . . . .'[4]

[The Bodhisattva Prajñākūṭa said: 'I have seen the Lord Śākyamuni, the Tathāgata, striving after enlightenment. He did many meritorious works, when he had become a Bodhisattva, and during many thousands of ages] he never slackened in his energy. (Fol. 253 *b.*) In the Triśāhasra-Mahāsāhasra world there is not even a spot as large as a grain of mustard-seed where he has not sacrificed his body for the sake of beings. Afterwards he has attained enlightenment. Who will believe that[5] it will be possible to attain the highest perfect enlightenment in one moment?' Now at that instant the daughter of Sāgara, the King of Nāgas, appeared standing in front (of them). Having bowed her head to the feet of the Lord, she stood aside. At that time she spoke the following Gāthās:

'The holy, subtle body, gifted with profound virtues, adorned with the thirty-two signs, pervades the regions in all directions;

'(The body,) provided with the secondary signs, worshipped by all beings, accessible to [all] beings like a market-place.

'According to my wishes was (Fol. 254 *a*) my enlightenment;[6] the Tathāgata

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[1] All passages in square brackets have been supplied from the Nepalese text; those in round brackets are explanatory.

[2] Here the Nepalese text adds: Those of the Bodhisattvas who had been formerly Śrāvakas praised the Vehicle of Śrāvakas. [See Index, p. 210.—R. H.]

[3] *Mahāsamudra* must be a clerical error for *mahābhadra*.

[4] After this there is a long gap; see the remarks below, p. 156.

[5] I have translated *yat* instead of *yaḥ*; see footnote 1 on p. 159.

[6] I have followed the Nepalese text, as the passage is corrupt in the fragment.

is my witness to it. I shall make known the great (Law) that delivers from all sufferance.'

Now at that time the exalted Śāriputra said to the daughter of the King of Nāgas: 'Noble maid, thou hast only conceived the idea of enlightenment without turning back, and thou art of unfathomable wisdom, but perfect enlightenment is difficult to attain. There may be, noble maid, a woman that does not slacken in energy and performs meritorious acts and fulfils the six perfections during many thousands of ages, and yet until now none reaches Buddhaship. Why? There are five ranks that a woman until now cannot attain: firstly, the rank of Brahman; secondly, the rank of Śakra; thirdly, the rank of a Mahārāja; fourthly, the rank of a Cakravartin; fifthly, the rank of a Bodhisattva unable to turn back.' (Fol. 254 *b.*) Now at that time the daughter of Sāgara, the King of Nāgas, possessed an excellent jewel that equalled in value the whole Trisāhasra-Mahāsāhasra world, and this jewel was given by the daughter of the King of Nāgas to the Lord, and the Lord mercifully accepted it. Then the daughter of Sāgara, the King of Nāgas, said to the Bodhisattva Prajñākūṭa and the Sthavira Śāriputra: 'Was the jewel which I gave to the Lord promptly accepted by the Lord or not?' The Sthavira said, 'It was promptly given by thee and promptly accepted by the Lord.' The daughter of Sāgara, the King of Nāgas, said: 'Venerable Śāriputra, if I were gifted with great magic power, I should have attained perfect enlightenment sooner, and [there would have been] no one to receive this jewel.'

(Fol. 259 *a.*) [Then the Lord,] recognizing [in his mind] the thoughts [in the mind of the nun Yaśodharā], spoke thus to the nun Yaśodharā: 'I announce to thee Yaśodharā: Having left this world, you will give up the nature of woman and in the presence of ten hundred thousands of myriads of millions of Buddhas become a Bodhisattva, a preacher of the Law. And in due course, having accomplished the course of a Bodhisattva, thou shalt in thy last existence become in the world a Tathāgata named Raśmiśatasahasraparipūrṇadhvaja, an Arhat, perfectly enlightened, endowed with knowledge and conduct, a Sugata, knowing the world, supreme, a driver of the unbroken bulls of men, a teacher of gods and men, a Buddha, a Lord in the Bhadrā world. And boundless shall be the measure of life of that Lord, the Tathāgata Raśmiśatasahasraparipūrṇadhvaja.' (Fol. 259 *b.*) Then the nun Mahāprajāpatī, surrounded by six thousand nuns, having heard from the Lord the prophecy with regard to her attaining the highest perfect enlightenment, was struck with wonder and amazement. The nun Yaśodharā, the mother of Rāhula, surrounded, accompanied by four thousand nuns, having heard from the Lord the prophecy referring to her attaining the highest perfect enlightenment, was struck with wonder. Struck with amazement, those nuns at that time spoke the following Gāthā:

'Thou art the Lord, thou art a leader, thou art an instructor, thou art a teacher of the world including the gods, (Fol. 260 *a*) a giver of comfort, worshipped by men and gods. To-day we have been gladdened by thee, O leader.'

Then, having spoken this Gāthā, those nuns spoke thus to the Lord: 'We also, O Lord, will exert ourselves to proclaim this Dharmaparyāya in the last time, when the Tathāgata has become wholly extinct, in this Saha world and also in other worlds.' Then the Lord looked towards the eighty hundred thousands of myriads of millions of Bodhisattvas Mahāsattvas, who had obtained [magical spells], the Bodhisattvas Mahāsattvas who made roll on the wheel of the Law that never rolls back. As soon as those Bodhisattvas had thus been looked at by the Lord, all of them rose from their seats, (Fol. 260 *b*) raised their folded hands towards the Lord, and approached the Lord. They reflected thus: 'We also are invited by the Lord to proclaim this Dharmaparyāya in future.' When they had thus reflected, all those Bodhisattvas trembled. They asked one another thus: 'What shall we do, noble youths? the Lord here invites us to proclaim this Dharmaparyāya in future.' Thereupon, out of respect for the Lord and on account of their own vows in their previous course, all those Bodhisattvas together, turning their faces towards the Lord, roared a lion's roar: 'When the Tathāgata has become wholly extinct, we, O Lord, [want to go in the] ten [directions and make all beings write, read, think over and proclaim] this Dharmaparyāya [by the power of the Lord].'

NOTES.

The orthography of the fragment calls for few remarks. After *r* a consonant is never doubled; nor after *rr* (in *durrlabham* 254 a^{iv}). As the first letter in a group a consonant is doubled only once in *abhisaṁbuddhyeyaṁ* (254 b^{vii}). In *āyuṣmāñ Cchāriputras* (254 a^{ii}) the *cha* is doubled after *ñ* against the common rule. On the other hand, the etymological double consonant is simplified in the word *satva* everywhere (e. g. 253 $a^{ii. iv. v. vi}$) and in *ma[ha]rdhinī* in 254 b^{vii}. The jihvāmūlīya and upadhmānīya do not occur, and a sibilant before another sibilant appears as visarga, except in *lakṣaṇais samalaṁkṛtam* (253 b^{vi}). Before *s* followed by a consonant, visarga is dropped once in *°bhimukhā sthitvā* (260 b^{vi}). As frequently in manuscripts and inscriptions, *ṛ* is written for *ri* in *tṛsāhasra°* (253 b^{i}, 254 b^{ii}). Clerical errors seem to abound. In 254 a^{v} we find *prāptobhi* for *prāpnoti*, and in 260 a^{v} *yeta* for *yena*. Twice the syllable *ha* or *hā* is missed out, viz. in 254 b^{ii} *masāhasraṁ* for *mahāsāhasraṁ*, and in 254 b^{vii} *mardhinī* for *maharddhinī*. The short vowel is written instead of the long one in *°dharmaḥ* (253 a^{iii}), *śunyān* (253 a^{iii}), *mulyaṁ* (254 b^{ii}), and the long vowel instead of the short one in *bhādrāyāṁ* (259 a^{vi}). *O* takes the place of *au* in *loka-dhāto* (253 b^{i}), and *au* the place of *o* in *bhagavatau*

(260 b^{v}). Instead of *o* we find *a* in *bhagavata* (254 b^{v}), *ā* in *bhagavatā* (260 b^{vi}), and *i* in *°pūjiti* (260 a^{i}). Anusvāra is missing in *anuttarasyā* (253 a^{i}), *śakya* (253 b^{iii}), *°ānuttarā* (253 b^{iii}), *śighrratara* (254 b^{vii}), *°manuṣyāṇā* (259 a^{vi}), *imā* (259 b^{vii}), *imā gathā* (260 a^{ii}), *mahāsatbānā* (260 a^{vi}), *°āṁjalī* (260 b^{i}), *cintayaty* (260 b^{ii}), and on the other hand superfluously added in *velāyāṁm* (253 b^{v}), *°sthānaṁm* (254 a^{vii}), *bhagavāṁn* (260 a^{iv}). Visarga is omitted in *abhisaṁbuddha* (253 b^{ii}), *tathāgata* (254 a^{i}), *pratigṛhīta* (254 b^{iii}), *°sahasrai* (259 b^{ii}), and *bodhisatvā* (260 a^{vii}), but it is to be observed that in all these cases the word is followed by a single dot which appears to be a blunder for the double dot of the visarga,[1] while in the case of *°sahasrai* (259 b^{iv}) that double dot (or visarga) is misplaced after *parivṛtā*. Final *n* is missing in *guṇā* (253 a^{ii}), final *t* in *ya* (254 b^{ii}), and medial superscribed *r* in *parinivṛte* (260 a^{iii}).[2] In 260 b^{iv} we have *bhagavann* for *bhagavān*.

Considering the limited extent of the fragment, this is rather a long list, but it must be borne in mind that it is not quite sure that in all these cases we really have to assume mere clerical errors. Some of those forms, such as *pūjiti*, *guṇā*, &c., may after all be Prākrit, and others, such as *śunyān*, *mulyaṁ*, *bhādrāyāṁ*, &c., may be imperfect and incorrect Sanskrit renderings of Prākrit forms, due, not to a mistake of the scribe, but to the ignorance of the author of the text.

A certain want of care on the part of the scribe, however, is undoubtedly proved by a number of omissions,[3] especially on the first two leaves. The largest lacuna occurs in 253 a^{vii}, where the text suddenly breaks off after *vinītā* in the middle of a Gāthā. The Nepalese text shows that about 420 akṣaras are omitted, so that it becomes almost certain that a whole leaf of the original manuscript was missing or overlooked by the scribe. In 253 a^{iii} the Nepalese MSS. add after *saṁvarṇayanti*: *ye śrāvaka-pūrvā bodhisattvās te śrāvaka-yānam eva saṁvarṇayanti*, and the context shows that such a supplementary sentence is absolutely necessary. It is highly probable, therefore, that the scribe of our manuscript inadvertently omitted it by passing from the word *saṁvarṇayanti* of the preceding sentence to the same word in the next one. Similarly in 253 b^{ii} the words *'pi pṛthivī* seem to have been left out between *sarṣapa-mātro* and *pradeśaḥ*, which would account for the *o* of *sarṣapa-mātro*. In 253 b^{vii} four akṣaras (*taṁ ı sarvasa*) are omitted. In 253 b^{vii}, 254 a^{i} two akṣaras are missing in *yaṁ yāmi saṁbodhiṁ*, for which the Nepalese MSS. read *yath-ecchayā me saṁbodhiḥ*. In 260 a^{v} the word *dhāraṇī* is omitted before *pratilabdhānāṁ*, probably because the word preceding *dhāraṇī* ended in *ṇi*. For a similar reason *abhūṣi* is probably omitted in 259 b^{vi}, in the Nepalese text, before *adbhuta-prāptāś*.

[1] [So also probably in the case of the prākritic, or semi-Sanskrit, forms *avocu* (260 a^{ii}), *upasaṁkrramiṣu* (260 b^{i}), *nadinsu* (260 b^{vii}) with a single dot, for *avocuḥ*, &c.; but see the remarks on pp. 159–60.—R. H.]

[2] The correct form *parinirvṛte* is found in 260 b^{vii}.

[3] Shown in italic type within square brackets, in the transcript of the Nepalese text.

In spite of these inaccuracies the fragment is of the highest importance for the history of the Saddharma-puṇḍarīka. Even a cursory comparison with the text of the Nepalese MSS. reveals the fact that there are numerous passages where one or more words have been added either in the fragment or in the Nepalese MSS. The fragment adds : 253 b^{i} *sa*, 253 b^{iii} *anuttarā[ṁ]*, 254 b^{i} *ratnam* (in *ekaṁ maṇiratnam* instead of *eko maṇir*), 254 b^{v} *sthavira āha*, 259 a^{ii} *itaś cavitvā strī-bhāvaṁ vivartayitvā*, *°nayuta-śata°* (between *buddha-koṭi°* and *°sahasrāṇāṁ*), 259 a^{iv} *paścime samucchraye*, 259 b^{iv} *Rāhula-mātā*, 259 b^{v} *saṁmukham*, 260 $a^{iii.\ iv}$ *tathāgate parini[r]vṛte iha Sahe loka-dhātau*, 260 a^{vi} *mahāsatvānā[ṁ]*, *bodhisatvā mahāsatvās*, 260 a^{vii} *evaṁ*, *sarve*, 260 b^{i} *bhagavantam upasaṁkrraminsu*, 260 b^{ii} *api*, *anāgate 'dhvani*, 260 b^{iii} *atha*, *sarve bodhisatvā*, 260 b^{iv} *evam* (in *parasparasyâivam*), *asmākam*, 260 b^{v} *sarve*, 260 b^{vi} *sāmagryā*, 260 b^{vii} *sthitvā*. The Nepalese MSS. add[1] : 253 b^{ii} *°hita°*, 253 b^{iii} *anayā* (or *tayā*), *khalu*, 253 b^{iv} *saṁ°*, *sma*, 254 a^{ii} *khalu*, *Sāgara°*, 254 a^{iv} *anekāni ca kalpaśatāny*, 254 a^{vi} *katamāni pañca*, 254 b^{i} *khalu*, 254 b^{ii} *Sāgara°*, 254 b^{iii} *sa*, 259 a^{ii} *prativedayāmi te* । *tvam api*, 259 a^{iii} *satkāraṁ gurukāraṁ mānanāṁ pūjanām arcanām apacāyanāṁ kṛtvā*, 259 b^{i} *arhataḥ samyak-saṁbuddhasya*, *Gautamī*, 260 a^{iii} *paścime samaye*, 260 a^{iv} *tv*, *iti*, 260 a^{vii} *mahā-sattvāḥ*, 260 b^{iv} *vayaṁ*, 260 b^{vii} *anāgate 'dhvani*.

These divergences sufficiently show that we have to acknowledge two different versions of the Saddharma-puṇḍarīka, the one represented by the fragment, the other by the Nepalese MSS. The number of additions being about the same in either of the two versions, it cannot be said that the one is either an amplification or an abridgement of the other ; both must have developed from a common source. The original certainly had one of the readings preserved in the fragment, viz. *maṇi-ratnam* in 254 b^{i}, which is supported also by the MSS. BK of the Nepalese version, while the *sma* in 253 b^{iv}, omitted in the fragment, probably was missing also in the original, as it is omitted also in some of the Nepalese MSS. (AW). As for the rest of the additional matter, it seems to me impossible to decide whether it was already contained in the original or added afterwards.

The existence of two recensions is further proved by occasional differences in the order of words. In 254 b^{vi} the fragment reads *bhadaṁta Śāriputra yady ahaṁ*, the Nepalese MSS. *yady ahaṁ bhadanta Śāriputra*, in 259 a^{iii} the fragment *anupūrveṇa ca bodhisatva-caryāṁ*, the Nepalese MSS. *bodhisattva-caryāṁ cânupūrveṇa*, in 260 a^{iii} the fragment *paścime kāle . . . saṁprakāśayituṁ*, the Nepalese MSS. *saṁprakāśayituṁ paścime kāle*, in 260 b^{iii} the fragment *khalu te*, the Nepalese MSS. *te khalu*, in 260 b^{iv} the fragment *kariṣyāma kulaputrāho*, the Nepalese MSS. *kulaputrāḥ kariṣyāmo*.

Of even greater importance are the differences in Gāthā 47 of chapter xi (253 a^{vii}) and in a prose passage in chapter xii (259 $b^{i\ ff.}$). In the Nepalese MSS. Gāthā 47 is in the Triṣṭubh metre :

[1] See footnote 3 on p. 156.

mahābhadra prajñayā śūra-nāmann
asaṁkhyeyā ye vinītās tvayeädya ।
sattvā amī kasya ceāyaṁ prabhāvas
tad brūhi pṛṣṭo nara-deva tvam etat ॥

In the fragment only the first portion of the Gāthā is preserved, but this is sufficient to show that the stanza was composed in the Anuṣṭubh metre:

mahāsamudra[1] *mahāprajña mahāśūra mahābala* ।
asaṁkhyeyā vinītā × ×××× ⏑ – ⏑ × ॥

In 259 *b*ⁱ ff. it is said that the nuns Mahāprajāpatī and Yaśodharā were struck with wonder and amazement when they heard the Lord's prophecy concerning their attaining supreme perfect enlightenment. What is said conjointly of the two nuns in the Nepalese MSS. is narrated first of Mahāprajāpatī and then repeated once more with regard to Yaśodharā in the fragment. In these cases it seems to me impossible to say what was the original reading.

As was to be expected, there are also numerous various readings. Only a very small portion of them can be accounted for as blunders on the part of the copyists. Thus in the fragment, *mahāsamudra* in 253 *a*ᵛⁱⁱ is certainly a mistake for *mahābhadra*, *bhagavann* in 260 *b*ⁱᵛ for *bhagavān*, perhaps also *me tatra* in 254 *a*ⁱ for *me 'tra*, which suits the metre, and *sarva-duḥkha-pramocanam* in 254 *a*ⁱ for *dharmaṁ duḥkha-pramocanam*. On the other hand, *satva-vinayaḥ* in 253 *a*ᵛ, *puṇya-gabhīraṁ* in 253 *b*ᵛ, and *ti* which represents *te* (=Skt. *tvayā*) in 260 *a*ⁱ, seem to be better readings than *saṁvinayaḥ*, *puṇyaṁ gambhīraṁ* and *pi*, found in the Nepalese MSS., and there can be no doubt that *asmākam* and *adhyeṣaty* (*adhyeṣyaty*) in 260 *b*ⁱⁱ·ⁱᵛ are the correct readings instead of *asmān* and *adhyeṣayaty*, as they are supported by some of the Nepalese MSS. themselves (ABC*K). But in most cases both readings, shown in the subjoined list, are equally justifiable.

	Fragment.	Nepalese MSS.
253 *b*ⁱ	*antamaśaḥ*	*antaśaḥ*[2]
253 *b*ᵛⁱⁱ	*yaṁ . . . . yāmi saṁbodhiṁ*[3]	*yath-ecchayā me saṁbodhiḥ*
254 *a*ᵛ	*paripūrayate*	*paripūrayati*

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[1] Read *mahābhadra*.

[2] *Antamaśaḥ* agrees with Pāli *antamaso*, while *antaśaḥ* is found also in other Buddhist works in mixed dialect.

[3] The correctness of this reading is doubtful, as I am unable to restore the missing syllables.

Fragment.	Nepalese MSS.
254 $b^{i, ii}$ *kṛtsnaṁ trsāhasra-ma[hā]sāhasraṁ lokadhātuṁ*	*kṛtsnāṁ trisāhasrāṁ mahāsāhasrāṁ lokadhātuṁ*
254 b^{iii} *bhagavato*	*bhagavate*
254 b^{vii} *ma[ha]rdhinī*	*maharddhikī*
254 b^{vii} *pratigra[hītā]*	*pratigrāhakaḥ*
259 a^{i} *prativitarkam*	*parivitarkam*
259 a^{ii}, 260 a^{v} °*koṭi*°	°*koṭī*°
259 a^{vi} *deva-manuṣyāṇā[ṁ]*	*devānāṁ ca manuṣyāṇāṁ ca*
259 $b^{ii, v}$ *ātmano*	*svakaṁ*
259 b^{iv} °*sahasrai[ḥ] parivṛtā*	°*sahasra-parivārā*
260 a^{i} *nāyaka*	*nātha*
260 a^{vi} °*āvalokayati sma*	°*āvalokayāmāsa*
260 a^{vii} °*āvalokitā*	°*āvalokite*
260 b^{ii} *cintaya[ṁ]ty*	*cintayāmāsuḥ*
260 b^{v} *bodhisa[t]tvā*	*kulaputrā*
260 b^{vi} '*bhimukhā*	'*bhimukhaṁ*

This list, however, is not complete. There is still another group of various readings which are of peculiar interest and, on that account, require to be treated separately. As will appear from the following list, there are numerous passages where the fragment exhibits either pure Prākrit or bad Sanskrit forms instead of the correct Sanskrit forms appearing in the Nepalese MSS.

Fragment.	Nepalese MSS.
253 a^{iii} *saṁjānanti*	*saṁjānate* (Pāṇ. I. 3, 46)
253 a^{vi} *paripṛcchat*	*paripṛcchati sma* (C^{b} *paryapṛcchata*, K *paryapṛcchat*)
253 b^{iii} *etaṁ*[1]	*evaṁ* (BK *enaṁ*, W *etāṁ*)
253 b^{iii} *śraddadhāsyati*	*śraddadhyāt* (B *śraddhāsyati*, K *śraddhadhyāt*, C *śraddadhāt*)
253 b^{v} *vaṁdy=âṅkāṁte*	°*ābhivandy=âṅkānte*
253 b^{vi} *spharati* (compare Pāli *pharati*)	*sphurati*

[1] The fragment reads: *ka etaṁ śraddadhāsyati yaḥ śakya muhūrten=ânuttarā samyak-saṁbodhim abhisaṁboddhum*, the Nepalese MSS. *ka evaṁ* (*enaṁ*, *etāṁ*) *śraddadhyād yad anayā śakyaṁ muhūrtena samyak-saṁbodhim abhisaṁboddhum. Etaṁ* apparently is the Prākrit form of the accusative of the neuter (= Skt. *etat*), which, when no longer understood, was changed into *evam* (*enaṁ*, *etāṁ*) in the Nepalese MSS., while in the fragment it caused *yaḥ* to be substituted for *yat*, whereby the sentence became perfectly unintelligible.

Fragment.	Nepalese MSS.
254 $a^{iii.iv}$ *kuladuhite*	*bhagini* (BC^{b}K *kulaputri*)
254 b^{ii} *kṣamati*	*kṣamate*
259 a^{iii} *śántike*	*antike*
259 a^{iii} *anupūrveṇa* (compare Pāli *anupubbena*) *ca*	*cāˊnupūrveṇa*[1]
259 a^{iv} *paripūrayitvā*	*paripūrya* (AC^{b}W *paripūrayitvā*)
259 a^{v} *'rhān*	*'rhan*
259 $b^{ii.v}$ *°taḥ śántikād* (*śántikāt*)	*°to'ntikāt*
259 b^{vii} *bhāṣiṁsu*	*abhāṣanta* (W *°ṣataḥ*, AB *°ṣata*)
259 b^{vii} *bhagavāṁ*[2]	*bhagavān*
260 a^{ii} *avocu*	*ūcuḥ*
260 a^{iii} *utsahāma*	*samutsahāmaha* (BC^{b}K *utsa°*)
260 b^{i} *praṇāmayitvā*	*praṇāmyaˊâi°* (K *praṇamyaˊâi°*)
260 $b^{ii.v}$ *saṁprakāśanatāya*	*saṁprakāśanatāyai* (AWK *°śanāyeti*, B *°śanāyeti* and *°śanāya*, C^b *°śanāyati*)
260 b^{iii} *anuvicintayitvā*	*anuvicintya*
260 b^{iii} *saṁprakaṁpeyiṣu*	*saṁprakampitāḥ*
260 b^{iv} *kariṣyāma*	*kariṣyāmo*
260 b^{iv} *kulaputrāho*	*kulaputrāḥ*
260 b^{vii} *nadinsu*	*nadante sma*[3]

Similarly instead of faulty or clumsy constructions in the fragment the correct ones appear in the Nepalese MSS. In 253 a^{iii} we read in the fragment: *sarve ca te sarva-dharm[ā]ḥ ś[ū]nyān iti saṁjānanti*; the Nepalese MSS. have correctly *sarva-dharmāñ*. The words *ṣaḍ-bhikṣuṇī-sahasrai[ḥ] saparivārā* in 259 b^{ii} are replaced by *ṣaḍ-bhikṣuṇī-sahasra-parivārā* in the Nepalese MSS. In 260 b^{iv} the fragment has *parasparasyaˊâivam ūcuḥ*, the Nepalese MSS. *parasparam ūcuḥ*. In 260 a^{vi} the words *avaivartika-dharma-cakrra-pravartakā bodhisa[t]tvā mahāsa[t]tvās* stand quite unconnectedly in the fragment, as if added by an afterthought; in the Nepalese MSS. they are incorporated into the period by putting the first epithet into the genitive and dropping *bodhisattvā mahāsattvās* altogether. In the same way the words *ayaṁ* . . . . *saṁprakāśanatāya* in 260 $b^{iv.v}$ are connected with the preceding sentence in the Nepalese MSS. by substituting *yad* for *ayaṁ*.

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[1] Provided that this is to be dissolved into *ca ānupūrveṇa*.

[2] This form is found also in the Mahāvastu and in the fragments edited by Pischel; see Pischel, *loc. cit.*, p. 6.

[3] To these may be added a few forms which have no equivalents in the Nepalese MSS., but seem to be foreign to the language of that recension, viz. *cavitvā* (259 a^{ii}), *vivartayitvā* (259 a^{ii}), *abhūṣi* (259 b^{vi}), *upasaṁkrraminsu* (260 b^{i}).

In my opinion there can be no doubt that, as regards single forms, at any rate, the fragment has preserved the older readings. There is no reason conceivable why e. g. such forms as *abhāṣanta*, *ūcuḥ*, *saṁprakampitāḥ*, *nadante sma*, should have been altered into *bhāṣiṁsu*, *avocu*, *saṁprakaṁpayiṣu*, and *nadiṁsu*, whereas the reverse is easily intelligible as an attempt at sanskritizing the text. But I am far from believing that the fragment exhibits the text in its original state. There are certain facts which tend to show that to a certain extent the process of sanskritization has taken place also in the fragment. In 253 a^{i} we find *anuttarasyā[ṁ]*, for which the Nepalese MSS. read *anuttarāyāṁ*,[1] and the readings *°śūra* in 253 a^{vii}, *°pravartakā* in 260 a^{vi}, which must be compared with *sūra°* and *°pravartikānāṁ* in the Nepalese MSS., are perhaps to be judged in the same way.[2] In 253 a^{vii} it is said of the Buddha that during many thousands of ages he never slackened in his energy: [*na*] *kadācid vīryaṁ sraṁsitavān*. For *sraṁsitavān* the Nepalese MSS. read *saṁśritavān*. The correct reading undoubtedly is *sraṁsitavān*, but it is difficult to understand how this should have been replaced by *saṁśritavān*, unless we assume that the original reading was a Prākrit form, such as e. g. *saṁsitavā*. This has been correctly sanskritized into *sraṁsitavān* in the fragment, whereas in the Nepalese version it was wrongly rendered by *saṁśritavān*. The root *sraṁs* occurs once more in connexion with *vīryaṁ* in 254 a^{iv} *na ca vīryaṁ sraṁsayati*. Here the Nepalese MSS. offer the readings *saṁprakāśayati*, *praśayati* (W), *janayati* (C^{b}), *saṁmayati* (BK). all of which are wrong, but the last-mentioned one makes it probable that the original reading was *saṁsayati*, which has been sanskritized in the fragment into *sraṁsayati*.

In the Gāthās, where naturally it was often impossible on account of the metre to replace the Prākrit forms by Sanskrit forms, the text itself appears to have been changed occasionally in the Nepalese MSS. to avoid the Prākrit forms. In the fragment the first Gāthā of chapter xii (259 b^{vii}) begins: *bhagavāṁ si utsāsi vināyako 'si*, with the second person sing. of the present of *as* preserved in its true Prākrit form after *bhagavāṁ*. In the Nepalese MSS. we read *bhagavān vinetsāsi vināyako 'si*. Here *si* has been altered into *vi* without regard to the perfect tautology which arose in this way.

From these facts we may safely conclude that the text of the Saddharma-puṇḍarīka to which both the Central-Asian and the Nepalese MSS. go back, was written in a language that had far more prākritisms than either of the two versions. I am even inclined to believe that the original was written in a pure Prākrit dialect which was afterwards gradually put into Sanskrit. But I admit that the materials

[1] In 259 b^{v} both versions have *anuttarāyāṁ*.

[2] The form *śūra*, however, may have been the original Māgadhī form which was wrongly rendered into *sūra* in the Nepalese MSS. (see the remarks below), and *°pravartikānāṁ* may be a simple corruption due to the influence of the preceding *avaivartika°*.

which are at present at our disposal are not sufficient to prove this; in fact, I do not see how it ever could be proved definitely except by discovering that Prākrit version itself.

But apart from this question, we can, with the help of the fragment, determine the Prākrit dialect which must be at the bottom of the language of the Saddharma-puṇḍarīka. In 260 *b*[iv] we find a vocative plur. *kulaputrāho.* Vocatives in *-āho* from bases in *a* are found only in Māgadhī.[1] We may therefore assert that the original text of the Saddharma-puṇḍarīka was written, if not in pure Māgadhī, in a 'mixed Sanskrit' which was based on that dialect.

2. ANOTHER FRAGMENT OF THE SADDHARMA-PUṆḌARĪKA

Hoernle MSS., No. 142, SB. 12. (Plate XVIII, No. 2, Reverse.)

This fragment, one of the smaller of the Hoernle Collection, is the right side of a leaf belonging to another manuscript of the Saddharma-puṇḍarīka. The preserved portion of the text is found in the beginning of chapter xxii.

The fragment, measuring 170 × 132 mm. (or $6\frac{7}{10} \times 5\frac{1}{5}$ inches), is only about one-third of the whole leaf, as it contains on an average eleven akṣaras in each line, whereas about twenty-four akṣaras are missing in the beginning of each line.[2] There are six lines on either side.

The characters are of the same type as those of the larger fragment, Hoernle MS., No. 148, SA. 22–5. There are only four points of difference. First, the four varieties of medial *ā* are reduced here to three, *mā* and *dhā*, which in the larger fragment are combined with the second form, here showing the first form (obv. ll. 1, 5). In *rhā* also the first form is employed (obv. l. 4). With this exception the use of the different forms is the same as in the larger fragment. The third form is found once only, in *syāṁ* (rev. l. 4). Secondly, of the two forms of medial *i*, the prone never occurs, but only the erect (e.g. *mi*, obv. l. 2). Thirdly, the sign placed above the small letter to denote absence of vowel is not a semicircle, but a dot with a tail slanting down to the right (obv. l. 3, rev. l. 2). Fourthly, the retention of the side-stroke in conjunct *t* appears to be almost regular. There are altogether seven cases. Among them there is only one in which the side-stroke is clearly

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[1] See Pischel, Grammatik der Prākrit-Sprachen, § 372.

[2] This estimate is based on line 4 of the obverse and ll. 5, 6 of the reverse, taking into account such divergences from the text of the Nepalese MSS. as appear absolutely certain.

omitted, viz. in *tta*, in obv. l. 3, °*dattam*. In four cases it is retained, viz. in *tva*, obv. l. 2 and rev. l. 4, °*satva*; in *tsa*, rev. l. 2, *tatsādhu*; and in *tra*, rev. l. 3, *tatra*. The remaining two cases are indistinct, viz. *tva* in obv. l. 1 and rev. l. 6. Below the *jā* in obv. l. 3 and the *lyā* in obv. l. 5 there is a small sign, apparently added afterwards, which looks like *sa*, but the meaning of which is unknown to me. The peculiar sign of the special Khotanese *r* occurs thrice in the subscript position, in obv. l. 5 *prrati*°, l. 6 *sahasrrebhiḥ*, and in rev. l. 6 *prradakṣi*, while we have the ordinary *r* in obv. l. 2 *priya*, rev. l. 1 °*srebhis*.

The text, with that of the Nepalese manuscripts printed opposite, runs as follows:—[1]

TEXT

HOERNLE MS. *Obverse.*	NEPALESE MSS.
	[*ayaṁ mamā caṅkrama rāja-śreṣṭha yasmin mayā sthi*]tva samādhi labdhaḥ ı vīryaṁ dṛḍhaṁ āra-
1 tva (*samā*)*dhi labdhaḥ* vīryaṁ dṛḍhaṁ hy āra-	
	[*bhitaṁ mahāvrataṁ parityajitvā priyam ātma-bhāvam*ˎ ıı 1 ıı *Atha khalu Nakṣatrarāja*]saṁkusumitā[*bhijña*] sa Sarvasattvapriya-
2 saṁ*ku*sumita sa Sarvasatva-priya-	
	[*darśano bodhisattva imāṁ gāthāṁ bhāṣitvā*] tau sva-mātā-pitarāv[1] etad avocatˎ ı
3 jānaṁ Vimaladattam etad avocatˎ	
	[*udyaāpy amba tāta sa bhagavāṁś Candrasūryavimalaprabhāsaśrīs tath-*] āgato 'rhan samyak-saṁbuddha [*etarhi*] tiṣṭha-
4 āgato 'rhān samyak-saṁbuddhaḥ tiṣṭha-	
	[*ti dhriyate yāpayati dharmaṁ deśayati yasya mayā bhagavataś Candrasūrya-vimalaprabhāsaśriyas tathāgatasya*[2]

[1] v.l. *taṁ svaṁ mātā-pitaram.*
[2] Some MSS. omit *Candra°-tathāgatasya.*

[1] For the text of the Nepalese MSS. my thanks are again due to Professor Kern. [See also the Note on p. 143. The corresponding text of the Bibliotheca Buddhica edition is on p. 408, l. 14–p. 409, l. 12.—R. H.]

Hoernle MS.	Nepalese MSS.
5 lyāyā dhāraṇyāḥ prratilābho	*pūjāṁ kṛtvā sarva-ruta-kauśa*]lya-dhāraṇī pratilabdh*e*
6 nayuta-śata-sahasrrebhiḥ	[*áyaṁ ca Saddharma-puṇḍarīko dharma-paryāyo 'śītibhir gāthā-koṭi-*]na-yuta-śata-sahasraiḥ
Reverse.	
1 srebhis tasya bhagavataḥ sânti-	[*kaṅkaraiś ca vivaraiś c*e*âkṣobhyaiś ca*] tasya bhagavato 'nti-
2 cat, tat sādhu mahārāja gamiṣyā-	[*kāc chruto 'bhūt* ı] tat sādhv amba tāta gamiṣyā-
3 tatra gatvā bhūyas tasya bhagava-	[*my ahaṁ tasya bhagavato 'ntikaṁ*] tasmiṁś ca gatvā bhūyas tasya bhagava-
4 hāsatves tasyāṁ velāyāṁ sapta-ra-	[*taḥ pūjāṁ kariṣyāmîti* ı *atha khalu Nakṣatrarājasaṁkusumitābhijña sa Sarvasattvapriyadarśano bodhisattvo ma*]hāsattvas tasyāṁ velāyāṁ [*sapta - tāla - mātraṁ vaihāyasam*] abhyudgamya sapta-ra-
5 bhyudgamya tasya bhagavataḥ sakā-	[*tnamaye kūṭāgāre paryaṅkam ābhujya*] tasya bhagavataḥ sakā-
6 *taṁ* bhagavaṁtaṁ sapta-kṛtva prradakṣi-	[*śam upasaṁkrānta* [1] *upasaṁkramya tasya* [2] *bhagavataḥ pādau śiras*e*âbhi-vandya* [3]] taṁ bhagavantaṁ sapta-kṛtvaḥ pradakṣi-
	[*ṇīkṛtya yena bhagavāṁs ten*e*âñjaliṁ praṇamya bhagavantaṁ namaskṛtv*e* ânayā gāthay*e*âbhiṣṭauti sma* ıı]

[1] v.l. *upasaṁkrāmad.*
[2] Some MSS. omit *tasya.*
[3] v.l. *°vanditvā.*

TRANSLATION.[1]

(Obv.) '[This, O excellent king, is my walk] standing [in which] I have acquired meditation. I have strenuously accomplished an act of heroism, [a great vow, by giving up my own dear body].'

[After having spoken this stanza], Nakṣatrarājasaṁkusumita, [the Bodhisattva] Sarvasattvapriyadarśana spoke thus to the great King Vimaladatta: '[Even now, great king, the Lord Candrasūryavimalaprabhāsaśrī], the Tathāgata, the Arhat, the perfectly enlightened one, is living, [staying, existing, by worshipping whom] I have obtained the Dhāraṇī Sarvarutakauśalyā [and this Dharmaparyāya of the Saddharma-puṇḍarīka, consisting of] . . . . hundred thousands of myriads . . . . of thousands . . . . . . (Rev.) [of stanzas, which I have heard] from that Lord.' [Then the Bodhisattva Sarvasattvapriyadarśana] spoke [thus]: 'Therefore, great king, I should like to go [to that Lord, and] having gone there, [worship] that Lord again.' At that instant [the Bodhisattva] Mahāsattva [Sarvasattvapriyadarśana, having sat down cross-legged on a tower consisting] of seven precious substances, rose [seven tālas into the sky and went] to the presence of that Lord. [Having gone there, he bowed his head to the feet of that Lord], circumambulated that Lord seven times, [stretched his joined hands towards the Lord, and having thus paid his homage, praised him with the following stanza].

NOTES.

The differences between the two texts are of the same kind as those existing between the larger fragment and the Nepalese MSS. Instead of the correct forms '*rhan*, °*sahasraiḥ*, *antikāt*, we find in the fragment the incorrect, but certainly more original forms '*rhān* (obv. l. 4), °*sahasrrebhiḥ* (obv. l. 6, rev. l. 1) and *sánti*[*kāt*] (rev. l. 1). Perhaps also °*kṛtva* (rev. l. 6) for °*kṛtvaḥ* is to be added to these, but it may be merely a clerical error. On the other hand *dṛḍhaṁ ārabhitaṁ* in the Gāthā has been changed into *dṛḍhaṁ hy āra*[*bhitaṁ*] in the fragment, as in Sanskrit the anusvāra cannot stand before a vowel, and yet a long syllable was required by the metre.

The words [*sarva-ruta-kauśa*]*lyāyā dhāraṇyāḥ prratilābho* (obv. l. 5) compared with *sarva-ruta-kauśalya-dhāraṇī pratilabdhā* in the Nepalese MSS. show that the construction of the sentence was different in the fragment.

A difference in the order of words occurs in ll. 4 and 5 of the reverse. Line 4 ends *saptara*, line 5 begins *bhyudgamya*. The text therefore is to be restored to

[1] All words in square brackets have been supplied from the Nepalese version or from the context.

sapta-ra[tnamaye kūṭāgāre paryaṅkam ābhujya sapta-tāla-mātraṁ vaihāyasam a]bhyud-gamya, twenty-four akṣaras being missing at the beginning of line 5, just as twenty-five akṣaras are missing at the beginning of line 6. In the Nepalese MSS. the two gerunds together with the words dependent on them are reversed, but the reading of the fragment is undoubtedly the correct one. Sarvasattvapriyadarśana first sits down on the tower and from thence rises seven tālas into the sky to meet the Lord Candrasūryavimalaprabhāsaśrī. In the Nepalese version the story is quite unintelligible.

A rather indifferent various reading is *tatra* (rev. l. 3) for *tasmiṁś ca* in the Nepalese MSS. Larger differences affecting the sense occur in rev. l. 1, where [*saha*]*srebhiḥ* shows that the number of Gāthās ascribed to the Saddharma-puṇḍarīka was not the same as in the Nepalese version, and in obv. l. 3, rev. l. 2, where from the readings [*mahārā*]*jānaṁ Vimaladattam* and *mahārāja* instead of *tau sva-mātāpitarau* and *amba tāta* it appears that in the Central-Asian version Sarvasattvapriyadarśana addressed his speech not to his parents, but to his father, King Vimaladatta, alone.

Additions in the Nepalese MSS. are *etarhi* in obv. l. 4 and *abhijña* at the end of the name of Nakṣatrarājasaṁkusumita in obv. l. 2, both of which are quite superfluous, although the name of the Bodhisattva seems to be used always in the longer form in the Nepalese version. In the fragment the rest of an additional sentence is found in rev. l. 2, where *cat* apparently is to be restored to something like *atha sa Sarvasattvapriyadarśano bodhisattva etad avocat*. Other and considerable additions in either version may be inferred from the fact that the number of akṣaras corresponding to the missing akṣaras of the fragment varies from ten (rev. l. 3) to forty-nine (obv. l. 5) in a line in the Nepalese MSS.

This little fragment thus tends to confirm the conclusions we have drawn from the larger fragment with regard to the existence and character of the two versions of the Saddharma-puṇḍarīka, and it would be interesting to know in what relation these two versions stand to the Tibetan and the several Chinese translations of the work.

3. A FRAGMENT OF THE SANSKRIT CANON OF THE BUDDHISTS

Hoernle MSS., No. 142, SB. 35. (Plate XVIII, No. 3, Obv. and Rev.)

Tradition asserts that the Buddhist school of the Mūlasarvâstivādins, who traced their origin back to Rāhula, the son of the Master, used Sanskrit as the language of their holy scriptures. Until recently this Sanskrit canon seemed to have been lost, but the archaeological exploration of Central Asia so vigorously

carried on during recent years has shown that fortunately this is not the case. After Professor d'Oldenbourg had first pointed out, in fragments originating from Kashgar, single verses that had their parallels in the Pāli Suttapiṭaka,[1] Pischel, in an excellent paper in the Transactions of the Royal Prussian Academy,[2] was able to show that fragments of a block-print purchased by Professor Grünwedel at Idykutšari contained portions, both in prose and in verse, of the Saṁyuktâgama, a division of that part of the ancient Sanskrit canon which was concerned with matters of Dharma and corresponded to the Suttapiṭaka of the Vibhajyavādins. A supplement to these discoveries is the fragment which I now lay before the public. It is the Sanskrit version of a text which in the Pāli canon is found in the Vinayapiṭaka, as well as in the Suttapiṭaka, and therefore in all probability a fragment of the Sanskrit canon.

The fragment, measuring about 313 × 135 mm. (or $12\frac{1}{4} \times 5\frac{1}{4}$ inches), is the left side of a single leaf.[3] The missing portion contained about sixteen akṣaras in each line. Unfortunately on the left side also a piece has been torn off, which has caused the loss of one or two akṣaras in the last three lines of the obverse and the first four lines of the reverse. In a few places, especially on the reverse, the writing has become indistinct by the rubbing off of the ink, but on the whole the reading presents no difficulties. About 130 mm. from the left margin is the string-hole, surrounded by a circle, 27 mm. (or $1\frac{1}{16}''$) in diameter. There are eight lines on either side. The number of the folio, unfortunately, is obliterated on the damaged left-hand margin.

The characters are of the same type as those of the preceding two fragments of the Saddharma-puṇḍarīka, but, as may be seen from Plate XVIII, they are somewhat more rounded and cursive. There are besides some special points of difference. The *bha* here shows a distinct loop; of which there is no trace in the two fragments of the Saddharma-puṇḍarīka, compare *bha* and *bhā* in Pl. XVIII, No. 3 *a*, ll. 4 and 6, with *bhū* and *bhi* in No. 1, l. 6, and *bho* and *bhi* in No. 2, ll. 5 and 6. The same loop appears, e. g., also in the variety of the alphabet used in the block-print from Idykutšari.[4] Of the four forms of medial *ā* appearing in the first fragment of the Saddharma-puṇḍarīka, only three are found here, the second form being absent, and their distribution is quite regular. The first form is employed in *cá* (obv. l. 5), *tpā* (rev. l. 7),

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[1] Записки Восточнаго Отдѣленія Императорскаго Русскаго Археологическаго Общества VIII, 59 f.; 151 f. As this publication is not accessible to me, I quote it from Pischel's paper mentioned below.

[2] Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften, 1904, p. 807 ff.

[3] Only a portion of the fragment, being rather more than the right half, is shown in Plate XVIII, No. 3.

[4] See, e.g., *l.c.* Plate VII, fol. 158^b, ll. 1, 2.

tyā (rev. l. 4), *trā*, *thā* (obv. l. 1), *dhā* (rev. l. 3, *dhyā*, rev. l. 6), *nā* (rev. l. 5), *bdā* (obv. l. 6), *bhā* (obv. l. 7), *mā* (obv. l. 6), *rā* (*rgā* rev. l. 3, *rmā* obv. l. 8, *rvā* rev. l. 4), *vā* (obv. l. 1, *vyā* rev. l. 6), and also in initial *ā* (obv. l. 7). The third form occurs in *ghrā* (obv. l. 1), *yā* (obv. l. 7), *ṣṇā* (rev. l. 6), *sā* (obv. l. 7, *syā* obv. l. 1), *hrā* (obv. l. 7). The fourth form is found only in *jā* (rev. l. 4), and *jñā* (obv. l. 5). In addition to these forms we find here a new and quite peculiar one in *ṇā* (obv. l. 4). It consists in the right wing of the letter turning rightward and upward in a long leftward sweeping curve. The beginnings of this form may be seen in Northern Indian inscriptions from the fifth century onward, especially in Mahānāman's Bodhgaya Inscription of A.D. 588–9, l. 3, *nirvāṇā*°, l. 5, *guṇā*°, l. 7, *śaraṇā*° (see Dr. Fleet's *Gupta Inscriptions*, Pl. XLI).[1] Medial *i* also appears in all three forms in which it is found in the first fragment of the Saddharma-puṇḍarīka. Thus the erect form may be seen, e.g., in *di* (obv. l. 1), *kti* (obv. l. 5), *ni* (rev. l. 3), *dhi* (rev. l. 6). Of the two prone forms, the rightward occurs only in *lī* (rev. l. 8), while the leftward is found, e.g., in *ṣṭī* (obv. l. 2), *cī* (obv. l. 4), *jī* (obv. l. 7). But in *sci* (rev. ll. 1 and 7) we have both the prone and erect forms; so also in *ti* (rev. ll. 1 and 3) and *ri* (obv. ll. 5 and 6); in fact with *ti* and *ri* the erect form is more usual; so that it is quite clear that the use of the two forms depended not on any fixed principle, but on the momentary whim of the scribe.[2] The signs for medial *u* and *ū* call for no remarks with the exception of the *ū* in *bhū* (obv. l. 1), which is quite different from the angular sign found in the same akṣara in the fragments of the Saddharma-puṇḍarīka.[3] Superscript *r* is always written above the line, except in *rśi* (rev. l. 3), where it is added behind the *śa* to avoid its running into the *śya* of the line above; a regular *rśi* is found a little further on in the same line.[4] The virāma in *t* of °*vepayet* in obv. l. 2 (not seen in Pl. XVIII, No. 3) shows the same form as in the larger fragment of the Saddharma-puṇḍarīka. The sign for the upadhmānīya occurs in °*mānaḥ-pratyā*° (rev. l. 4). The dot serves as a sign of punctuation (rev. ll. 7, 8).

The Pāli text corresponding to the fragment is found in the Mahāvagga of the Vinayapiṭaka, V, 1, 26–7, and in the Aṅguttara-nikāya, VI, 55, 11. To

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[1] See also the Mandasor inscription of the time of Kumāragupta I, *ibid.*, Plate XI, ll. 3, 4, &c., and Bühler, Indische Palaeographie, Plate IV, transverse 21, cols. xii, xiv, xxii.

[2] [The same two forms are found also in the Sanskrit Vajracchedikā MS., and may be seen on Pl. XXI, No. 1, l. 5, the prone form in the first, and the erect form in the second of the two *ci* in *cittadhārā cittadhārā*.—R. H.]

[3] [It is, however, found not infrequently in the Sanskrit Vajracchedikā MS., and may be seen on Plate XXI, No. 1, l. 2, in *Subhūta*.—R. H.]

[4] [The same peculiar sideward position of *r* is found also in other manuscripts coming from the Khotanese area, in connexion with *ś* as well as other consonants; see footnote 8 on p. 90, and footnote 18 on p. 183.—R. H.]

facilitate a comparison, the text of the Mahāvagga is printed opposite to that of the fragment, with the few various readings of the Aṅguttara-nikāya added below.

Conjectural restorations of lost portions of the text are shown in small italic type.

TEXT

Hoernle MS.

Obverse.

1 same bhūmĭ-bhāge pratiṣṭhitaḥ ath⸗âgacchet pūrvasyā diśaḥ śīghrā vāta-vṛ(*ṣṭĭ*)▒*r na c⸗ âinaṁ kampayen na saṁprakampa-*

2 yen na saṁpravepayet, paścĭmāyā diśaḥ śīghrā vāta-vṛṣṭĭr na c⸗âinaṁ ka▒*mpayen na saṁprakampayen na saṁpra-*

3 *ve*payed uttarasyā diśaḥ dakṣiṇasyā diśaḥ śīghrā vāta-vṛṣṭĭr na c⸗âinaṁ *ka*▒*mpayen na saṁprakampayen na saṁ-*

4 *pra*vepayed evam ev⸗âivaṁ vimukta-cĭttasya bhadaṁta arhataḥ kṣīṇ-â(*sra*)▒*vasya bhṛśaṁ cakṣur-vijñeyā rūpāś ca-*

5 *kṣ*(*u*)ṣa *ā*bhāsam āgacchaṁti na c⸗âsya ceto-vimuktiṁ prajñā-vimuktiṁ (*pa*)▒*ryāharanti* [1] *amiśrīkṛtam eva tac-cittaṁ bhavati vyayaṁ*

6 *ca*▒*sa*manupaśyati bhṛśaṁ c⸗ âiva śrotra-vĭjñeyāḥ śabdāḥ śrotrasy⸗âbhāsam ā(*ga*)▒*ccha-*

[1] The syllable *ryā* is doubtful.

Mahāvagga.

seyyathāpi bhante selo pabbato acchiddo asusiro ekaghano

[1] puratthimāya ce pi disāya āgaccheyya bhusā vātavuṭṭhi ı n'eva naṁ saṁkampeyya na sampakampe-

yya na sampavedheyya ı [1] pacchimāya ce pi disāya -la-

[1] uttarāya ce pi disāya -la- [1] dakkhiṇāya ce pi disāya āgaccheyya bhusā vātavuṭṭhi ı n'eva naṁ saṁkampeyya na sampakampeyya na sampavedheyya ı evam eva kho bhante evaṁ [*sammā*]vimuttacittassa bhikkhuno bhusā ce pi cakkhuviññeyyā rūpā ca-

kkhussa āpāthaṁ āgacchanti ı n'ev'assa cittaṁ pariyādiyanti ı amissikataṁ [2] ev'assa cittaṁ hoti [*ṭhitaṁ ānejjappattaṁ*] vaya-

ñ c'assānupassati ıı bhusā ce pi sotaviññeyyā saddā ghāna viññeyyā gandhā

[1] Aṅg. inserts *atha.*

[2] Aṅg. *amissīkatam.*

HOERNLE MSS.

nti bhṛśaṁ c≠âiva ghrāṇa-vijñeyā gandhā ghrāṇasy≠âbhā-

7 *sa*░*m* āgacchaṁti bhṛśaṁ c≠âiva jihvā-vijñeyā rasā jihvāyā ābhāsam āgaccha░*nti bhṛśaṁ c≠âiva kāya-vijñeyāḥ sparśāḥ kā-*

8 *ya*░*sy≠*âbhāsam āgacchaṁti bhṛśaṁ c≠âiva mano-vijñaiyā[2] dharmā mana*sa* ābhāsa*m* ░*āgacchanti na c≠âsya ceto-vimuktiṁ prajñā-vimuktiṁ*

Reverse.

1 *paryā*[1]░harattiṁ amiśrīkṛta*m eva* taś-cittaṁ[3] bhava*ti* vyayaṁ ca sama*nu*paśyati ta░[4]

2 ×░*ta*d-vyaya-dharmam eva samanupaśyati virāga-dharmam eva samanupaśyati ni░*rodham eva samanupaśyati pratiniḥsarga*[5]

3 *m e*░*va* samanupaśyati vyayânudarśī nirodh-ânudarśī pratiniḥsarg-ânu*da*░*rśī*[6]

4 [*tra*]*syate* aparitasyamānaḥ[7] pratyātmam eva nirvāti kṣīṇa-jāti░[6]

[2] Read *vijñeyā.*

[3] Read *tac-cittaṁ.*

[4] I am unable to supply the missing words at the end of this line, and at the beginning of line 2.

[5] The gap is here filled up conjecturally.

[6] See footnotes 2 and 3, p. 172.

[7] Read *°trasyamānaḥ.*

MAHĀVAGGA.

jivhāviññeyyā rasā kāyaviññeyyā phoṭṭhabbā

manoviññeyyā dhammā manassa āpāthaṁ āgacchanti n'ev'assa cittaṁ

pariyādiyanti amissikatam[3] ev'assa cittaṁ hoti [*ṭhitaṁ ānejjappattaṁ*] vayañ c'assānupassatīti ॥

[3] Aṅg. *amissīkatam.*

HOERNLE MSS.

5 *smād*-bhavaṁ prajānāti • idam avocad āyuṣmān Śroṇa idaṁ vadi▒[8]*tvā* . . . . *a*

6 *dhimuktasya* pravīvekaṁ tath≈ âiva ca • avyāvadhy-âdhimuktasya tṛṣṇā-kṣaya-ra*ta*▒*sya ca*[8]

7 *cetasaḥ jñātvā* āyatan-ôtpādaṁ tataś cittaṁ vimucyate • tato vimukta-▒[8]

8 *ya n≈āstī karaṇīyaṁ* na vīdyate • śailī[9] yathā eka-ghano vāyunā▒[8]

[8] See footnotes 4–6, p. 172.
[9] Read *śailo*. See footnote 2, p. 151.

MAHĀVAGGA.

nekkhammaṁ a-
dhimuttassa pavivekañ ca cetaso ı avyāpajjhādhimuttassa upādānakkhayassa ca ıı taṇhakkhayādhimuttassa asammohañ ca
cetaso ı disvā āyatanuppādaṁ sammā cittaṁ vimuccati ıı tassa sammāvimuttassa santacittassa bhikkhuno ıı katassa paṭica-[4]
yo n'atthi karaṇīyañ ca na vijjati ıı selo yathā ekaghano vātena na samīrati ı evaṁ rūpā rasā saddā gandhā phassā ca kevalā ıı iṭṭhā dhammā aniṭṭhā ca na pavedhenti tādino ı

[4] Aṅg. *paṭica*°.

TRANSLATION.[1]

(Obv.) [Just as if there be, O Lord, a rocky mountain without holes, not perforated, solid,] standing on even ground, and a swift rain-wind should come from the eastern quarter, [yet it would not make it quake, or shake,] or tremble, a swift rain-wind (should come) from the western quarter, yet it would not make it [quake, or shake,] or tremble, a swift rain-wind (should come) from the northern quarter, from the southern quarter, yet it would not make it [quake, or shake,] or tremble; just so, O Lord, though [shapes perceptible by the eye should frequently] come within reach of the eye of the Arhat, whose mind has thus become emancipated, whose [passions] are extinct, they do not [change] the emancipation of his mind, the emancipation of his intellect; [undefiled is his mind, and] he perceives [the passing away]; though sounds perceptible by the ear should frequently come

[1] Passages restored on the basis of the Pāli text are enclosed in square brackets.

within reach of his car, [though smells perceptible by the nose should frequently] come [within reach of his nose], though tastes perceptible by the tongue should frequently come within reach of his tongue, [though touches perceptible by the body should frequently] come within reach [of his body], though thoughts perceptible by the intellect should frequently [come] within reach of his intellect, [they do not change the emancipation of his mind, the emancipation of his intellect]; (Rev.) undefiled is his mind, and he perceives the passing away, ...[1]; he perceives the condition of the passing away of those (impressions), he perceives the condition of absence of desire, [he perceives annihilation], he perceives [renunciation]; perceiving the passing away, perceiving annihilation, perceiving renunciation, ... [he is not in fear];[2] not being in fear, he is individually extinguished; he recognizes that his rebirth is cut off . . . . his existence . . . . .[3] Thus spoke the venerable Śroṇa. Having thus spoken, [he said further:

'He][4] who is set upon [renunciation][4] and solitude, who is set upon kindness and delights in the rooting-out of thirst,—

'. . . . . [who has attained to the absence of delusions][5] from the mind, he recognizes the source of sensations and then his mind is set free.

'Then, after [his mind][6] has been set free, ... there is no [gathering up of what is done];[6] nothing to be done remains.

'As a solid rock [is not shaken][7] by the wind, [just so shapes and tastes and sounds and smells and touches—the whole of them—things wished for and unwished, cannot make tremble such a one].'[7]

NOTES.

There can be no doubt, I think, that the language of the fragment is not the so-called mixed dialect, but Sanskrit. There are indeed a few mistakes, but

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[1] See footnote 4, p. 170.

[2] As regards the gap at the end of rev. l. 3 and the beginning of rev. l. 4, only the words *pratiniḥsarg-ânudarśī* and *na paritrasyate* can be restored with certainty.

[3] The general tenor of this passage may be inferred from the corresponding Pāli passage quoted on p. 174, but the restoring of the exact text is difficult. *Kṣīṇajāti* would seem to point to a bahuvrīhi compound *kṣīṇa-jātiḥ*. *Smād* in rev. l. 5 I am unable to complete.

[4] Among the syllables missing at the end of rev. l. 5 the first was *tvā* (*vaditvā*), the last *a* (*adhimuktasya*); the rest is uncertain. For the general sense compare the passage quoted on p. 174.

[5] Restore at the end of rev. l. 6: *tṛṣṇā-kṣaya-ratasya ca.* The rest is quite uncertain.

[6] The exact words at the end of rev. l. 7 cannot be restored. The *ya* at the beginning of rev. l. 8 suggests *paricayo* or *saṁcayo.*

[7] These words rest entirely on the Pāli text.

they are for the most part only due to the scribe. Thus *mano-vijñaiyā* (obv. l. 8) stands for *mano-vijñeyā*, *taś-cittaṁ* (rev. l. 1) for *tac-cittaṁ*, *aparitasyamānaḥ* (rev. l. 4) for *aparitrasyamānaḥ*, *ya* (rev. l. 8), which seems to be the rest of *paricaya* or *saṁcaya*, for [*parica*]*yo* or [*saṁca*]*yo*,[1] *śailī* (rev. l. 8) for *śailo*. There occur, as far as I see, only two genuine irregularities. In rev. l. 5 we have *vadi*, which undoubtedly is the rest of *vaditvā*, while the correct form would be *uditvā* (Pāṇ. I, 2, 7). In rev. l. 4 we find twice Ātmanepada forms of *tras*, viz. [*paritra*]*syate* and *aparit*[*r*]*asyamānaḥ*, mentioned already above. According to Pāṇini (I, 3, 78 and III, 1, 70) the verb is conjugated only in Parasmaipada, but Ātmanepada forms are found also in the epic language.[2] In a few cases the rules of sandhi are not observed. In *āyuṣmān Śroṇa* (rev. l. 5) the *n* ought to have been changed into *ñ* before the *śa*, but this rule is often neglected in manuscripts. In *jñātrā āyatan-otpādaṁ* (rev. l. 7) and *yathā eka-ghano* (rev. l. 8) the vowel combination has not taken place on account of the metre. In *pratiṣṭhitaḥ athā°* (obv. l. 1), *bhadaṁta arhataḥ* (obv. l. 4), *°haraṁti amiśrīkṛtam* (rev. l. 1), [*paritra*]*syate apari°* (rev. l. 4), *cetasaḥ jñātrā* (rev. l. 7), the suppression of the sandhi, of course, is perfectly justified, as in all these cases the first word is either the concluding word of a sentence or a verse, or a vocative which, in the spoken language at any rate, cannot enter into sandhi with the following word. From the absence of sandhi between *diśaḥ* and *dakṣiṇasyā* in obv. l. 3 we may infer that the words *śighrā . . . . . . pravepayet* were meant to be repeated after *diśaḥ*. Before *p* the upadhmānīya appears in *aparitrasyamānaḥ praty°* (rev. l. 4), but before *kṣ* we find not the jihvāmūlīya, but the visarga in *arhataḥ kṣiṇā°* (obv. l. 4).[3]

From an examination of the Idykutšari fragments Pischel had come to the conclusion that the Sanskrit Canon was perfectly independent from the Pāli Canon and composed in a much more condensed language. In the present fragment also there is nothing to show that the Sanskrit text is a translation from the Pāli. In this respect it is remarkable that several times the Sanskrit text has not the exact equivalents of words used in the Pāli, but different terms. Instances are *śighrā* (obv. ll. 1, 2, 3) instead of *bhusā*, *saṁpravepayet* (obv. ll. 2, 3, 4) instead of *sampavedheyya*, *arhataḥ* (obv. l. 4) instead of *bhikkhuno*, *ābhāsam* (obv. ll. 5, 6, 7, 8) instead of *āpāthaṁ*. In the Gāthās (rev. ll. 6 ff.) the divergences from the Pāli version are even greater. The Sanskrit text has *tathaiva ca* for *ca cetaso*, *tṛṣṇā-*

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[1] It is not impossible that the *o*-sign was originally written and has only become rubbed off.

[2] See the St. Petersburg Dictionary.

[3] This difference is strictly in accordance with the rules of the phonologists of the Taittirīya school (Taitt. Pr. IX, 3; Vyāsaśikṣā 158), but the scantiness of the materials makes it impossible to decide whether it is so by accident or intentionally.

kṣaya-rata[*sya ca*] for *upādānakkhayassa ca* or rather *taṇhakkhayādhimuttassa*, as the two *pādas* seem to have changed their places in the Sanskrit version, *jñātvā* for *disvā*, *tataḥ* for *sammā* and *tassa*, *vāyunā* for *vātena*. But it cannot be maintained that the Sanskrit text of our fragment is shorter than the Pāli text. The only Pāli words omitted[1] in the fragment are *sammā°* (obv. l. 4) and *ṭhitam ānejjappattaṁ* (obv. l. 5, rev. l. 1). But these omissions are more than counterbalanced by a number of additions. The epithets of the mountain (obv. l. 1) are here augmented by the addition of *same bhūmi-bhāge pratiṣṭhitaḥ*, those of the Arhat (obv. l. 4) by the addition of *kṣīṇ-âsra*[*varya*]. Instead of *cittaṁ pariyādiyanti* we find here *ceto-vimuktiṁ prajñā-vimuktiṁ pa*[*ryā*]*haranti* (obv. l. 5, rev. l. 1). The largest addition is the passage from *ta°* to *vadi°* (rev. ll. 2–5). There is nothing corresponding to it in the Pāli text, nor have I found its exact counterpart anywhere else in the Canon, though it contains nothing but familiar thoughts, and single portions of it are met with frequently. With *vyay-ânudarśī nirodh-ânudarśī pratiniḥsarg-ânuda*[*rśī*] in rev. l. 3 compare, e. g., Saṁyutta-nikāya XXXVI, 7, 6. 7. 8. 8, 6: *aniccānupassī viharati* । *vayānupassī viharati* । *virāgānupassī viharati* । *nirodhānupassī viharati* । *paṭinissag-gānupassī viharati* ।. To the words: [*na paritra*]*syate aparit*[*r*]*asyamānaḥ pratyātmam eva nirvāti kṣīṇajāti*[*ḥ*] . . . . . . *smād-bharaṁ prajānāti* in rev. ll. 4 and 5 corresponds, e.g., Saṁyutta-nikāya XXII, 53, 11; 54, 18; 55, 30; XXXV, 90, 11; 193, 11: *na paritassati* । *aparitassaṁ paccattaññeva parinibbāyati* । *khīṇā jāti vusitaṁ brahmacariyaṁ kataṁ karaṇīyaṁ nāparam itthattāyāti pajānātīti*. And the last phrase: *idam avocad āyuṣmān Śroṇa idaṁ vadi*[*trā*] . . . . is well known from the Pāli Canon, where it forms the transition from the prose to the Gāthās just as in our passage; compare, e. g., Majjhima-nikāya 82: *idam avoc' āyasmā Raṭṭhapālo* । *idaṁ vatvā athāparam etad avoca*, and Dīgha-nikāya XVI, 3, 51; XVII, 2, 17; &c.

As the leaf itself bears no mark indicating its origin, and as the corresponding Pāli text is practically identical in the Vinaya-piṭaka and the Aṅguttara-nikāya, it is at present impossible to decide whether the fragment belongs to the Vinaya or to the Ekôttarâgama of the Sanskrit Canon. And even a third possibility must be taken into consideration. It is a well-known fact that later Buddhist Sanskrit works have frequently taken over long passages from the older canonical scriptures. I need refer only to the Divyâvadāna, where we find many quotations from the Canon, especially from the Vinaya, embodied in the legends. It is therefore *a priori* not impossible that our leaf belonged to a later work, in which the passage preserved to us was only a quotation. However, there is nothing to prove this hypothesis; and even if it should be correct, this would detract but little from the value of the fragment, as, considering the archaic style and the

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[1] **Shown in small italics within square brackets in the transcript.**

close agreement with the Pāli text, we might rest assured, I think, that the passage was taken literally from the Canon. Perhaps a comparison with the corresponding passages in the Chinese and Tibetan Canons will enable us to assign a definite place to this fragment, which testifies again to the original unity of the Buddhist doctrine in spirit and letter in the North as well as in the South.[1]

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[1] This question has been treated at length and with thoroughly convincing results by Professor Oldenberg in ZDMG., vol. lii, pp. 613 ff.

ADDITIONAL NOTE TO P. 144.

[Among the Stein MSS., recovered by him from the old Buddhist site at Farhad Beg (about eight miles north of Khadalik, Anc. Khot., II, 413–14; also *ante*, p. 2), there is a rather extensive fragment of a pothī of the Saddharma-puṇḍarīka, consisting of thirty-four folios, a specimen of which has been published by Prof. de la Vallée Poussin in the Journal RAS., 1911, pp. 1069–77. This specimen comprises the ending of the eleventh (fols. 7 b^{vii}–10 a^{vi}), and the beginning and ending of the twelfth chapter (fols. 10 a^{vi}–11 b^{viii} and fols. 13 b^{ii}–14 b^{v}), corresponding to the Kern edition, pp. 250^{x}–256^{vi}; also pp. 267^{i}–269^{iii} and pp. 271^{vi}–274^{xi}. The middle portion of the twelfth chapter which is contained in fols. 12 a^{ii}–13 a^{viii}, and which corresponds to the text of fols. 259 and 260, on pp. 149–52 of the present volume, is omitted in Prof. de la Vallée Poussin's publication. A collation of this portion, made by me (August 1915), shows that the text of the Stein MS. completely agrees with the text edited by Professor Lüders, the agreement including even the curious reading *kulaputrāho* in fol. 260 b^{iv} (Stein MS. fol. 13 a^{v}). There are only two small differences: for *prativitarkam* 259 a^{i} the Stein MS. has *parivitarkam*, fol. 12 a^{iii}, and for *strībhāvaṁ* 259 a^{ii} it has *strībhāve*, fol. 12 a^{iv}. Moreover before *itaś cavitvā* 259 a^{ii} the Stein MS. inserts *prativedha* [*sic*] *yāmi · tvam api Yaśodhare*, fol. 12 a^{iv}; before *pratilabdhānāṁ* 260 a^{v} it inserts *dhāraṇi*, fol. 13 a^{i}; and after *te* 260 b^{v} it omits *sarve*, fol. 13 a^{vi}.

As regards the first excerpt, in fols. 253 and 254 on pp. 144–49 of the present volume, printed in the Kern ed., pp. 261^{xiv}–265^{iii}, its equivalent is entirely missing in the Stein MS. In fact, the whole of the text, printed in the Kern ed. on pp. 256^{vii}–266^{ii}, is missing in that MS., apparently due to some inadvertence by its scribe.—R.H.]

VAJRACCHEDIKĀ

IN THE ORIGINAL SANSKRIT

Stein MS., No. D. III. 13*b*. (Plate XXI, No. 1, Fol. 14, Rev.)

EDITED BY F. E. PARGITER.

THIS is a fresh manuscript of the Vajracchedikā. The text of that work was published by Max Müller, from manuscripts discovered in Japan, in the Anecdota Oxoniensia (Aryan Series), vol. i, part i, in 1881. The manuscript, now published, was discovered by Sir Aurel Stein in his first expedition to Eastern Turkestan in the years 1900–1. As related by him in his Ancient Khotan, vol. i, p. 258, it was dug out on the 23rd of December, 1900, from the ruins of a small 'dwelling-place' (*id.* p. 256) belonging to the ancient settlement of Dandān Uiliq; see also *id.*, p. 295, and the same author's Sand-buried Ruins of Khotan, p. 300. It was identified by Dr. Hoernle as containing the text of the Vajracchedikā; and a notice of the identification was published by him in the Journal of the Royal Asiatic Society for 1903, p. 364.

This manuscript is written on nineteen folios, long and narrow, of coarse country paper, and each folio is about 39 cm. ($15\frac{1}{4}$ inches) in length and 75 mm. ($2\frac{15}{16}$ inches) in width. It is in fairly good preservation, except that parts have perished or decayed. The folios are numbered on the left margin of the obverse side, and are all present except nos. 1, 3–5, and 12, which are wanting. A few of the folios are nearly whole (nos. 11, 17, and 18), some have lost one or both ends (nos. 7, 8, and 16), but most have perished more or less within the page, and present gaps severing the paper in two, partially or completely (nos. 2, 6, 9, 10, 13–15, and 19). In the transcript these gaps are enclosed within the mark ▒. Where the paper has not perished, the writing has suffered injury in many places, so as to show every stage of decay from merely slight defacement to total obliteration. The folios which have suffered least are nos. 17 and 18, which are reproduced in Plate CVIII in vol. ii of Sir Aurel Stein's Ancient Khotan, while for the present volume fol. 14*b* (shown in Plate XXI) has been selected, in order to give an idea of the more common condition of the leaves of the manuscript.

Each page contains six lines of writing. The margin on the left side is generally about 10 mm. ($\frac{3}{8}$ inch) broad, and on the right side about 7 mm. ($\frac{1}{4}$ inch).

The writing thus occupies a length of about 37 cm. (14½ inches). In every third and fourth line on each page, at about 77 mm. (3 inches) from the left margin of the writing, a blank space has been left about 2 cm. (¾ inch) long, so as to make altogether an open place of that length and of about the same height, for the hole through which the string would pass which would hold the folios together. This open space is of very great help in determining the position of the writing that remains in folios in which both ends have perished. The letters have been written with a broad reed pen and are large and well made. The largest such as *thā* and *yā* may be 13 mm. (½ inch) broad, and the smallest such as *ra* and *va* about 6 mm. (¼ inch) broad. The size of ordinary letters is about 8 mm. (⅓ inch), so that on an average three letters go to every 25 mm. (1 inch) of space.

It is thus possible to calculate the number of letters that have been obliterated in a decayed passage by carefully measuring its length, and to restore the text in most places with the aid of the printed text with some degree of confidence. In all such cases the restored text is printed in italics. These cases are of two kinds, those in which the writing only has suffered damage, and those in which the paper and writing have both perished. Passages of the first kind are dealt with according to the degree of obliteration, thus: first, where the letters are but slightly defaced and can be read, italics are used; secondly, where the traces remaining of the letters enable one to make out what they were with the aid of the printed text, the italics are enclosed within round brackets; and thirdly, where the letters have disappeared completely, if their number tallies with that in the printed text, the italics are enclosed within square brackets; but, if the two do not tally, the number of lost letters is indicated by an equal number of crosses. Passages of the second kind, where both paper and writing have perished, are enclosed within the mark ▒, and, if the gap can be definitely filled up from the printed text, the restored text is printed in small italics; but if the gap and the printed text do not tally, the number of lost letters is indicated by an equal number of small crosses. The printed text has been an invaluable aid throughout, and without it very little could have been done towards reading the many passages where the MS. has suffered injury.

The MS. has been well written and contains very few errors that are merely clerical, but its language is Sanskrit of poor literary quality and abounds with irregularities and peculiarities of all kinds in both grammar and sandhi and even in the forms of words, that indicate a strong Prākrit or vernacular element and influence. These will be obvious on perusal, and it is unnecessary for me to discuss them here. A very few of the most striking instances may be just mentioned: *pratiṣṭhihitvā* for *pratiṣṭhāya* (fol. 2 b^{v}; cf. Pāli *patiṭṭhahitvā* in Childers' Pāli Dict. p. 370 *a*), *ugraheṣyati* for *udgraheṣyati* (fol. 11 *a*, l. iv), *viyūbhā* for *vyūhā* (fol. 13 $b^{v.\,vi}$) and *pratyupasthāhe* for *pratyupatiṣṭhat* (fol. 19 a^{iv}). Avagraha

occurs often but is never indicated, and is definitely suggested only where final *aḥ* appears as *o* before an initial tenuis or by the appearance of the following word: it is indicated here by an inverted apostrophe ʽ. Virāma is expressed in the MS. by a circumflex placed over the letter, which is written small and placed a little below the line: it is indicated here by the sign ˎ placed below the letter. The only mark of punctuation in the MS. is a large dot, and it is so rendered here; but a double dot, the usual sign of visarga, is used once as a mark of punctuation, after *bhāṣyate* in fol. 6 b^{v}; and perhaps in *ntiḥ* in fol. 15 b^{vi}.

The date of this MS. may be estimated approximately by means of the copper-plate which was found inside the Nirvāṇa stūpa at Kasiā and which I have deciphered at Dr. Hoernle's request.[1] That plate may be assigned to the third quarter of the fifth century A.D. because of the coins found with it. The writing in this MS. is very much like that on the plate, though the characters here are more squat and wider. The letters here are written with rather more flourish and present a greater variety of form, thus the vowel-marks for *ā*, *i* and *ū* are made in three, and those for *e* and *ai* in two ways; also the vowel *o* in *bodhi* has two shapes. Two of the three forms for *ā* may be seen in *yāvatā*, in fol. 14 b^{iv} (reproduced on Plate XXI, No. 1), and the third in *mahāsāhasre*, in fol. 18 a^{v} (Anc. Khot., Pl. CVIII); the three forms of *i*, distinguished as *i*, *ĭ*, and *ĭ* respectively, in *citta-dhārā*, *citta-dhārā*, fol. 14 b^{v}, and *vālikāḥ*, fol. 14 b^{i}; and those of *ū* distinguished as *ū*, *ū̄*, and *ú* respectively, in *Subhūte* fol. 14 b^{iv}, *Subhūte* fol. 14 b^{ii}, *paripúrṇāṁ* fol. 17 b^{vi} (Anc. Khot., Pl. CVIII).[2] The two forms of *e* may be seen in *ucyate* fol. 14 b^{v}, and just below it, in *upalabhyate*, fol. 14 b^{vi}, those of *ai* differing similarly from each other; while those of *o* will be seen in the word *bōdhi*, in fol. 17 b^{iv} and *bodhi* in fol. 17 b^{vi} (Anc. Khot., Pl. CVIII), being distinguished as *ō* and *o* respectively. Initial *e* also has two quite different shapes, one of which occurs only once clearly, in *evam* in fol. 14 b^{iii}, while the other is of frequent occurrence, as in fol. 17 a^{iii}, 18 a^{vi} b^{i}. Also the letters *a*, *ā*, *kh*, *bh*, *y*, and *l* display each at least two slight varieties in their forms; e.g. compare *bh* in *bhaviṣyat*, in fol. 17 a^{i} and in fol. 17 a^{v}; and *y*, in *yāva* and °*yena* in fol. 18 a^{vi}. These features suggest that this MS. is somewhat later than the copper-plate. Yet it cannot be much later, because both the shapes of *y* (which is a test letter as regards the script) are of the tripartite character. It seems therefore that this MS. may be assigned to about the end of the fifth or the beginning of the sixth century A.D.

In its matter the MS. agrees of course in the main with the printed text, but is less full. Sometimes there is close agreement, but at other times it varies

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[1] See JRAS., 1912, pp. 123, 125. It is published in the Annual Report, Arch. Survey of India, 1910–11, pp. 73 ff.

[2] [See Note, on p. 195.—R. H.]

considerably, omitting sentences, or abbreviating them by the reduction of several cumulative expressions to one or two only, as will be seen from the first sentence. In only one or two places does it seem to contain additional matter. It would have been waste of labour and space to point out all the differences or even many of them, and only passages where there are large variations have been noticed in the footnotes.

For convenient use each page is printed as one paragraph, numbered with the number of the folio and the addition of *a* for the obverse and *b* for the reverse; and the beginning of each line in the page has been marked by a small roman numeral.

No translation is necessary here because there exists a translation of the Vajracchedikā prepared by Max Müller, in the Sacred Books of the East, vol. xlix, Part II, pp. 109 ff.[1]

TEXT

(2*a*) [i]tad[2] avocat‿ Āścaryaṁ Bhagavā yā[*va*]d [*e*]va (*Tathā*)gate(*na bo*)*dhisatvā anuparigṛhītāḥ paramen*[3]⸗*ânugraheṇa*[4] *Yāvad eva Tathāgatena bo*[ii]dhisatvā parinditāḥ paramayā *parinda*(*nayā*[4] *Tat kathaṁ Bhaga*)vaṁ bōdhisa*tva*-yāna-saṁprasthitena sthātavyaṁ kathaṁ cittaṁ pra*grahetavyaṁ*[4] *Sādhu sā*[iii]dhu Ḅḥạgạvạ[5] Subhūte anupa○[6]*rigṛhītās Ta*thāgatena bodhisatvāḥ *para*men[3]⸗ânugraheṇa • parinditās Ta*thāgate*(*na bodhisa*)[iv]tvāḥ paramayā parindana○[6](*yā*[4] • *Tena*) *hi* Subhūte śṛṇu Sādhu ca suṣṭhu ca manasi kuru Bhāṣiṣye • Yathā (*bodhisa*)*tva-yāna*-[v]saṁprasthitena sthātavyaṁ yat*h*(*ā*) *cittaṁ pragrahetavyaṁ*[7] Evaṁ Bhagavān[8] ity āyuṣmān Subhūtir Bhagavataḥ pratya(*śrauṣīt*‿ • *Bhagavān avocat*‿) [vi]Iha Subhūte bodhi*satvena cittam utpā-*

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[1] There is also, in the present volume, pp. 276 ff., a translation from the Khotanese, prepared by Professor Sten Konow.

[2] Begins at p. 20, l. 1, of the printed text.

[3] Not *ṇ*.

[4] Much more condensed than the printed text, cumulative expressions being reduced to a single one, and several words omitted. The form *parigrahetavya* is used here; compare fol. 18 *a*[i, ii].

[5] *Bhagava* is marked with 4 dots above and 5 beneath. It does not occur in the printed text. These dots apparently indicate that it is an error here. Compare fol. 7 *a*[v], footnote 7, p. 182. [See p. 397 for a similar practice in Khotanese writing.—R. H.]

[6] The circlet indicates where, in the original folios, stood the blank space containing the string-hole, and interrupting lines iii and iv.

[7] Probably omitting *yathā pratipattavyaṁ* of the printed text. See note 4 above.

[8] Read *Bhagavaṁ*.

dayi▒tavyaṁ[1] Yāvaṁtaḥ satvāḥ[2] aṇḍajā vā • jarāy*ujā vā • saṁsvedajā vā* • (*upapā*)*dukā vā* •

(2*b*) [i]rūpiṇo[3] vā • arūpi*ṇo* ▒*vā • saṁjñino vā • asaṁ*▒*jñi*no vā • n*âiva saṁjñānôpakā[4] vā • Yāvaṁtaḥ satvāḥ prajñapyam(*ānāḥ*) *prajñapyante*[5] • *te mayā sa*[ii]rve anupadhiśeṣe nirvā*ṇa-dhātau* ▒*parinirvāpayita*▒vyāḥ Evaṁ aparimāṇāṁ ca satvāṁ parinirvāpayitvā *na* kaści*t satvaḥ* pari*nirvāpi*to [iii]bhavati • Tat kasya hetoḥ Satva-▒O*saṁ*▒jñā hi Subhūte bodhisatvasya pravarteta na so bōdhisatva iti vaktavyaḥ *Tat kasya* (*het*)*oḥ Na Subhū*[iv]te bōdhisatvo yasy*âtma-saṁjñā[6]▒O▒*pravarteta* • satva-saṁjñā vā • jīva-saṁjñā vā • *pudga*la-saṁjñā vā • Api tu Subhūte (*bodhisatven*âvastu-*)[v]*pra*tipattito dānaṁ dātavyaṁ (*na kva*)▒*cit pra*▒ *tiṣṭhi*(*tena dā*)*naṁ dātavyaṁ*˯ *Na śabda-gandha*-rasa-spraṣṭavyeṣu pratiṣṭhihitvā dānaṁ dāta(*vyaṁ*) ▒*Evaṁ hi Subhūte*▒ [vi](*bo*)dhi*satve*na dānaṁ dātavyaṁ˯ ya[*th*]ā (*na nimitta*)-*saṁjñāyā* (*pratiṣṭhihe*) • Ta*t kasya* hetoḥ • (*Yaḥ Subhūte*) *bodhi*sat*vo* (*'pratiṣṭhi*)▒*to*[7] *dānaṁ dadāti* ×

Folios Nos. 3–5 *wanting.*

(6*a*) [i]bhāṣitāḥ[8] • (*Tad u*)*cyate k*ṣetra-viyū(*bh*)ā[9] i*ti* • (*Tasmā*) ▒*Subhūte bodhisatven*â*vaṁ pra*▒*tiṣṭhitaṁ* cittam u*tpāda*▒*yitavyaṁ*[10] *Na śabda*-▒ *gandha*-[ii]rasa-sparśa-pratiṣṭhitaṁ cittam utpādayitavyam˯ [×××××××× ××[11] *ā*](*tma*)-bhāva sy*āt*˯ *ta*d yath*ā[*pi*]▒*nāma*▒ *Sume*ru-parvbata-[iii]rājā • *Ta*t kin manyase SubhūOte Mahāṁ sa(*ḥ ātma-*)▒*bhāvo bhavet*˯[12]▒ [*Tat kasya heto*][iv] *a*bhāva[13] sas Ta*thā*▒*gatena*▒ bhāṣi(*tas*) ta[iv]*d ucyate*

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[1] The printed text has *bodhisatva-yāna-saṁprasthiten*âivaṁ cittam utpādayitavyaṁ.*

[2] More condensed than the printed text.

[3] Begins at p. 20, l. 18, of the printed text.

[4] The printed text has *n*âiva saṁjñino n*âsaṁjñino.*

[5] The printed text has the singular.

[6] This agrees with the note in the printed text.

[7] That is *apratiṣṭhito.*

[8] Begins at p. 27, l. 3, of the printed text.

[9] *Vyūha* is written *viyūha* in fol. 13 *b*[v], and *viyūbha* in fol. 13 *b*[v. vi].

[10] Two sentences of the printed text are omitted after this.

[11] About ten letters are wanting here. The printed text is longer and reads *Tad yath*âpi nāma Subhūte puruṣo bhaved upeta-kāyo mahā-kāyo yat tasy*âivaṁrūpa.*

[12] Two sentences of the printed text are omitted after this.

[13] The first letter is like *ra*; it does not suggest *ātma.* After this is a further mission.

(*ā*)tma-bhāva iti • O *Na hi* sa bhā [1][*vo n*⸗*ātma-bhāvaḥ* [2]] ▒*Yāvanto hi* [3]▒ [*Su*](*bhū*)te Gaṁgā*yā* ▒*nadyā vāluk*▒ās tāvanto [v]Gaṁgā-nadyo bhave*yuḥ* Tat kin manyase *Subhūte* [4] *Api* [*nu tā bahvyo bhaveyuḥ Āha Ta*]c⸗ēva tāva (*Bhaga*)▒*vaṁ* ×× [5] *bahvyo*▒ *Gaṁ*(*gā-na*)d*yo* (*bha*)[vi]*veyuḥ* prā(*g e*)va tatra vā*lukāḥ* Ā[*roca*](*yāmi te Subhūte*) [*pra*](*tivedayā*)[*mi te*] ▒××▒ (×[6] *te* ×) ▒××××××[7]▒[*vā*](*lukā*)

(6*b*) [i]×[8]*mā*su vā*lukāḥ tā*(*vato loka-dhā*)*tu* ra[9] ▒*Kaści strī vā*▒ (*puru*)▒*ṣo vā* ×××××××××××××××××××××▒ ×× [10] [ii]Āha • Evaṁ Bhagavaṁ bahu ⸗aḥ kula-pu*tro* vā kula-(*duhitā vā*) ×××××××××××× ▒×××××××××[11]▒ [*Su*](*bhū-*) [iii]te tāvatā loka-dhātuṁ saptaO-ratna-paripū*rṇaṁ* [*dā*](*naṁ da*)[*dyād ya*]*ś ca* [××× [12] *kula-putro*] *vā kula-du*▒*hitā vā* ×××▒ cātuṣpā[iv]*dām* api *g*āthām udgṛhya paraOsya deśaye▒*t* ×××××××××××[13]▒ [*ku*]*la-putreṇa* kula-*du*▒*hitṛṇā* [14]▒ *vā* bahu*taraṁ* [v]puṇya-skandhaṁ prasaveta • Api tu Subhūte ya(*smi*)▒*n pṛthivī-pradeśe dharma-paryāyā* [15]▒ *cātu*ṣpā*dā*[ma]*pi* [16] *gāthāṁ bhā*ṣyate : tena saḥ [vi]*pṛ*thivī-pradeśaḥ cāitya-bhūto bhavi*ṣyati* • (*sa*) ××× ××× *vā* × ▒××▒ ××× [17] (*pā*) ya ×× (*ya*) ▒××▒ (*ya*)▒*imāṁ*▒ dharma-

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[1] After *bhā* a small letter, apparently *ta*, appears which has a line through it, as if it were a mistake and were struck out.

[2] Three sentences of the printed text are wanting here.

[3] Read probably *yāvanto hi*, to correspond to *tāvanto* which follows.

[4] This sentence occurs a little earlier in the printed text.

[5] These two letters are more than the printed text has. Read perhaps *yatra.*

[6] This letter looks like *su*, so far as one can see from the traces of it.

[7] For all this breakage the printed text reads *yāvatyas tāsu Gaṁgā-nadīṣu*, but the reading here seems to be different.

[8] Begins at p. 27, l. 20, of the printed text. This letter may be *sa.*

[9] This letter seems quite clear, though it does not appear to make sense.

[10] Some 22 or 23 letters have been obliterated here, but the printed text is much longer.

[11] There are some 20 akṣaras wanting; they may perhaps be *tato puṇya-skandhaṁ prasaveta Bhagavān āha Yaś ca ko punaḥ.* Compare fol. 7 *b*[v] and 10 *a*[iii].

[12] Read perhaps *ko punaḥ*, or *Subhūte.*

[13] Read perhaps *saṁprakāśayet*. *ayaṁ eva.*

[14] There are two letters broken away here, and they must be composed of the instrumental case of *duhitṛ*. Its instrumental form here would seem to be *duhitṛṇā*, compare *pitṛṇā* in fol. 19 *b*[v]. This form fills the gap exactly.

[15] Compare fol. 7 *b*[vi].

[16] The akṣara *ma* had been omitted, and has been inserted interlinearly above *dā.*

[17] In the first part of this gap read perhaps *dev-āsurasya lokasya.*

(7*a*) ▒ⁱ*paryāyam*[1] *dhārayiṣyanti*[2] *Pa*▒*ramena*[3] *te sa*tv[4]*ā*ścar*y*eṇa samanvāgatā *bhaviṣyanti* • [*Tasmiṁ pṛthivī-pradeśe*] ▒*śāstā viharaty anyatarā* × ▒ ⁱⁱ*nyataro vā vijña-guru*[5] ▒*sthā*nīyaḥ *Ath*⸗āyuṣmāṁ Subhūtir Bhagavantam etad avoca*t*⸜ *Ko nām*⸗*ā*▒*yaṁ Bhagavaṁ dharma-paryāyaḥ* ▒ⁱⁱⁱ*Kathaṁ c*⸗*ainaṁ dhārayāmi*▒O Evam ukte Bhagavān āyuṣmantaṁ Subhūtim etad avocat⸜ Prajñā-pāramitā *nam*⸗*āyaṁ Su*▒ⁱᵛ*bhūte dharma-paryāyaḥ E*▒Ovaṁ c⸗a*inaṁ kā*maṁ dhārayata • Tat kasya hetoḥ Yā c⸗eyaṁ prajñā-pāramitā Ta*thā*gate*na* (*bhā*) ▒ᵛ*ṣitā sā pāramitā*[6] *Tat ki*▒ h[*e*]to[7] n manyase Subhūte *A*pi nu kaści dharmas Tathāgatena *bhāṣitaḥ* Āha • *No* iti Bhagaᵛⁱ▒*vaṁ na kaści dharmas Tathāgatena*▒ *bhā*ṣ*itaḥ*[8] *Yāvat* ▒*Subhūte tṛ*[9]*-s*▒*āha*sra-mahāsāhasre loka-dhātau *pṛthi*(*v*)*ī*-ra*ja*ḥ kiñcit⸜

(7*b*) ⁱ▒*tad*[10] *bahu bhavet*⸜ *Āha Bahu Bha*▒*gavaṁ pṛthi*vī-rajo bha[*vet*⸜ *yat tad Bha*]gava*ṁ pṛthivī-rajas Tathā*gate(*na bh*)▒*āṣitaṁ* • *a-ra*▒(*jas tad Bhagavaṁ*) ⁱⁱ▒*bhāṣitaṁ* • *Tad ucyate pṛthi*▒vī-raja iti • Yo so loka-dhātuḥ a-dhātu sas Tathāgatena bhāṣi*tas Tad u*(*cyate loka-dhātu*)*r* iti • Taⁱⁱⁱ▒*t kin manyase Subhūte Api*▒Onu dvātriṁśar[11] mahāpuruṣa-lakṣaṇais Tathāgato 'rhaṁ *sa*myak-saṁbuddho (*draṣṭavyaḥ*) *Ā*(*ha* • *No*) *iti Bha*ⁱᵛ▒*gavaṁ*[12] • *Tat kasya hetoḥ Yāni*▒Otāni dvātriṁśa-mahāpuruṣa-lakṣaṇāni Tathā*gatena* bhāṣitāny alakṣa(*ṇā*)*ni* (*tāni*) *Tathā*(*gatena*) ᵛ▒*bhāṣitāni* ×××[13] *dvā*▒triṁśa-mahāpu(*ruṣa*)-lakṣaṇān⸗iti • Yaś ca ho puna*ḥ* Subhūte strī *vā puru*ṣo vā (*Gaṁgā-nadī-vālikā-*)▒××[14] ᵛⁱ ××××××××[15] *pa*▒ (*ritya*)-

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[1] Begins at p. 28, l. 13, of the printed text.

[2] *Dhārayiṣyanti* or *vācayiṣyanti* or *paryavāpsyanti* would fit this gap.

[3] Not *n* apparently.

[4] Compare fol. 8 *a*ⁱⁱⁱ.

[5] This is the reading in the printed text and fits this gap.

[6] Or perhaps *s*⸗*aiva bhāṣitā*.

[7] There is a curve of three dots around the top and right side of *heto*. It seems clear that the scribe first wrote *tat kasya heto*, but discovering his mistake enclosed *heto* with the dots and then wrote *n manyase*; and this implies that he must have altered *tat kasya* to *tat ki*. Dots around a word therefore indicate a mistake.

[8] Two sentences of the printed text are omitted after this.

[9] Compare fol. 16 *b*ⁱ, and fol. 18 *a*ᵛ.

[10] Begins at p. 29, l. 7, of the printed text.

[11] Read perhaps °*triṁśair*; but cf. *śatānir* in fol. 9 *a*ⁱᵛ.

[12] A sentence of the printed text is omitted after this.

[13] *Tad ucyate* is too much for this space apparently.

[14] Read probably *samā*, *n* being in the next line.

[15] Read probably *n*⸗*ātmabhāvān dine dine.*

je[*t*ˎ •] [1] Yaś c≠êto dharma-paryāyā [2] cātuṣpadikā*m api* ▒*gāthām udgṛhya parasya* [3] *deśayet*ˎ • *Ayam eva* [4] *ta*-▒

(8*a*) [i]▒*to* [5] *bahutaraṁ puṇya-skandhaṁ prasave*▒ta *Ath≠āyu*ṣmāṁ Subhūti *dharma*-[*vegen≠āśrū*]▒*ṇi prāmuñcat*ˎ *So 'śrūṇi pramṛjya Bhagavantam etad a*[ii]*vocat*ˎ • *Āścaryaṁ Bhagavaṁ* [6]▒(*pa*)*ram-ā*(*ścaryaṁ Sugata*) *yāva*d ayaṁ Tathāgatena *dharma*-pa(*ryāyo bhāṣi*)▒*taḥ* [7] *Yato me*▒(*jñānam utpannaṁ na ma*)[iii]▒*yā evaṁ-rūpo dharma-pa*▒O*ryāyaḥ śru*ta-púrvaḥ Paramena [8] te satv-âścaryeṇa samanvāgatā bhaviṣya*nti* • ye (*i*)[*ha*] (*sūtre*) [iv]▒*bhāṣyamāne* [9] *bhūta-saṁjñā*▒Om utpādayiṣyanti • Y≠âiṣā Bhagavaṁ bhūta-saṁjñā s≠âiv≠ âsaṁjñā Tasmā Tathāga*to bhā*(*ṣate Bhūta*-)[v]▒*saṁjñā bhūta-saṁjñā iti Na*▒ *ma*ma Bhagavaṁ duṣkaraṁ yad a*ham ima*ṁ dharma-paryā*yaṁ bhāṣya*mā*naṁ* [8] *nu* avakalpa*yāmy a*(*ty* [10]*a*)*dhimucyām*ˎ [vi]▒*Ye pi* ×××××××× [11]▒ ××× [12] *paṁ*cāśa(*tyām* [13] *imaṁ dharma-paryāyam a*)vakal*payiṣyanti* [14] • a(*dh*)i ××i × ▒×××▒(*re*)*ṇa* [15]

(8*b*) [i]▒[16] ×××××××××× ▒ nt(*i*) [17] T(*e*) (*pa*)ram-âścārya-samanvā(*gatā bhaviṣyanti*) • *Api* tu ho *punaḥ* (*Subhū*)[*te na teṣām ā*]▒*tma-saṁ*▒*jñā prava*(*rti*) [ii]▒*ṣyati* • *Na satva-saṁjñā na jīva*▒-*sa*ṁjñā pravartiṣyati na [18] pudgala-*saṁjñā*

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[1] A sentence of the printed text is omitted after this.

[2] For *paryāyāc*, final consonants being often omitted here.

[3] Compare fol. 10 *b*[i].

[4] Read probably *prakāśayet*ˎ or *Ayam eva.*

[5] Begins at p. 30, l. 2, of the printed text.

[6] All this long double gap is exactly filled by what is in the printed text.

[7] Two clauses of the printed text are omitted after this.

[8] Not *ṇ*.

[9] The printed text *bhāṣyamāṇe śrutvā* is a little too long for this space. Probably omit *śrutvā*, compare fol. 8 *b*[v]; and read *bhāṣyamāṇe.*

[10] *Yāmy a* is clear and also *dhi*, but the letter between them is far from clear. It appears to be a preposition containing a small consonant, prefixed to *adhi*, such as *ati*, *anu* or perhaps *abhi*.

[11] The printed text is far longer than this space.

[12] What remains of these three letters looks like *mināyā*, but might possibly be [*pa*]*ścimāyā.*

[13] All this is more condensed than the printed text.

[14] This varies from the printed text.

[15] Read probably *adhimucyiṣyanti vistareṇa*; this agrees with the traces that remain of the first four letters. Pāli has the future form *muccissati.*

[16] Begins at p. 30, l. 17, of the printed text.

[17] Read perhaps *ca parasya saṁprakāśayiṣyanti*; compare fol. 10 *b*[i].

[18] [The superscript *ri* of °*rti*° has a peculiar sideward position, apparently to avoid collision with *ṣya* of *bhaviṣyati* in the line above. See footnote 4, p. 168.—R. H.]

pravartiṣyati[1] • Tat kasya *hetoḥ* (*Yā sā ātma*)-[*saṁjñā*] (*s⸗âsv⸗â*)saṁjñā [iii] *Yā satva-saṁjñā yā jīva-*[2] O*saṁjñā* yā pudgala-saṁjñā • s⸗âsv⸗âsaṁjñā • Tat kasya hetoḥ Sarvba-*saṁjñ⸗â*(*pagatā*) *hi Bu*(*ddhā bhagavantaḥ*) [iv] *Evam ukte Bhagavān āyu* Oṣmantaṁ Subhūtim etad avocat, Evam etat Subhūte evam eta Subhūte *Param-āśca*(*rya-samanvā*)[v] *gatās te* ×××××[3] *sūtre* bhāṣyamāne[4] *n⸗ôtra*sisyanti • na saṁtrasiṣyanti na saṁ-*trāsam āpatsyanti* • [*Ta*](*t kasya*) *hetoḥ* • *Parama*-[vi] *pāramit⸗êyaṁ Subhūte Tathāgatena* *bhāṣ*itā[5] • Yā Tathā*gatena parama-pāramitā bhāṣitā*[6] *tām* ×××××××× *bhāṣante*[7]

(9*a*) [i](*Api*[8] *tu*) Subhūte yā Tath*āgatasya kṣānti-pāramitā* s⸗âsv⸗ *âpāra*mitā • (*Tat ka*)*sya* hetoḥr[9] Yadā (*me Ka*)[*liṁga-rājā aṁga-*] *pra-tyaṁga-māṁsāny acchai*[10] [ii]tsī • n⸗âsī me tasmiṁ samaye *ātma*-(*saṁjñā vā satva-jīva-pudgala-saṁ*)*jñā vā* • na me kāci saṁjñā n⸗âsaṁjñā babhūva (• *Ta*)*t kasya hetoḥ sa*[iii]cen me Subhūte tasmiṁ sa(O*maye*) *ā*(*tma-saṁ*)*jñ⸗âbhavi*ṣyat, vyāpāda-saṁjñā me tasmiṁ samaye 'bhaviṣya(*t*,) [×××× ××[11] *saṁ*][iv]jñā • pudgala-saṁjñ⸗âbhaviṣya*t*, *vyā*O pāda-saṁ*jñā me tasmiṁ samaye* '*bha*viṣyat, Abhijānāmy ahaṁ Subhūte atīte '*dhvani paṁ*(*ca-jāti-śatāni*)*r*[12] *yo d⸗â*[v]haṁ kṣānti-vādi ṛṣir babhū*va Tatra me n⸗â*(*tma-saṁjñā babhūva na*) *sa*tva-saṁjñā • na jīva-saṁjñā • na pudgala-saṁjñā • *Tasmā tarhi Subhūte bodhisa*[vi]tvena sarvba-saṁjñā vivar*ja**yitv⸗ânuttarāyāṁ samyak*[12]-[*saṁ*](*bodhau*) *ci*(*ttam utpāda*)*yitavyam*, Na rūpa-prati*ṣṭhitaṁ cittam utpādayitavyaṁ* (*Na śa*)*bda-*(*ga-*)

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[1] A sentence of the printed text is omitted after this.

[2] These akṣaras do not seem quite to fill up the space, and perhaps *ca* should be read after the first *yā*.

[3] Read perhaps *satvā Ye iha*, see fol. 8 *a*[iii].

[4] Not *ṇ*.

[5] A sentence of the printed text is omitted here.

[6] The construction here differs from that of the printed text.

[7] The printed text *aparimāṇā api Buddhā Bhagavanto bhāṣante* is too long for this gap.

[8] Begins at p. 31, l. 9, of the printed text.

[9] The *ḥ* is a scribal blunder: see similarly fol. 13 *b*, footnote 9, p. 188.

[10] The printed text exactly fits the gap.

[11] The printed text *sacet sattva-saṁjñā jīva-* is too long for this space. Perhaps, following the analogy of line ii above, we might read *sacet satva-jīva-* which would suit the space.

[12] These syllables would ordinarily be a little too much for this space, but might suit it, if written closely as many letters in this line are written. The *r* appears to be euphonic between *i* and the semi-vowel *y*; but cf. °*triṁśar* in fol. 7 *b*[iii].

(9*b*) [i](*ndha*[1]*-ra*)[*sa-sprastavya*]-(*pratisthi*)▒*tam* ××××××*u*▒(*tpādayitavyam*˴) ××× (*pra*)[*ti*](*sthitam*) [*na*] (*c*/*aiv*/*apra*)*tisthānam*[2] *Tasmā*[*d eva Tathāgato bhāsat*]*i*[3] (*na*)▒×▒ [ii]rūpa-pratisthitena bōdhisatve▒*na dānam*▒ (*dāta*)*vyam*˴[4] *Api tu* Subhūte bodhisatven/aivam dāna-parityāgam parityajya *sa*(*rvba-sa*)*tvā*(*nām arthāya*) [iii]Yā c/aiva sā satva-samjñā s/aiv/*ā* ▒O▒ (*sam*)*jñā* • (*Ya*) ete sarvba-satvā Tathāgatena bhāsitās ta ev/asatvāh (*bhūta-vād*)ī (*Subhūte*) [*Tathā*][iv]gatah satya-vādī Ta(*tha*)tā-vā[5]O *Tathā*(*ga*)tah a-vitatha-vādī • Api *tu* Subhūte yathā Tathāgatena dharmo '*bhisam*[*buddho*] (*na ta*)*tra* [*sa*][v]tyam na mrsā • *Tad yathā* Subhūte ▒*a*▒*ndhakāra-pravistah evam* vastu-patito bodhisatvo vaktavyah Yo vastu-patito dānam *pa*[*rityajati Tad yathā*] [vi](*Subhūte*) *puruso* (*ca*)[*ksusm*]ām ▒×[6] *pra*▒bhātāyām súrye '*bhyudgate* nānā-vividhāni rūpāni paśye*t*˴ *evam bo*[*dhisatvo*] ▒*drastavyo yo avastu-*▒

(10*a*) [i]patito[7] *dānam* paritya(*jati*) • ▒*Api tu Su*▒*bhūte ye te kula*(*putrā vā* • *ku*)la-duhitaro vā • *ima*(*m dharma-paryā*)▒*yam udgrahesyanti*[8] • *dhārayisya*▒[ii]ntī • vācayisyanti • (*paryav*)▒*āpsya*▒(*nti*) • *jñātās* te Ta*thā*gatena • *drstās te* Tathāgatena • buddhās te Tathāga*te*(*na*)[9] ▒*sarve te satvā aprameyam*▒ [iii]punya-skandham prasavisyanti • ▒O *Yo*▒ '*yam* ca ho *puna*h Subhūte strī vā puruso vā púrvâhna[10]-samaye • Gamgā-[*nadī-vālīkāsamān*[11] *ā*][iv]tma-bhāvam parityāgām pa▒O*ritya*▒je • *madhyâ*hna-samaye sāyâhna-samaye • Gamgā-nadī-vālīka-sa*mān* (*ātma*)*bhāvam parityā*[v]gām parityajet˴[12] A*ne*▒*na* ×××[13] *ka*▒*lpa-ko*[*t*]*i-śata-sā*hasram ātmabhāva-pari-

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[1] Begins at p. 32, l. 2, of the printed text.

[2] All this is very much more condensed than the printed text, and it is not easy to fill in the blanks with any certainty. .

[3] *Bhās* is used here in the parasmaipada, see fol. 13*a*[v], and apparently in foll. 11 *b*[vi], 13 *b*[iv], and 18 *b*[iii].

[4] More condensed than the printed text.

[5] These letters may be a mistake for *tathā-vādī*, as the printed text has.

[6] There appears to be room here requiring another aksara.

[7] Begins at p. 32, l. 19, of the printed text.

[8] This is the probable form here, see foll. 10 *b*[iii], 11 *a*[iv], and 11 *b*[iii].

[9] More condensed than the printed text. [10] Not *n*.

[11] See the next line where this expression occurs again. These two passages supplement each other clearly.

[12] Much more condensed than the printed text.

[13] The printed text *paryāyena bahūni* is longer than suits this gap, and here the construction is in the singular and not the plural.

tyāgaṁ parityajet, Yaś c=êmaṁ *dha(rma-paryāyaṁ śrutvā na pra-)* [vi]*tīkṣipe[t, aya]m eva bahutaraṁ puṇya-skandhaṁ* [1] *prasaveta* • (*Ka*)*ḥ* (*punar a* xxx *ṁ*[1]) *Su*bhūte yo likhitv=ôd(*gṛhṇīyāt, dhāra*)*ye* • *vā-*

(10*b*) [i]caye [2] • parya*vāpnu*__*yāt parasya* [3] *vistareṇa saṁprakā*__(*śa*)*ye* *Api tu Subhūte* (*acintyo* '*tu*)lyo 'yaṁ dharma-paryāyaḥ (*Ayaṁ ca*) dhar*ma-paryāyaḥ* [ii]Tathāgatena bhāṣitaḥ __*Agrayāna-saṁpra*__[*sthitānāṁ sa*](*tvā-nām arthāya*) • *śre*ṣṭha-yāna-saṁprasthitānāṁ satvānā*m* arthā*ya* (Ye *imaṁ dha*)*rma-pa*[iii]ryāyaṁ udgraheṣyanti • dhāra__o__*yiṣyanti* • *deśa-*yiṣyanti • vācayiṣyanti • paryavâpsyanti [4] • jñātā(*s te*) Ta*thāgatena* (*dṛ*)*ṣṭās te Tathā*[iv]gatena [4] • Sarve te satvā prame__*ya-*[5]o__*puṇya-skan*dh(*ena*) *sama*nvā*ga*tā *bha*viṣyanti • *A*cintyen=âtulyena • aprameye(*ṇa* •) [*amā-pyena*] [6] (*pu*)[v]*ṇya*-skandhena samanvāgatā *bhav*__*iṣya*__*nti* (*Sarve te*) *satvāḥ* xx*yena* [7] *bodhi*n dhārayiṣyanti • Tat kasya hetoḥ • Na hi x __xxx xxx [8]__ [vi]*dharmo* [*h*]ī[*n=ā*]dhi*muktikaiḥ śro*(*tuṁ*) __*n=ā*__tma-*dṛṣṭikaiḥ na satva-*dṛṣṭikaiḥ na jī*va-dṛ*ṣṭikaiḥ na *pud*ga*la-dṛṣṭikaiḥ* xx __xxxxxxxxx [9]__

(11*a*) [i]xxxxxxx *tuṁ* [10] vā • *vāca*yituṁ vā • paryavâpt*uṁ* vā • n=âidaṁ sthā*naṁ vi*dyate • Api *tu Subhūte yatra pṛth*ivī-prad[*e*]śe a(*yaṁ*) *sūtr-ā*(*nto*) *prakā*[ii]śiṣyate • pūjanīyaḥ sa pṛthivī-pradeśo bhaviṣyati • sa-deva-manuṣy-âsurasya *lokasya va*ndanīyaḥ pradakṣi*ṇī*-(*karaṇīya*)ś ca (*sa pṛthi-*) [iii]vī-pradeśo bhaviṣyati • caitya o sa pṛth*i*vī-prad*e*śo bhaviṣyati • Ye te Subhūte *ku*la-putrā *vā kula*-du*hita*ro vā i*mān evaṁ*-[iv]rū*pa*-sūtr-ântān ugraheṣya o ti [11] • dhārayiṣyati [12] • deśayiṣyati [12] • vācayiṣyati [12] • paryavâpsyati [13] • *Te paribhūtā bhaviṣya*[v]*nti* • su-paribhūtāś ca *bhaviṣyanti* • *Yāni*

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[1] The reading here differs from the printed text.

[2] Begins at p. 33, l. 12, of the printed text.

[3] The printed text has *parebhyas* here and elsewhere, but this MS. reads *parasya* in some cases, compare fol. 6 *b*[iv]; and *parebhyaḥ* later in other cases, compare fol. 16 *b*[iii]. Either word might be read here.

[4] A sentence of the printed text is omitted after this.

[5] The printed text has *aprameyeṇa*.

[6] So probably.

[7] The printed text has *samāṁśena*, but the word here is different.

[8] Read perhaps *śakyaṁ Subhūte ayaṁ*.

[9] In this and the following gap the printed text has nearly twice as much matter.

[10] Begins at p. 34, l. 7, of the printed text.

[11] The *d* is omitted, just as *t* in *ōtrasiṣyanti* for *ōttras*°, fol. 8 *b*[v]. [See footnote 17, p. 99.—R. H.]

[12] The verb is in the singular.

[13] The verb is in the singular. A line of the printed text is omitted after this

teṣāṁ satvānāṁ púrva-*ja*nmikāni ka*rmā*ṇi *kṛ*tā*ny apâ*ya-*saṁ(vartanīyāni* •) *tā(ni dṛṣṭa)* [vi]*eva* dharme *paribhū(tatayā) púrva-janmikāny aśubhāni karmāṇi* ×× ▒××××××××××××××[1]▒ (*Abhijānā*-)

(11*b*) [i][*m*]*y ahaṁ*[2] *Subhūte* (*a*)*tīte 'dhvany a*(*saṁkhyeyaiḥ kalpaiḥ asaṁ*)*khyeyatarai*[3][*r Dīpaṁkarasya*] ▒*Tathāgatasya samyak-saṁbuddhasya pareṇa caturaśīti*[4]▒ [ii]Buddha-koṭi-ni*y*u*t*a-śa[*ta*]-sa*ha*srāṇi babhūva • Ye mayā *ā*rādhitā[5] • yaṁ ca mayā (*Subhū*)[*te*] ▒××××××××▒ [×××[6] *na*] [iii]vīrādhitā Yaṁ ca carimiOkāyāṁ paścimikāyā vartamā*nā*yām[7] imaṁ sútr-ântam udgraheṣyanti • *dhārayiṣyanti* • *vācayi*[iv]ṣyanti • paryavâpsyanti[8] • AsyaO Subhūte puṇya-skandhasy≠ântikād eṣa púrvakaḥ puṇya-skandhaḥ śatimām[9] api kalāṁ n≠ô(×[10])[v]tī • sahasrimām api • śa*ta*-sahasritamām api • koṭī-śata-sahasritamām api[11] • saṁkhyām api • kalā*m api* • *gaṇanām api*[12] [vi](*upan*)*i*(*ṣadam ap*)*i* (*na kṣama*)te Sace Subhūte teṣāṁ kula-putrāṇāṁ kula-duhitrīṇāṁ *vā puṇya-sk*a*ndhaṁ bhāṣet*\ yā*vat te kula-pu*-

Folio 12 *wanting.*

(13*a*) [i]m[13] a[*bhisaṁbu*]ddha[*s Tas*]m(*ā*) Dī*paṁ*▒*kareṇa Ta*▒thāgatena vyā*kṛto* bhaviṣyasi tva*ṁ* mānav-ânāgate 'dhvani Śā*kya*mu(*ni*)r nāma

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[1] The printed text has *kṣapayiṣyanti Buddha-bodhiṁ c≠ânuprāpsyanti*; but this is two or three akṣaras too short to fill the gap.

[2] Begins at p. 34, l. 20, of the printed text.

[3] The bottom portions only of these four akṣaras are discernible, but they agree with the reading *khyeyatarai.*

[4] These words fill the gap exactly.

[5] This MS. has °*rādh*° in this and the following sentences. The printed text has °*rāg*°.

[6] Read probably *te Buddhā Bhagavanta ārādhitā*, except that these words seem to be one akṣara too little.

[7] More condensed than the printed text.

[8] A sentence of the printed text is omitted after this.

[9] Sic; the printed text has *śatatamīm.*

[10] The character is a consonant without any trace of a vowel-mark. It resembles *pa* or *ṣa,* and must apparently be *pa* of the preposition *upa.* The reading is not *upaiti* as in the printed text. There is room for a small letter after this character, such as *mā* if the *ā* is superscript. Perhaps the full reading may be *upamāti,* and *upamā* occurs in the next sentence of the printed text.

[11] More abbreviated than the printed text.

[12] The character does not appear to be *py≠u.*

[13] Begins at p. 36, l. 21, of the printed text.

▨*Tathāgato* '*rhan sam*▨(*yak-sam̐*)[ii]buddha*ḥ Tat* kasya *he*toḥ ▨*Ta*▨*thāga*▨*ta*▨ *iti* Subhū[*te Bhūta*]-*tathatāy*⸗âdhivacanam *eva*[1] • *Yaḥ ka*ści Subhūte e▨*vam̐ vade Tathāga*▨[*ten*⸗*ā*][iii]rhatā samyak-sam̐buddhen⸗ânu▨O*ttar*▨*ā sa*myak-sam̐bodhim abhi*sa*(*m̐*)buddhāḥ[2] N⸗âsti Subhūte sa kaści dharmo yas Tathāgate*n*⸗(*ān*)*uttarām̐* [iv]samyak-sam̐bodhim abhisam̐▨O*bu*▨ddhaḥ Yaḥ Subhūte Tathāgatena dharmo 'bhisam̐buddhaḥ na tatra satyam̐ na mṛṣā Tasmā Tathāgato [v]bhāṣati sarvba-dhar[*m*]ā ▨××××××[3] *dha*▨r[*m*]ā sarvba-dharmā i*t*i Subhūte Sarve te *a*[4]-dharmā Tad ucyante sarvba-dharmā • Tad ya*thā Subhūte pu*[vi]ruṣo bhaved u*pê*ta-▨*kāyo mahā-kāyaḥ* ××[5] *Ā*▨*yuṣm*ā Subhūtir *āha* • Yo so *Bhaga*vam̐ *Ta*thā*ga*tena ▨*bhāṣ*▨i[*taḥ u*]pê(*ta-kāyo ma-*)

(13*b*) [i]*hā*-kāyaḥ[6] Āyuṣ[*m*]ām̐▨×××××××[7]▨ (*Bhagavam̐*) Tathāgatena *bhāṣitaḥ upêta*-kāyo mahā-kāya ▨*iti a-kāyaḥ sa*▨s Tathā(*ga*)[ii]tena bhāṣ*itaḥ* Ta[*d*] *u*[*c*]*ya*▨*te upêtakāyo ma*▨*hā*-kāya • Evam etat Subhūte Yo bodhisatvaḥ evam̐ va*de* • Aha*m̐* satvām̐ parinirvā[iii]payiṣye • Na sa bodhisa-▨O *tvo va*▨ktavyaḥ Tat kasya hetoḥ Asti hi Subhūte kaści dharmo yo bodhisatvo nāma • Āha • No iti Bha[iv]gavam̐[8] Tasmā Tathāgato bhā▨O▨ *ṣat*i *niḥ*satvā sarvba-dharmāḥ nirjīvā niḥṣpudgalāḥ[9] Yaḥ Subhūte bodhisatvo evam̐ vade • Aham̐ [v]*kṣe*tra-viyúhām̐ niṣpādayiṣye • ▨*vi*▨ta*tha*[*m e*]*vam̐* kartavyaḥ Tat kasya hetoḥ Kṣetra-viyúbhā kṣetra-viyúbhā iti Sub*hūte* ▨*A*▨viyú[vi]bhā sā Tathāgatena bh▨*āṣitā*▨ Tad ucyate kṣetra-viyúbhā iti • Yaḥ Subhūte bo*dhi*satvo [*n*]ai*rātma*-dharmā nai▨*rātma-dharmāḥ sa*▨ [*Ta-*]

(14*a*) [i]thāgaten[10]⸗âr[*hatā sa*]myak-sam̐buddhena bodhi*satvo bodhisa*tva iti vaktavyaḥ Tat kin manya(*se Su*)▨*bhūte Sam̐vid*▨*yate* ▨*Tathāgatasya*▨

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[1] Three lines of the printed text are omitted after this.
[2] A line and a quarter of the printed text are omitted after this.
[3] The printed text reads here *Buddha-dharmā iti Tat kasya hetoḥ*, but this MS. obviously varies here.
[4] This letter is not clear; it might be *tv⸗a* or *tu*.
[5] There are two more letters here than the printed text has.
[6] Begins at p. 37, l. 17, of the printed text.
[7] The scribe seems to repeat himself here, and the words *Subhūtir āha Yo so* would exactly fill all this space.
[8] Two lines of the printed text are omitted after this.
[9] The *ḥ* is a scribal blunder; see fol. 9 *a*, footnote 9, p. 184.
[10] Begins at p. 38, l. 10, of the printed text.

māṁ[ii]sa-cakṣuḥ Āha • saṁvidyate Bhaga*vaṁ* Ta*thāgatasya māṁ*sa-cakṣuḥ Tat kin manyase Subhūte Saṁvi*d*ya*te* Tathāgatasya d*i*vya[*ṁ*] *cakṣu**ḥ* *Ā*[iii]ha • Evam eva Bhagavaṁ o *saṁvidya*te Tathāgatasya divyaṁ cakṣuḥ Tat kin manyase Subhūte Saṁvidyate Tath*ā*gatasya pra[iv]jñā-cakṣuḥ Āha • Eva o m eva Bha*gavaṁ* saṁvidyate Tathāgatasya prajñā-cakṣuḥ Tat kin manyase Subhūte *Saṁ*vidyate Tathā[v]gatasya dharma-cakṣuḥ Āha • *Eva*m eva Bhaga*vaṁ saṁvidya*te Tathāgatasya dharma-ca*kṣuḥ Tat k**i*(*n ma*)nyase Subhū*te* Saṁ*vi*dyate Tathāgata[vi]sya buddha-cakṣuḥ Ā*ha* • *Evam eva Bhagavaṁ saṁvidyate Tathāgatasya buddha-cakṣuḥ Tat ki*[1]n manyase Su*bhūte Yāvant*ā Gaṁgāyā nad*y*ā

(14*b*) [i]vālikā*ḥ*[2] *api nu tā vālikās Tathāgatena bhāṣitāḥ Āha • Evam eva Bha*[3]gavaṁ bhāṣi*tā Tathāgatena*[4] *sā*[5] (*vā*)*l*[ii]kāḥ Tat kin manyase Sub*h*ūt*e Yāvantā Gaṁgāyā nadyā vā*(*lukās*) tāvantā Ga*ṁ*gā nady*o bhaveyu**ḥ* Tatra yā vā*luk**āḥ tā*vataḥ loka-dhāta[iii]vo bhaveyuḥ Kici bahava o s tā loka-dhā*tavo bha*veyuḥ Āha • Evam *eva Bha*gava*ṁ* ba*havas tā l*oka-dhātavo bhaveyuḥ [iv]Āha • Yāvata Subhūte o *teṣu loka*-dhātuṣu sat*vā* teṣām ahaṁ nānā-bhāva-citta-dhārāṁ praj*ānā*mi • Tat kasya hetoḥ [v]Citta-dhārā citta-dhārā iti Subhūte A*dhārā* eṣā Tathāgatena bhāṣitā Tad ucyate citta-dhārā iti *Ta*(*t kasya*) he[vi]toḥ *Atītaṁ Subhū*te cittaṁ n*ô*palabhyate • Anāgataṁ cittaṁ n*ô*palabhyate • Pra*tyutpannaṁ* (*cittaṁ n*ô) *palabhyate*[6] • ×

(15*a*) [i]××××××× ya i*ti*[7] *Tat* kin *manyase ma*(*hāsā*)hasraṁ

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[1] This long gap can be restored with confidence according to the analogy of the preceding sentences and the printed text.

[2] Begins at p. 39, l. 4, of the printed text.

[3] Some of the letters that filled this gap have become impressed on the lower margin of fol. 15*a*, and can be discerned there upside down and reversed, namely, *th* × × × *bhāṣitāḥ Āha* × *vame.* The text has been thus restored.

[4] See note [3]; all these letters can be discerned on the lower margin of fol. 15*a*.

[5] This letter looks more like *sā* than *tā*.

[6] This ends with line 14 on p. 39 of the printed text. For the following blank letter, see next note.

[7] The following words *Tat kin manyase* agree and begin with l. 15 on p. 39 of the printed text, but these preceding words and the small gap at the end of fol. 14*b* seem to contain either additional matter which comes between ll. 14 and 15 of that text but does not appear there, or the words in the latter part of l. 15, those words coming first and *tat kin manyase* being inserted parenthetically after them. The latter supposition is improbable, because such a construction occurs

loka-dhātuṁ sa*pta*-ratna-paripúrṇaṁ ××××××××××× (*o*)*dā*[1] [ii] ×××××× tato nidānaṁ ba*h* *u pu* *ṇ*ya-*sk*andhaṁ pra*save*(*ta*) • Ā*ha* • *Bahu Bha*gavaṁ • Āha • ××××××× [2] *evaṁ eva Su*[iii] *bhūte Bahu* *sa* kula-putro O vā (*ku*)*la*·*duhi*tā vā *tato nidānaṁ* puṇya-skandhaṁ prasaveta[3] • *Sace ho punaḥ* *Subhū*te skandho 'bhavi[iv] *ṣyan na Ta* thāgato '*bhā*ṣi O ṣya *puṇya*-(*skandha*) puṇya-skandha iti • Tat kin manyase Su*bhū*te *Rūpa-kāya* -*pari*niṣpatyā Tathā*ga*[v] *to dra* *ṣṭa*vyaḥ Āha • No iti Bhaga*va*ṁ Na *rūpa-kā*ya-pariniṣpatyā Tathāgato draṣṭa *ryaḥ Tat kasya he* *toḥ Rū*pa-kāya-pari*ni*ṣpa-[vi] *tti r* ūpa kāya-pari*ni*[*ṣpatt*]*ir iti* *A-par* iniṣ*pa*ttir eṣā Tathāgatena bhāṣitaḥ *Tad ucyate Rūpa* -kā*ya-pa*riniṣ*pattir iti* •

(15*b*) [i] *Tat*[4] *kin ma* nyase *Subhūte* la(*kṣaṇa*)-*saṁpadā* *yās*[5] *Ta* thāgato draṣṭavyaḥ[6] Tat kasya he*to*ḥ Yā sā *lakṣaṇa-saṁpadā* *Ta*thāgatena bhāṣ*it* *ā* *la*kṣa[ii]*ṇa*[7]*-saṁpad*⸗*é* *ṣā*[8] *Ta*thāgatena bhāṣitāḥ *Tad uc*(*yate la*)kṣaṇa-saṁpadā iti • Tat kin manyase *Subhūte A* pi nu Tathāgatasy⸗*ā*vaṁ bhava[iii] *ti Ma* *yā* dharmo *deśito*[9] Yo O ma*ma* Su*bh*[*ūte*] *e*vaṁ vade • Tathāgatena *ka*ści dharmo ××××[10] *abhy* ācakṣeta māṁ saḥ Subhū-[iv] *te asat* *od*[*u*]*dgrhīte*na[11] • O *Tat kasya he*toḥ *Dh*arma-*de*śanā ~~dharma~~—

nowhere else in this MS. and the word *iti* negatives it. *Iti* indicates the close of the preceding discussion. Hence the former supposition seems right, and the gaps contain additional matter not in the printed text.

[1] This letter looks like *ta*, *vā* or *dā*, and judging from the printed text should be *dā*. The following gap can contain six average-sized or seven small letters. The whole passage should probably run thus, *kṛtvā arhadbhyaḥ samyak-saṁbuddhebhyo dānaṁ dadyād api nu sa*. It is more abbreviated than the printed text.

[2] This gap would contain the mark of punctuation (which always follows *āha*) and seven letters. Read perhaps *Evaṁ etat Subhūte*, the phrase of assent being doubled in the printed text. It occurs doubled thus in fol. 8 *b*[iv].

[3] Two lines of the printed text are omitted after this.

[4] Begins at p. 40, l. 13, of the printed text.

[5] *Saṁpadā* is treated as the nomin. singular, see line ii. There are traces of the *y*; compare the same sentence in fol. 17*a*[iii, iv].

[6] A line of the printed text is omitted after this.

[7] According to the printed text these words should be read *bhāṣit⸗ālakṣaṇa*.

[8] Or perhaps *āiṣā*, as it should be with *saṁpadā*. Compare *a-saṁjñ⸗éṣā* in fol. 19 *a*[v].

[9] A line and a half of the printed text are omitted after this.

[10] The words *deśita iti* are suggested by the printed text here, but seem rather too much for the space unless we read *ity abhyā*°.

[11] The prefix *ud* seems here to be superfluously repeated.

d[*e*]śanā iti Subhūte ▒*N-āsti sa*▒ kaści dharmo yo dharma-deśa[v]▒*nā* ××× ××××*d*[1]▒yuṣmāṁ Subh*ū*▒*ti*▒r *Bhagavan*tam etad avocat, Santi Bhagavaṁ ke*ci saṁ*▒*tvā* ×××××× *ye*▒ ime evaṁ-[vi]▒*rūpa-dharmān* ××××▒ mānā ▒×▒ ntiḥ ▒×× *śraddh*▒ās*ya*nti[2] • Bhagavān āha • Na te Subhūte ▒×××××××××× ×××× [3]▒

(16*a*) [i]Sarva[4]-satvā sarvba satvā iti Subhūt[*e*] A*sa*(*tvās te*) Tathāgatena bhāṣ*i*tā Tad ucyate [sa]*rvba-satvā* ▒*iti* • *Tat kin manyase Su*▒[ii]bhūte Api nu kaści dharmas Tathāgaten-ânuttarāṁ samya*k-saṁbodhiṁ abhisaṁbuddhaḥ Āyu*ṣmāṁ Subhū▒*tir āha No iti*[5] *Bhaga*▒[iii]vaṁ kaści dharma yaḥ TathāOgaten-ânuttarāṁ *samyak-saṁbodhi*m abhisaṁbuddhaḥ Bhagavān āha ▒ • ×××××××× [6]▒ [iv]evam eta Subhūte anuOr api tatra dharmo na saṁvidyate n-ôpalabhyate • Tad ucyate 'nuttarā samyak-saṁb*o*▒*dhiḥ Api tu Subhū*▒[v]te samaḥ sa dharmaḥ na tatra kiṁcid biṣamaṁ Tad ucyate 'nuttarā samyak-saṁbodhiḥ (*n*)airātme(*na* • *nir*)jīvatvena • niḥ*sa*▒××××××× [7]▒[vi]na • Samā s-ânuttarā sam*y*ak-saṁ*b*odhiḥ sarv*be*[8] *ku*śalair dharmair abhisaṁ*budhyate* • Kuśa*lā* dharmā kuśalā *dharmā* iti Su*bhū*te [*A*-]

(16*b*) [i]dharmā[9] c-êva te Tathāgatena bhāṣ*i*tāḥ Tad ucyante kuśalā dharmā iti • Ye khalu *Su*bhūte yāvantaḥ tr-sāha*sra*-mahā-sāhasre loka*dhā*[ii]tau Sumeravaḥ parvbata-rājānaḥ tāvantān rāśīṁ saptānāṁ ratnānām abhisaṁharitvā dānaṁ *da*dyād[10] yaś c-âitaḥ prajñā-pāra▒*mitāyā*

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[1] There is room for six akṣaras here, of which the last has the vowel *ā* apparently. *Nām-ôpalabhyate* of the printed text does not suit.

[2] All this is much abbreviated, and it is difficult to offer more suggestions for filling up the gaps.

[3] Read probably *satvā n-âsatvā Tat kasya hetoḥ*, yet there still remain three more spaces for akṣaras, which are uncertain.

[4] Begins at p. 41, l. 8, of the printed text.

[5] Compare fol. 13 *b*[iii].

[6] The printed text in doubling the phrase of assent suggests that we should read here *Evam etat Subhūte*, but this seems to be one letter too short for the space. Compare the doubled phrase in fol. 8 *b*[iv].

[7] The printed text suggests the reading here should be *tvatvena niṣpudgalatve*, but this seems to be one letter too much for the space.

[8] For *sarvbaiḥ*.

[9] Begins at p. 41, l. 20, of the printed text.

[10] More abbreviated than the printed text.

×××× [1] iiicātuṣpadīm api gāthām uOdgṛhya parebhyo deśaye • asya Subhūte puṇya-skandhasya eṣa púrvakaḥ puṇya-skandhaḥ śatatamīṁ ivkalā n≠ôpeti • upaniśāOm api na kṣamate • *Tat kin* manyase Su*bhū*te Api [*nu*] *Ta*thāgatasy≠âi *vaṁ bharati* × [2] *mayā sa*vtvā mocitāḥ Na ho punaḥ Subhūte evaṁ draṣṭavyaṁ Tat kasya he*toḥ Na Subhūte ka*[*ści sa*]tvo 'sti ya*s Tathāgatena parimocitaḥ* viYadi punaḥ Subhūte kaścit satvo *bhavet*\ yas Tathāgate*na pa*rimocito '*bha*viṣyat\ *sa* [*e*]*va* Tathā*gatasy≠ âtma-grāho 'bhaviṣyat*\

(17*a*) i(*satva*)-grāho [3] • jīva-grāhaḥ pudgala-grāho 'bhaviṣya*t*\ Ātma-grāha iti Subhūte agrāha eṣa Tathāgate*na bhā*ṣitaḥ Sa *bāla*-pṛiithag-janair udgṛhī*ta*ḥ bāla-pṛthag-janā iti Subhūte a-janās te Tathāgatena bhā*ṣitā*ḥ *Ta*d ucya*nte* bāla-pṛthag-janā i*ti* iiiTat kiṁ manyase Subhūte LaOkṣaṇa-saṁ*padā*yās Tathāgato draṣṭavyaḥ Āha • Evam eva Bhagava*ṁ lakṣa*ṇa-saṁ*pa*dāy(*ās Ta*)ivthāgato draṣṭavyaḥ [4] Āha • OSac*et* punaḥ Subhūte lakṣaṇa-saṁpadāyās Tathāgato draṣṭavyo 'bhavi*ṣyad rā*j≠â*pi* cakravar*tī Ta*vthāgato 'bhaviṣya*t*\ Tasmād alakṣaṇa-saṁpadāyās Tathāgato draṣṭavyaḥ *Āyuṣmāṁ Subhūt*ir āha • Ya*th≠âhaṁ* ××× [5] *Bha*ga-vato vibhāṣitasy≠ârtham ājānāmi • na la*kṣaṇa-saṁ*padāyās *Tathāgato* draṣṭa*vyaḥ A*tha Bhagav*āṁ ta*syāṁ *ve*l*āyām imāṁ gāthāṁ* ×××× [6]

(17*b*) iṣīt\ [7] ¶ Ye māṁ rūpeṇa adrākṣ(*ī*) [8] Y*e* māṁ (*ghoṣeṇa*) *anva*yuḥ *mithyā-prahāna-prasṛtā na maṁ* [9] *dra*[*kṣya*](*nti*) te (*na*)*rāḥ Tat kin manyase Subhūte La*iikṣaṇa-saṁpadāyā Tathāgaten≠ânu(*tta*)*rā* samyak-saṁbodhi(*m abhisaṁ*)*buddhāḥ* Na ho punaḥ Subhū(*te evaṁ*) draṣṭavya*ṁ*

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[1] The printed text has *dharma-paryāyād*, but that is too long for this gap.

[2] So the printed text, but there is room for one more akṣara.

[3] Begins at p. 42, l. 12, of the printed text.

[4] This sentence differs altogether from the printed text; and three lines of that text are omitted after this.

[5] There are three more akṣaras here than the printed text has.

[6] The printed text has *ime gāthe abhāṣata*, but here only one verse is quoted, and the verb would seem to be (reading on into fol. 17*b*) some irregular form like *abhāṣiṣīt*. *Bhāṣ* is used here in the parasmaipada, see fol. 13*a*v. Still one akṣara would remain blank.

[7] Begins at p. 43, l. 5, of the printed text.

[8] The *kṣ* has a vowel-mark above but none beneath. *Adrākṣīt* seems to be intended. Grammatical irregularities occur here frequently.

[9] The letter seems to be *maṁ* or *mā*, but not *māṁ*.

Na Subhūte lakṣaṇa-saṁ░(*pa*)[iii]dāyās Tathāgaten⸗ânuOttarā samyak-saṁbodhim *abhisaṁbuddhāḥ* syāt khalu *evaṃ asyā*[1] Bodhisatva-y░*āna*░-(*saṁprasthi*)tena sa[iv]tvena kasyaci dharmasya vinaOśaḥ prajñaptaḥ ucchedo vā • Na ho punas te Subhūte evaṁ draṣṭavyaṁ *Na* bo░*dhi*░-*satva-yā*na-saṁprasthi[v]tena satvena kasyaci dharmasya vināśaḥ prajñaptaḥ n⸗ôcchedaṁ vā • Yaḥ khalu punaḥ Subhūte Gaṁgā-na*dī-vālukā-samāṁ* loka-dhātuṁ [vi]sapta-ratna-paripūrṇāṁ kṛtvā dānaṁ dadyād[2] yaś ca bodhisatvo nairātmeṣu anutpattikeṣu dha*rmeṣu kṣānti*m pra*ti*labheta • *Ayam eva te* (*dā*)[*naṁ*][3]

(18*a*) [i]*ba*hutaraṁ[4] puṇya-skandhaṁ prasaveta • Na ho punaḥ Subhūte bodhi[*satve*]░*na puṇya-skandhaḥ parigrahetavyaḥ Āha • Nanu Bhagavaṁ pu*[5]░(*ṇya*)-[ii]skandhaḥ parigrahetavyo • Bhagavān āha • Parigrahetavyaḥ Subhūte (*n⸗ôgra*)[*hetavyaḥ Tad ucya*]░*te pari*░[*grahetavyaḥ Api tu* [6]] *Subhūte* [*ya*]*ḥ* [iii]kaścid evaṁ vade • TathāgaOto gacchati v⸗āgacchati vā • tiṣṭhati vā • (*ni*)*ṣīdati vā* • [*śayyāṁ*] v(*ā kalpaya*)*ti* na me saḥ bhāṣi[iv]tasy⸗ârtham ājānāti • TaOt kasya *he*toḥ Ta*thā*gata iti Subhūte *ca*[7] *kvacid ā*gataḥ a-kvacid gataḥ Tasmād ucyate Tathā[v]gato 'rhāṁ samyak-saṁbuddhaḥ Yaḥ khalu punaḥ Subhūte kula-putro vā • kula-duhitā vā • yāvanti *tṛ*-sāhasra-*ma*hāsāhasre loka-dhātau [vi]pṛthivī-rajāṁsi sa evaṁ-rū*pā*ṁ *ma*ṣiṁ kuryā yāva ev⸗âsaṁkhyeyena • Tad yathā nāma param*āṇu-saṁ*ca*yaḥ Tat k*in manya[*se*] Subhū-

(18*b*) [i]te[8] Api tu sa paramāṇu-saṁ*ca*yo bhavet꜀ Āha • Evam eva Bhagavaṁ Bahu sa paramāṇu-saṁcayo bhavet꜀ Tat kasya hetoḥ *Sace Bhagavaṁ* (*sa*)[*ṁ*][ii](*ca*)yo 'bhaviṣya na Bhagavāṁ '*bhāṣi*ṣya*ṁ* paramâṇu-saṁcaya iti • Tat kasya heto Yo so *Bha*gavatā paramâṇu-saṁcayo

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[1] This seems to be intended for a negative verb *a-syāt*; compare *a-gacchati* in fol. 18 *a*[iii].

[2] More abbreviated than the printed text.

[3] The printed text has *Ayam eva tato nidānaṁ*.

[4] Begins at p. 44, l. 1, of the printed text.

[5] These words which nearly agree with the printed text exactly fit this long gap.

[6] These words fit this gap and agree with the printed text, except that *tad ucyate* always stands in this MS. for *ten⸗ôcyate* of the printed text, and *iti* is omitted as it is often in this MS.

[7] The printed text has *na*, but the letter here resembles *ca* or *da* and not *na*.

[8] Begins at p. 44, l. 15, of the printed text.

bh[*āṣitaḥ*] *a*-[*saṁ*][iii]cayaḥ sa Bhagavatā bhāṣiOtaḥ Tad ucyate paramâṇu-saṁcaye iti • Yaṁ ca Tathāgato bhāṣati *mahāsa*[*ha*]*sro* (*loka*-) [iv]dhātuḥ a-dhātu sas TathāgaOtena bhāṣitaḥ Tad ucyate mahāsahasro loka-dhātuḥ Tat kasya hetoḥ *Sace Bhaga*[*va*]*ṁ dhātur a*[v]bhaviṣyat sa c*e*âiva piṇḍa-grāho 'bhaviṣya • Yaś c*e*âiva Tathāgatena piṇḍa-grāho bhāṣitaḥ (*a*)-[*grā*]ha sas *Tath*āgatena bhāṣitaḥ Ta[vi]*d ucyate* piṇḍa-grāha iti • Bhagavān āha Piṇḍa-grāhaś c*e*âiva vyavahā*ro* *Subhūte 'nabhilapyaḥ Na sa dharmo n*e*ddharmaḥ Sa ca bāla-*[1]

(19*a*) [i]*pṛ*thag[2]-jan*air* udgṛ(*hī*)ta ×××××××××[3] *va*de • Ātma-dṛṣṭis Tathāgatena bhāṣ*itāḥ* sat*va-dṛṣṭiḥ* jīva-dṛṣṭiḥ pudgala-dṛ*ṣṭiḥ* ×[4] *Ta*-[ii]thāgatena bhāṣi*tā Api nu sa*myag vada*mā*no *vad*e • Subhūtir āha[5] • Yā sā Bha*gavaṁ* ātma-dṛṣṭis Tathā[*ga*]tena bh*āṣitāḥ* × [iii]a-dṛṣṭiḥ sā Tathā*gate*O*na* *bhā*ṣitā *Ta*d ucyate ātma-dṛṣṭir iti • Evaṁ Subhūte bodhisatva-yāna-saṁpras*th*itena sarvba-*dharmā* [iv]jñātavyā draṣṭavyā • adhiO(*sthita*)vyā[6] • (*Ya*)thā na dharma-saṁjñā pratyupasthāhe • Tat kasya heto Dharma-(*saṁjñā*) *dharma-saṁjñā iti Subhū*[v]te a-saṁjñ*e*êṣā Tathāga(*tena*) *bhāṣi*(*tā*) *Tad* ucyate dharma-saṁjñ*e*êti • Yaḥ khalu Subhūte bodhisatvo (*mahāsa*)*tvo* ××××××[7] *loka-dhātuṁ* [vi]sapta-(*ratna-par*)ip(*ūrṇāṁ*) ××××[8] parityaje • d[9] yaś ca kula-putro vā • kula-duhitā vā (*i*)*taḥ prajñā-pāramitāyā dharma-paryāyā cātuṣpa-*[10]

(19*b*) [i][*dī*]*m*[11] *api gā*thām udgṛ(*hya*) *dhāraye* • [*deśaye* • *vā*](*ca*)ye [*paryavāpnuyāt parebhyaś*[12]] (*ca vistar*)*eṇa saṁprakāśayed ayaṁ tato bahutaraṁ puṇya-*[ii](*ska*)*ndhaṁ prasave*t Katha[*ṁ*] *ca* saṁ*prakāśa-*

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[1] The words of the printed text fill the gap exactly. It also reads *avyavahāro*.

[2] Begins at p. 45, l. 7, of the printed text.

[3] Judging from the printed text the words in this blank might be either *yaḥ kaści Subhūte evaṁ*, or *Tat kasya hetoḥ Ya evaṁ*. The latter seems less probable because *tat kasya hetoḥ* is omitted in the Japan MS. as noted in the printed text.

[4] There seems to be one more syllable here than in the printed text.

[5] A line of the printed text is omitted after this.

[6] So the word appears to be.

[7] Read perhaps *pramey-âsaṁkhyeyāṁ*.

[8] Read perhaps *parityāgam*; see fol. 9 *b*[ii], and fol. 10 *a*[iv, v].

[9] The punctuation here is out of place.

[10] For *cātuṣpadim*, see fol. 16 *b*[iii].

[11] Begins at p. 46, l. 1, of the printed text.

[12] Such traces of the letters as remain agree with this reading.

(*yed ya*)*thā n*≠*âkā*śaye • Tad ucyate saṁ*prakā*śaṁyet,[1] *Tāra*[*kā timi*]-▒*raṁ dīpo māy-âvaśyāya-budbudaṁ svapa*▒[iii]*naṁ vidyud abhraṁ ca evaṁ draṣ*)[*ṭa*]▒○▒vya[*ṁ*] saṁs(*kṛtaṁ*) *Idam avoca* Bhagavā[*n ā*]*tta*manā Sthavira-(*Subhū*)[*tis te*] ▒*ca bhikṣu-bhikṣuṇy-upâsak-ôpâ*▒[iv](*sikā*) • sa-deva-gandharvba-▒○*mānu*▒*ṣ*-âsuraś *ca* [*l*]oko Bhagavato bhāṣ*i*tām abhyanandur iti • ᥰ Āddhya*ṣṭama* ▒*Bhagavatī Ārya-Vajracchedi*▒[v]kā prajñāpāramitā ▒*samāptā*×▒ (*ya*) siddhi× *ya*[2] • *saha* bhartari Nandiṁbalena • saha pitṛṇā e[3]×××××××× ▒××××▒ [vi][××*ā*×] *ba*lena • (*sa*)▒*ha*××××××××▒ (*n*)ena • saha (*Ne*)salena • sa*ha* Saṁca×*tyo* • sa(*ha* × *sarvba-satv*)[*aiḥ* ××××] ▒××▒

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[1] The printed text puts this after the verse quoted here.

[2] These letters must apparently contain some woman's name, because the word 'husband' follows.

[3] This letter is not like the *e* always used in this MS. but resembles that in *evam* in fol. 14 *b*[iii].

[Note to p. 178. The forms *ū* and *ū̄* occur only with *bh* (in the proportion of 103 : 12); and *ū̄*, in a slightly modified form, occurs also with *r* (see, e. g., *rūpeṇa*, fol. 17 *b*[i], in Ancient Khotan, Plate CVIII); while the form *ú* occurs with *p*, *s*, and *y*. All three forms are found also in the manuscript of the Saddharma-puṇḍarīka, edited by Professor Lüders, pp. 144 ff. In that manuscript, indeed, all, or most of the other varieties of vowel signs have been noticed; see pp. 140–2. The forms *ū*, *ū̄* (in the *rū* variety), and *ú* are the fourth, second, and first, respectively, of Professor Lüders' enumeration. Of his third form there is no example in the Vajracchedikā. —R. H.]

VOCABULARY TO ALL SANSKRIT TEXTS *

By A. F. Rudolf Hoernle.

(*H. = Hoernle, L. = Lüders, P. = Pargiter, Th. = Thomas.*)

A

***a-kuśalamūla**, stock of demerit, Th. 4 b^{i}.
a-gacchati, he does not go, P. 18 a^{iii}.
a-gati, evil course, H. 4 (1) b^{ii}.
agni-traya, three kinds of fire, H. 4 (2) a^{vi}.
***a-grāha**, baseless notion, P. 17 a^{i}, 18 b^{v}.
Aṅgulīmāla, pr. n. of a robber, H. 12 (3) b^{iii}.
***a-cari**, not-moving, Th. 11 a^{i}.
***a-cintika**, unthought of, Th. 7 (1) a^{ii}, 7 (2) $b^{ii.\,iii}$.
a-cintya, inconceivable, Th. 7 (2) a^{iv}; P. 10 $b^{i.\,iv}$.
a-jana, insignificant person, P. 17 a^{ii}.
Ajita, pr. n. of a person, Th. 11 a^{iv}.
aṇuka-cchidra, minute hole, H. 13 (1) b^{v}.
aṇḍa-ja, born from an egg, P. 2 a^{vi}.
***atigaṁbhīra**, very profound, Th. 7 (2) b^{v}.
***ativistaraṁ**, at great length, Th. 7 (1) a^{ii}.
atīta-buddha, a past Buddha, Th. 7 (2) $a^{iii.\,iv}$.
atīte 'dhvani, in time past, Th. 5 a^{ii}; P. 9 a^{iv}, 11 b^{i}.
***atisvalpatva**, extreme sparseness, Th. 3 a^{v}.
***a-datt-âdāna**, taking things wrongfully, H. 10 (57) a^{iv}, $b^{ii.\,iii}$.
***a-duṣṭūl-âpatti**, not-grave offence, H. 3 a^{iii}.
a-dṛṣṭa-pūrva, not seen before, Th. 6 a^{i}.
a-dṛṣṭi, baseless theory, P. 19 a^{iii}.
***adbhuta-prâpta**, struck with wonder, L. 259 $b^{iii.\,vi}$.
adrākṣī(t), he sees, P. 17 b^{i}.
***a-dvandva**, unequalled, H. 12 (1) $b^{ii.\,iii}$.
***a-dharma**, baseless dharma, P. 13 a^{v}.
***a-dhātu**, not a dhātu, P. 7 b^{ii}.
***a-dhārā**, not a flow, P. 14 b^{v}.
adhigantu-kāma, desiring to understand, Th. 3 a^{i}.
adhimukta, (whose mind) is set upon (something), L. 3 b^{vi}; **adhimuktika**, P. 10 b^{vi}.
adhimukti, steady resolve, Th. 8 a^{iv}.
adhivacana, designation, epithet, P. 13 a^{ii}.
adhiṣṭhāna, resolve, H. 4 (1) a^{iv}.
adhiṣṭhita, subjected, Th. 2 b^{viii}.
***adhiṣṭhitavya**, to be held fast, P. 19 a^{iv}.
***adhyārāma-gata**, gone to a monastery, H. 1 a^{vi}.
***adhyāśayena**, purposely, Th. 5 b^{vii}.
***adhyeṣyati**, he invites, L. 260 $b^{ii.\,iv}$.
adhvan, time, Th. 5 a^{ii}; see *atîte, anāgata*.
***adhvabhāṣit** (for *adhya°*), he pronounced, Th. 2 a^{vii}, 7 (1) a^{ii}; 7 (2) b^{ii}.
a-nata, firm, Th. 8 b^{ii}.
***an-atikrānta**, not overstepping, Th. 7 (1) b^{ii}.
an-anta-guṇa, infinitely good, Th. 7 (2) b^{iv}.
***an-anugata**, not practising, Th. 8 $b^{iii.\,iv}$.
***an-abhinata**, feeling no inclination towards, H. 6 a^{i}.
***an-abhiprasanna**, ill-disposed, H. 5 a^{ii}.
***an-abhiramya**, incapable of joy, Th. 6 $a^{iv.\,v.\,vi}$.
an-āgata, not-come, future, with *adhvan* time, L. 260 $b^{ii.\,v}$; P. 13 a^{i}, or *kāla*, time, Th. 3 a^{v}, or *citta*, thoughts, P. 14 b^{vi}, or *buddha*, Th. 7 (2) $a^{iii.\,iv}$.
***an-āttamanatā**, not rejoicing, H. 10 (57) b^{iii}.
***an-āstāra**, not spreading-out of robes, H. 3 a^{vi}.
a-niyato rāśi, mass of what is neither truth nor falsehood, H. 4 (2) a^{i}.
***a-nīrṣyuka**, freedom from envy, H. 10 (56) a^{ii}.
anukampā, mercy, L. 254 b^{iii}; H. 2 b^{iv}.
an-uttara, final, Th. 4 b^{vii}; supreme, Th. 11 a^{x}, $b^{i.\,iii}$; L. 253 a^{i}, b^{iii}; 259 a^{vi}, b^{iii}; P. 13 a^{iii}, 16 a^{ii}, 17 $b^{ii.\,iii}$.

* Including only selected words; those not recorded elsewhere are marked with an asterisk.

***an-ut[t]rasitu-kāma**, desirous to have no apprehension, Th. 10 a^{v}.
an-utpattika, not liable to rebirth, P. 17 b^{vi}; Th. 11 a^{v}.
***anudarśin**, perceiving, L. 3 b^{iii}.
***an-uddiṣṭa**, undeclared, Th. 2 a^{v}.
an-uddhāra, not-taking-up of robes, H. 3 a^{vi}.
an-upadhiśeṣa, absence of individuality, P. 2 b^{ii}.
***anuparigṛhīta**, received, P. 2$a^{i.\,iii}$.
***anupālakatva**, cherishing, H. 10 (56) $b^{ii.\,v}$.
***anuprêkṣin**, searching, Th. 4 a^{vii}.
anumanyatu, may it grant, Th. 10 b^{viii}.
anumodita, approved, Th. 7 (2) a^{i}.
Anurādhā, pr. n. of an asterism, Th. 9 b^{i}.
anuvyañjana, secondary sign, L. 253 b^{vi}.
***anuśaṁsā**, praise, Th. 2 a^{viii}.
***an-ovāda-prasthāpanā**, initiating censure, H. 3 a^{iv}: **a°-viṣṭhāpanā**, preventing censure, H. 3 a^{iv}.
antamaśas, even, L. 253 b^{i}; Th. 2 a^{iv}.
***antaḥ-pakva**, food cooked indoors, H. 3 a^{v}.
antarāya, interference, H. 10 (57) a^{v}; obstacle, Th. 2 b^{ii}.
antarāpaṇa, market-place, L. 253 b^{vii}.
antargata (*indriya*), inward turned (senses), H. 1 b^{v}.
antardhāna, disappearance, Th. 3 a^{vi}, b^{iii}.
***antardhāni**, id., Th. 3 b^{iv}.
antardhāsyate, it will be hid, Th. 3 b^{iii}.
antevāsin, mate of a tradesman, H. 6 b^{v}.
antovusta, (food) kept indoors, H. 3 a^{v}.
andhakāra-praviṣṭa, entered into a dark place, P. 9 b^{v}.
***apatrāpya**, modesty, Th. 6 b^{vii}.
***a-paritrasyamāna**, not being in fear, L. 3 b^{iv}.
***a-paribhava**, not-contemptuousness, H. 10 (57) a^{ii}.
Apalāla, pr. n. of a Nāga, H. 5 b^{vi}.
apavaktṛ, detractor, H. 12 (3) a^{vi}.
apâya, place of suffering, Th. 5 b^{v}; P. 11 a^{v}; see *tṛ-apâya*.
***a-pārimitā**, not a perfection, P. 9 a^{i}.
apâśraya, observance (four), H. 4 (1) a^{iv}.
***a-pitṛjñatā**, not honouring one's father, H. 10 (56) b^{i}.
a-pragalbha, unassuming, H. 8 b^{vi}.
***a-pratikarm-âpatti**, offence without subsequent atonement, H. 3 a^{iii}.
***a-pratigṛhīta**, not received, H. 3 a^{v}.
***a-pratighāti**, not-contentious, H. 12 (2*) a^{iv}.
***a-pratipudgala**, who has no rival, H. 6 b^{i}.
a-pratilabdha, unobtained, Th. 2 a^{v}.
a-pratiṣṭhāna, having no reliance, P. 9 b^{i}; **apratiṣṭhita**, not relying on, P. 2 b^{vi}.
***a-pramāṇatara**, countless, Th. 10 a^{viii}.
a-bahirgatena (*mānasena*), without outward-turned (thoughts), H. 1 b^{v}.
***a-brāhmaṇyatā**, not living as a brāhman, H. 10 (56) b^{i}.
abhigīta, chanted, L. 253 a^{vi}.
***abhiprakiranti**, they overwhelm, Th. 11 $b^{vii.\,viii}$.
***abhipravarṣi**, it rained down, Th. 11 b^{vi}.
***abhimantraṇa**, invitation, H. 10 (57) a^{i}.
abhimukhī-kṛta, set against, H. 12 (1) b^{v}.
abhiyoga, endeavour, Th. 3 a^{i}.
***abhisaṁyāna**, visiting, H. 12 (3) $a^{v.\,vi}$.
abhisaṁskarot (*abhisamakarot*), he performed, Th. 1 b^{i}; **abhisaṁskṛta**, performed, Th. 1 a^{i}.
abhisaṁskāra, performance, Th. 1 a^{i}, b^{i}.
***abhisaṁharitvā**, having collected, P. 16 b^{ii}.
abhisamaya, comprehension, see *jñāna*, *dharma*.
abhisambuddha, enlightened, L. 253 b^{ii}; P. 9 b^{iv}, 13 $a^{i.\,iii.\,iv}$, 16 $a^{ii.\,iii}$, 17 $b^{ii.\,iii}$.
abhisambodhi, enlightenment, L. 253 b^{iii}, 254 b^{vii}.
abhistavinsu, they eulogized, Th. 5 b^{iii}.
abhihita (*abhihata*?), afflicted, Th. 5 b^{iv}, with *jara*, q.v.
abhūṣīt (**abhūṣi**), it happened, Th. 11 $a^{iii.\,vi.\,vii.\,x}$, $b^{i.\,ii}$.
***abhyanumodana**, approval, H. 10 (57) b^{iv}.
abhyanumodita, approved, Th. 7 (2) a^{i}.
abhyavakiranti, they cover, Th. 11 $b^{vii.\,viii}$.
abhra, cloud, P. 19 b^{iii}.
***a-manasī-kāra**, inattentive, Th. 5 a^{i}.
a-manuṣya, not-human, Th. 2 $a^{i.\,iii}$.
a-mama, having no self-conceit, H. 6 b^{iii}.
***a-mātṛjñatā**, not honouring one's mother, H. 10 (56) b^{i}.
a-māya, having no illusion, H. 6 b^{ii}.
***a-miśrī-kṛta**, undefiled, L. 3 b^{i}.
***ambara-taṭa-stha**, heaven, Th. 7 (2) b^{v}.
***a-rakṣaṇīya**, not needing to be guarded, H. 4 (2) a^{iii}; **a-rakṣita**, not guarded, H. 4 (2) a^{vi}.
araṇya, forest, Th. 4 a^{i}, 7 (2) a^{vi}.
aram, completely, Th. 5 b^{iii}.
a-rūpin, formless, P. 2 b^{i}.

***artha-caryā**, beneficent rule, H. 4 (1) b^{v}.
***arth-âtara**, ferry of the meaning (interpretation), H. 13 (3) a^{v}.
arddha-hāra, half-necklace, Th. 11 b^{x}.
Ardrā, pr. n. of an asterism, Th. 9 a^{vi}.
***Aryasoma**, pr. n. of a Buddhist monk, H. 2 $b^{ii.\,iii.\,vi}$.
a-lakṣaṇa, bad sign, P. 7 b^{iv}; **°a-sampadā**, wealth of bad sign, P. 17 a^{v}.
a-lābha, ill-success, want of success, H. 10 (57) a^{v}.
alpa-buddhi, having little understanding, Th. 7 (1) a^{iii} ***alpa-bhoga**, having little means, H. 10 (57) a^{ii}; ***alpa-śakya**, having little power, H. 10 (56) a^{i}.
avakrānti, entrance upon, Th. 8 b^{iii}.
avaguṇṭhita, veiled, H. 13 (3) a^{iv}.
avabhāsa (*śrotrasya*), range (of hearing), Th. 2 a^{v}.
***a-varṇ-ârha**, unworthy of praise, H. 13 (1) a^{ii}.
***a-varṣika**, a monk of less than a year's standing, H. 2 a^{iv}.
avalokayati, he looks towards, L. 260 $a^{vi.\,vii}$.
***avaskaratā**, off-scouring, H. 13 (1) b^{ii}.
***a-vastu-pratipattita**, without relying on anything, P. 2 b^{iv}.
avahita, attentive, Th. 7 (2) a^{vi}.
***a-vikirat**, not dropping about (almsfood), H. 1 b^{ii}.
a-vikṣipta, undisturbed, Th. 7 (2) a^{vi}; H. 1 a^{ii}, $b^{ii.\,iv}$.
***a-vijānamāna**, not understanding, Th. 7 (1) a^{iii}.
***a-vitatha-vādin**, not-untruth speaking, P. 9 b^{iv}.
a-vipāka, without result, Th. 4 b^{ii}.
***a-viyūbha**, not a vyūha, no display, P. 13 b^{v}.
***a-vaivartika**, unable to turn back, L. 254 a^{vii}, 260 a^{vi}; **av°-bhūmi**, a stage of bodhisattvahood, Th. 10 a^{viii}.
***a-vyākaraṇīya**, not to be explained or answered, H. 4 (1) b^{iii}.
***a-vyāpāda**, absence of malice, H. 4 (1) a^{ii}.
***a-vyāvadhy-âdhimukta**, who is set upon kindness, L. 3 b^{vi}.
a-śuśruṣā (for *aśuśrūṣā*), not caring to listen, H. 10 (56) b^{iii}.
***a-śrāmaṇyatā**, not living as a Śramaṇa, H. 10 (56) b^{i}.
Aśleṣā, pr. n. of an asterism, Th. 9 a^{vii}.
Aśvini, pr. n. of an asterism, Th. 9 a^{i}, b^{i}.
a-saṁkhyeya, innumerable, Th. 2 a^{ii}, 11 a^{iii}; P. 18 a^{vi}.
***a-saṁcaya**, not an aggregate, P. 18 b^{ii}.
a-saṁjñā, baseless idea, P. 8 a^{iv}, b^{iii}, 9 a^{ii}, b^{iii}, 19 a^{v}.
***asat-pralāpa**, idle talk, H. 13 (2) b^{ii}.
a-sattva, not a being, P. 9 b^{iii}, 16 a^{i}.
***a-saṁpradhārya**, inconceivable, H. 13 (2) a^{iii}.
***a-sāraka**, not real, Th. 7 (1) b^{vi}.
asi, sword, Th. 6 b^{vi}.
asura, a class of mythological beings, P. 11 a^{ii}, 19 b^{iv}; Th. 6 a^{viii}, $b^{iv.\,v}$; ***asura-pura**, Asura settlement, Th. 6 $a^{iii.\,v}$; **as°-bhavana**, *id.*, Th. 6 b^{ii}; **as°-rāja**, Asura king, Th. 6 b^{vi-ix}; **asurêndra**, Asura overlord, Th. 6 a^{iv}, b^{v}; with *kṣaya*, Th. 6 b^{ix}.
a-secanaka, charming, with *bhāva*, H. 12 (2^c) a^{vi}.
***a-syā(t)**, it may not be, P. 17 b^{iii}.

Ā

ākara, precious, Th. 7 (2) b^{iv}.
***ākāśaye(t)**, he shows, P. 19 b^{ii}.
ākīrṇa, crowded, H. 12 (2^c) b^{v}.
ākroṣṭṛ, reviler, H. 12 (3) a^{vi}.
ākṣipet, it should put to shame, H. 12 (2^e) a^{v}.
***ācakṣeta**, it may be spoken, P. 15 b^{iii}.
***Āṭānāṭi**, pr. n. of a Mahāyaksha, H. 5 $b^{ii.\,iv}$.
***āttamanatā**, ready-mindedness, H. 10 (56) a^{iii}, (57) $a^{iv.\,v}$, $b^{iii.\,iv}$.
āttamanas, with attentive mind, Th. 10 b^{iii}; P. 19 b^{iii}; see *āptamanas*.
***ātma-grāha**, positing of self, P. 16 b^{vi}, 17 a^{i}; ***ā°-dṛṣṭi**, belief in self, P. 19 $a^{i.\,ii.\,iii}$; ***ā°-dṛṣṭika**, P. 10 b^{vi}; **ā°-bhāva**, one's own self, personality, H. 4 (1) b^{vi}; P. 6 $a^{iii.\,iv}$, 10 $a^{iv.\,v}$; ***ā°-saṁcetana**, consciousness of self, H. 4 (1) b^{vii}; ***ā°-saṁjñā**, conception of self, P. 2 b^{iv}, 8 $b^{i.\,ii}$, 9 $a^{ii.\,iii.\,v}$.
***ādi-sūtra**, aboriginal sūtra, Th. 7 (2) b^{iv}.
ādīnava, evil, Th. 2 b^{ix}.
āddhyaṣṭama (?), P. 19 b^{v}.
Ānanda, pr. n. of Buddhist monk, H. 13 (3) a^{iii}.
***āptamanas**, with receptive mind, H. 5 a^{iii}, 7 b^{v}. See *āttamanas*.
ābhāsa, reach of perception (by the senses), L. 3 a^{v-viii}.
āyatana, sensation, Th. 4 a^{ii}; L. 3 b^{vii}.

*āyu-pramāṇa, duration of life, Th. 11 $a^{ii.iv}$; L. 259 b^{i}.
āyuṣmān, venerable, Th. 1 a^{iii}; P. 2 a^{v}, 7 a^{ii}, 13 b^{i}, &c.
āraṇyaka, wild animal, Th. 2 b^{i}.
***ārūpya**, incorporeal state, Th. 8 b^{ii}.
***ārgaḍa**, bolt (of door), H. 1 b^{viii}.
ārya, the Elect, epithet of Buddhist monks, Th. 8 $a^{iv.v}$, b^{i-iv}; also of a book, P. 19 b^{iv}.
ālambana, opportunity, H. 9 a^{iii}.
āloka, light (opp. *tamas*), H. 12 (1) b^{v}, 13 (3) a^{iv}.
āvṛta, encompassed, overcome, with *tama*, q.v.
***āvrahana** (*avarhaṇa*), tearing off, H. 3 a^{ii}.
āśī, fang of a snake, sting of an insect; in **āśī-viṣa**, having poison in its fang, snake, Th. 2 a^{ix}.
***āścarya-prāpta**, struck with wonder, L. 259 $b^{iii.vi}$.
Āṣāḍha, pr. n. of an asterism, Th. 9 a^{iv}.
***āsana-kuśalena**, with propriety in (choosing) a seat, H. 1 a^{iv}.
āstāra, spreading-out of robes, H. 3 a^{vi}.
āsrava, passion, with *kṣīṇa*, L. 3 a^{iv}.
āhāra, nutriment (four kinds of), H. 4 (1) a^{v}.

I

***icch-ôpavicāra**, seduction by desire, H. 12 (2^{7}) a^{ii}.
Indra, pr. n. of a deva, H. 5 a^{iv}.

Ī

īryāpatha, becoming deportment, H. 1 a^{ii}, b^{iv}.

U

***uḍḍara**, heretical (?), Th. 8 b^{iv}.
***utkṣipta** (*otkṣipta*)-**cakṣuṣā**, with downcast eyes, H. 1 a^{ii}, b^{v}.
***utkṣepaṇīya** (*-karma*), (rite of) suspension, H. 3 a^{i}.
***uttama-pudgala**, the best possible person, H. 6 b^{iii}.
Uttara-bhadravati (°*bhadrapadā*), pr. n. of an asterism, Th. 9 a^{vii}.
***u[t]trasiṣyanti**, they will be frightened, P. 8 b^{v}; **u[t]trasta**, frightened, Th. 6 b^{iii}.
utpadyamāna, arising, H. 4 (1) a^{vii}, b^{i}.
***Utpalavaktra**, pr. n. of a king, Th. 5 a^{vi}, b^{vi}.
utpāda, source, L. 3 b^{vii}.
utpādayati (*cittam*), he turns (his thoughts) to, Th. 4 a^{vii}, b^{vii}; **utpādayiṣyanti**, P. 8 a^{iv}; **utpādayitavyam**, P. 6 $a^{i.ii}$, 9 a^{vi}.
utsahāmas, we exert ourselves, L. 260 a^{iii}.
uda-pāna, place of drinking water, well, H. 8 b^{i}. See *jarôda-pāna*.
udāra, great, grand, Th. 2 b^{x}.
udīkṣaṇīya, to be gazed at, Th. 4 b^{v}.
udgṛhṇīyāt, he should preserve, P. 10 a^{vi}; **u[d]graheṣyati**, P. 11 a^{iv}; **udgraheṣyanti**, P. 10 b^{iii}, 11 b^{iii}; **udgṛhya**, P. 6 b^{iv}, 16 b^{iii}, 19 b^{i}; **udgṛhīta**, P. 15 b^{iv}, 17 a^{ii}, 19 a^{i}; ***udgṛhṇīta**, (fruit) picked up, H. 3 a^{v}; ***u[d]grahetavya**, to be rejected, P. 18 a^{ii}; **udgṛhītavya**, to be taken note of, H. 1 b^{viii}.
uddiśet, he should expound, exhibit, Th. 10 a^{iv}; **uddiśe**, Th. 2 b^{iii}; **uddiśeyāti**, Th. 2 a^{ix}; **uddiśeya**, Th. 2 a^{viii}.
uddhāra, the taking-up of robes, H. 3 a^{vi}.
udbhāvanā, proclamation, H. 12 (2^{7}) a^{ii}.
upakaraṇa, expedient, means, Th. 7 (2) a^{vi}.
***upaccheda**, cutting off, with *vṛtti*, q.v.
upajīvya, who can be depended on, Th. 4 b^{iii}.
upadrava, affliction, Th. 2 b^{ix}.
upadhi, appearance, phenomenal, H. 7 b^{i}.
***upaniśrāya**, residing, Th. 1 a^{ii}.
***upaniṣada** (v.l. *niṣada*, M. M. ed., p. 35), (the duration of) a musical note, P. 11 b^{v}; ***upaniśa**, P. 16 b^{iv}.
upapatti, existence, see *kāmôpapatti*, *sukhôpapatti*.
upapāduka, effecting, P. 2 a^{vii}.
upabhoga, use, Th. 4 a^{v}.
***upavicāra**, seduction, H. 12 (2^{7}) a^{ii}.
***upaśamânukūla**, disposed to calmness, Th. 8 a^{iv}.
upasaṁkkramī, he proceeded, Th. 5 a^{vii}.
upasaṁpadā, initiation (into monkhood), H. 3 $b^{iv.v}$. See *ehibhikṣu°*, *jñānâbhisamaya°*, *traivācitra°*, *praśna°*, *vinayadhara°*, *vyākaraṇa°*.
upasthāpya, attending considerately (to some one), H. 1 a^{iv}; **upasthāpayitavya**, H. 1 $b^{vi.vii}$. See *smṛtim*.
***upasthita-smṛti**, fixed attention, H. 1 a^{i}, $b^{ii.iv}$.
upâdāya, evincing (feeling), H. 2 b^{iv}; L. 254 b^{iii}.
upâya, expedient, Th. 7 (1) a^{iv}.
***upâvṛtta**, arriving, Th. 3 a^{vii}.
upâsak-ôpâsikā, male and female lay-adherent of Buddha, Th. 10 b^{ii}; P. 19 b^{iii}.

upêta-kāya, taken a body, P. 13 a^{vi}, $b^{i.\,ii}$.
uśuṣyanti (*ut-śuṣyanti*), they dry up, Th. 4 b^{ii}.

Ū

ūrdhvam adhaḥ, above and below, H. 1 b^{vi}.

Ṛ

ṛddhi, supernatural power, Th. 1 $a^{i.\,iii}$, b^{i}.

E

***eka-ghana**, solid (rock), L. 3 b^{viii}.
***ek-âhika**, quotidian (fever), Th. 10 b^{vii}.
***Elabhadra** (*Elapatra*), pr. n., H. 5 b^{vi}.
***ehibhikṣukatāyā** (*upasampadā*), (initiation) with the formula 'come O monk', H. 3 b^{vi}.

O

okirinsu (*avaki°*), they besprinkled, Th. 5 b^{i}.
olīyet (*aval°*), he slackens, Th. 10 a^{iii}.

Au

aurasa, son, H. 13 (3) a^{v}.
auṣata (*auṣadha*), Th. 9 a^{ii}. See *auṣadhi*.
auṣadhi, medical herb, medicament, with *kṣaya*, q.v.

K

kaṇṭaka; see *go-kaṇṭaka*.
kad-arya, miserly, H. 12 (3) b^{ii}.
***kantāra** (for *kā°*), difficult road, Th. 2 b^{vii}.
karuṇāyati, he becomes compassionate, Th. 5 b^{vii}.
kartu-kāma, desirous of doing, Th. 7 (2) a^{iv}.
karma, karma or the moral Law of Causation, Th. 5 a^{i}, 7 (1) b^{vi}; **karmāṇi** (pl.), actions, P. 11 $a^{v.\,vi}$.
karma, rite; see *utkṣepanīya*, *rudra*.
kalaha, quarrel, Th. 9 a^{iv}.
kalā, a fraction of time, P. 11 $b^{iv.\,v}$, 16 b^{iv}.
Kali, the Kali age, Th. 5 b^{iii}.
Kaliṅga, pr. n. of a country, P. 9 a^{i}.
kaluṣa, impurity, Th. 5 b^{iii}.
kalpa, (*a*) a period of time, Th. 2 a^{v}, 10 a^{ii}; P. 10 a^{v}, 11 b^{i}; (*b*) doctrine, regulations, H. 3 b^{iii}, see *cīvara*.
Kaśmīra, pr. n. of a country, Th. 3 b^{ii}.
kaṣāya, (moral) stain, Th. 8 a^{iii}.
kāṁkṣā, doubt, Th. 2 b^{vi}.
kāma (at end of compound), desirous; see *adhigantu*, *anuttrasitu*, *kartu*.
kāma-guṇa, satiety, perfect enjoyment, Th. 6 b^{v}; ***k°-guṇatā**, state of perf. enj., Th. 6 $b^{viii.\,ix}$.
***kām-ôpapatti**, re-birth in a state of sensuous existence, H. 4 (2) b^{i}.
kāya, body, H. 4 (2) a^{iii}, 8 b^{iv-vi}; Th. 2 $b^{iii.\,ix}$, 5 a^{vii}, 8 $a^{ii.\,iii}$, b^{iv}; P. 13 a^{vi}, $b^{i.\,ii}$. See *dharma-kāya*, *rūpa-kāya*.
***kāy-êndriya**, body-sense, Th. 7 (1) b^{i}.
Kāśyapa, pr. n. of a Buddhist monk, H. 8 $b^{iii.\,v}$; Th. 8 a^{i-iv}, b^{iii}.
kāṣāya, monk's yellow robe, Th. 8 $a^{ii.\,iii.\,iv}$, b^{iv}.
***kiṁkaraṇa**, punishment work, H. 3 a^{ii}.
Kinnara, pr. n. of a class of mythological beings, Th. 2 $a^{i.\,iii}$.
***kim-ānuśaṁsa**, punishment lesson, H. 3 a^{ii}.
Kirttiya (*Kṛttikā*), pr. n. of an asterism, Th. 9 a^{iv}.
***kīrti-śabda-śloka**, verse of praise, H. 10 (56) a^{iii}.
Kubera, pr. n. of the god of wealth, H. 5 a^{iv}.
***Kumārabhadra**, pr. n. of a person, H. 11 b^{ii}.
***kumāra-bhūta**, royal prince, L. 253 $a^{i.\,iv.\,vi}$.
kumāraka-bhūta, in the condition of youth, Th. 10 b^{iii}.
Kumbhāṇḍa, pr. n. of a class of mythological beings, H. 5 b^{iii}.
kula-putra, noble youth, and **kula-duhitṛ**, noble maiden, Th. 7 (2) a^{iii}, 10 $a^{i.\,ii}$; P. 10 a^{i}, 11 a^{iii}, b^{vi}, &c.
kuśala, good, proper, with *āsana*, H. 1 a^{iv}; *cārya*, Th. 6 b^{viii}; *dharma*, P. 16 a^{vi}, b^{i}.
kuśala-mūla (plur.), stock of merit, Th. 4 b^{i}; see *akuśalamūla*.
kūṭāgāra-śālā, hall of a pagoda, Th. 1 a^{ii}, b^{iii}.
kṛta-kṛtya, having attained one's ideal, H. 7 a^{iv}.
kṛtâlaya, who has made his abode, H. 5 a^{v}.
kṛti, poetic composition, H. 13 (3) b^{iv}.
koṭi-niyuta, many tens of millions, P. 11 b^{ii}; Th. 11 a^{v}.
***kotūhala**, curiosity, Th. 5 a^{i}.
krama, astrological progression, Th. 9 b^{iv}.
kramanti, they attack, Th. 2 $b^{iii.\,ix}$.
***kriyāvastu**, means of acquiring, H. 4 (2) a^{vii}.
***kṣamati mūlyam**, equals in value, L. 254 b^{ii}.
***kṣayatā**, state of decay, Th. 6 $b^{vii.\,viii}$.
kṣānti, patience, P. 17 b^{vi}; **kṣ°-pāra-**

mitā, perfect exercise of p., P. 9 a^{i}; **kṣ°-vādin**, upholding p., P. 9 a^{v}.
kṣīṇa, extinct, with *āśrava, jāti, bhava*, q.v.
kṣūra, knife (?), Th. 9 a^{iv}.
kṣetra, sphere, subject, with *vyūha*, array, P. 6 a^{i}, 13 $b^{v.\,vi}$; **kṣetr-âkṣetra**, what is and what is not a theme, H. 13 (1) a^{ii}.

Kh

khaṇḍī-kṛtvā, in broken pieces (of food), H. 1 a^{viii}.
***Kharuṣṭa**, pr. n. of a Rishi, Th. 9 b^{iv}.

G

Gaṅgā, pr. n. of a river, Th. 2 a^{viii}; P. 6 $a^{iv.\,v}$, 7 b^{v}, 10 $a^{iii.\,iv}$, 14 a^{vi}, b^{ii}, 17 b^{v}; **G°-rajas**, sand of G., Th. 7 (2) b^{v}.
gandha, smell, Th. 7 (1) $b^{i.\,iv}$; P. 2 b^{v}, 6 a^{i}, 9 a^{vi}.
Gandharba, pr. n. of a class of mythological beings, Th. 2 a^{i}, 9 a^{i}, 10 b^{iv}; P. 19 b^{iv}; with *kṣaya*, Th. 6 b^{ix}.
Gandhārī, pr. n. of a fem. deity, Th. 10 b^{vii}.
gambhīra, profound, Th. 7 (2) a^{v}, $b^{ii.\,vi}$, 10 b^{v}.
garbhâdāna, impregnation, Th. 9 a^{iii}.
gāthā, a kind of verse, Th. 2 a^{vii}, 5 b^{ii}, 7 (2) b^{ii}; P. 6 $b^{iv.\,v}$, 16 b^{iii}, 19 b^{i}.
guṇa, excellence, virtue, Th. 2 a^{vi}, 6 $b^{v.\,viii.\,ix}$; **gu°-dharma**, principles of virtue, Th. 8 a^{ii}.
***guhya-mārga**, secret path, Th. 9 a^{v}.
gṛhapati, householder, Th. 2 $a^{ii.\,iv.\,vi}$.
go-kaṇṭaka, difficult cattle-path, H. 12 (3) a^{i}.
go-dohana, time of milking cows, H. 9 a^{iv}.
gocara, object (of sense or mind), Th. 7 (2) a^{v}, b^{ii}; **gaucara**, Th. 7 (1) b^{iv}.
gaurava, respect, L. 260 b^{vi}.
***grantha-bhava**, bondage, H. 7 a^{v}.
graha, planet, Th. 9 $b^{vi.\,ix}$.
grāma, village, Th. 7 (1) b^{iii}; **grāma-caura**, thieves (living) in a deserted village, Th. 7 (1) b^{iii}. See *śūnya-grāma*.
grāha, (logical) positing of something, with *ātma, jīva, piṇḍa, pudgala, sattva*, q.v.

Gh

ghora, dreadful, Th. 2 $a^{viii.\,ix}$.
ghoṣa, sound (of words), P. 17 b^{i}.

C

cakravartin, emperor, P. 17 a^{iv}.
cakṣu, masc., eye, sight, with *dharma*, Th. 10 b^{ii}; with *indriya*, unom. in *cakṣvendriya*, Th. 2 b^{ii}, 7 (1) a^{vi}.
cakṣus, neut., *id.*, H. 4 (1) a^{iii}; P. 14 $a^{ii.\,iii}$; with *dharma, prajñā, buddha, māṁsa*, q.v.; **cakṣuṣmān**, seeing person, H. 8 $b^{i.\,iv}$; P. 9 b^{vi}.
***Catuḥśataka**, pr. n. of a hymn, H. 13 (3) b^{iv}.
catvara, square, H. 1 $b^{vii.\,viii}$.
***Candra-sūrya-vimala-prabhâsa-śrī**, pr. n. of an Arhat, L. 2 $a^{iii.\,iv}$ (transl.).
***candr-ôpama**, resembling the moon, H. 8 a^{vi}, $b^{ii.\,iii}$.
caraṇa, conduct, L. 259 a^{v}.
cari, moving, Th. 11 a^{i}.
***carima-kāla**, last time, Th. 2 b^{x}.
carimikā, last time, P. 11 b^{iii}.
cavitvā, having left, L. 259 a^{ii}.
cākṣuṣa, comely, H. 12 (4) b^{iii}.
***cātu-dvīpika** (**dbai°**), four continental, Th. 11 $b^{i.\,ii.\,iii}$.
cātuṣpadikā (*gāthā*), (verse) consisting of four parts, P. 7 b^{vi}; **cātuṣpadī**, *id.*, P. 16 b^{iii}; **cātuṣpādā**, *id.*, P. 5 $b^{iii.\,v}$.
cārya, conduct, with *kuśala*, Th. 6 b^{viii}.
citta, mind, thoughts, H. 1 a^{ii}, $b^{ii.\,iv}$; Th. 2 b^{ii}, 4 $a^{i.\,v.\,vi}$, b^{vi}, 7 (2) a^{vi}; L. 3 a^{iv}; P. 2 a^{ii}, 6 $a^{i.\,ii}$, 9 a^{vi}, 14 b^{vi}; **citta-dhârā**, flow of thoughts, P. 14 $b^{iv.\,v}$; **cittôtpāda**, see *bodhi*; **cittôtpādika**, see *prathama*.
Citra, pr. n. of an asterism, Th. 9 a^{iii}.
***cintikatā**, the way of thinking, Th. 10 a^{v}.
***Cimba**, pr. n. of a person, H. 5 b^{v}.
cīvara, monk's robes, H. 3 b^{iii}, with *kalpa*, q.v.
***cūṭi[ka]**, small, Th. 11 a^{ix}.
cetas, mind, L. 3 a^{v}, with *vimukti*, q.v.
caitya, shrine, P. 11 a^{iii}; ***c°-bhūta**, P. 6 b^{vi}.
***codanā-vastu**, cause of accusation, H. 4 (2) a^{vi}.
caura, thief; see *grāma*.

Ch

chanda, lust, desire, H. 4 (1) b^{ii}.
chāyā, shadow, Th. 9 b^{i}.
chid, severed, H. 7 $a^{ii.\,iii.\,v}$; with *grantha-bhava, saṁyojana*, q.v.
chidra, hole, cavity, H. 13 (1) b^{v}.

J

Jagaṁnātha, lord of the world, epithet of Buddha, H. 13 (3) a^{v}.

jangama (lit. moving being), man, H. 13 (1) a^{iii}.

***janapada-pradeśa**, part of a country, Th. 1 a^{i}, b^{ii}.

***jara-maraṇ-âbhihita**, afflicted with old age and death, Th. 5 b^{iv}.

***jar-ôda-pāna**, old disused well, H. 8 b^{i}.

jarāyu-ja, viviparous, P. 2 a^{vi}.

***jaladāyate**, it acts as a raincloud, H. 12 (27) b^{v}.

jāti, birth, re-birth, with *kṣīṇa*, L. 3 b^{iv}; with *śata*, P. 9 a^{iv}.

jātu, certainly, Th. 2 a^{x}, $b^{ii.\,iii}$.

***jāniya**, knowing, Th. 11 a^{i}.

jighāṁsu, revengeful, H. 12 (3) a^{vi}.

Jina, conqueror, epithet of Buddha, Th. 7 (2) b^{vi} (transl.).

Jiṣṭa (*Jyeṣṭhā*), pr. n. of an asterism, Th. 9 a^{vii}.

jihma, unsuccessful, defeated, Th. 2 b^{ii}.

***jihv-êndriya**, sense of the tongue, taste, Th. 7 (1) b^{i}.

jīva, living being, in ***jīva-grāha**, P. 17 a^{i}; ***jīva-dṛṣṭi**, P. 19 a^{i}; ***jīva-dṛṣṭika**, P. 10 b^{vi}; **jīva-saṁjñā**, P. 2 b^{iv}, 8 $b^{ii.\,iii}$, 9 $a^{ii.\,v}$.

***jeṣṭha-putra**, eldest son, Th. 2 b^{x}.

jñāna, knowledge, Th. 6 b^{viii}, 8 b^{i}, 10 $a^{v.\,vi}$; P. 8 a^{ii}; ***jñān-âbhisamaya**, comprehension of true knowledge, H. 3 b^{v}; ***jñān-âloka**, having the light of knowledge, H. 12 (1) b^{v}.

***Jyoti-sūrya-gandha-obhāsa-śrī**, pr. n. of an Arhat, Th. 5 $a^{iii.\,vii}$, b^{vi}.

T

***tathatā**, the truth of things, in **ta°-vādin**, P. 9 b^{iv}. See *bhūta-tathatā*.

***tathatva**, same as *bhūta-tathatā*, q. v., Th. 2 a^{vii}.

Tathāgata, lit. so-come, epithet of Buddha, P. 2 a^{iii}, 7 $a^{iv.\,v}$, &c.; **Tathāgata-garbha**, the womb of T., Th. 3 $a^{i.\,ii}$; **Tathāgata-āyupramāṇa-nirdeśa**, pr. n. of a chapter, Th. 11 $a^{ii.\,iv}$.

tapas, asceticism, Th. 8 a^{v}, b^{i}.

tama (*tamas*), in ***tama-sphuta**, touched by darkness, Th. 5 b^{iv}; ***tam-âvṛta**, overcome with gloom, Th. 6 a^{v}.

taratu, may it be effective as protection, Th. 10 b^{viii}.

tārakā, star, P. 19 b^{ii}.

timira, complete blindness (third stage of cataract), P. 19 b^{ii}.

***tiryag-yoni-gata**, brute animal, Th. 46$^{v.\,vi}$.

tīra, bank (of a river), Th. 10 b^{viii}.

tīrtha, bathing ghat, place of pilgrimage, H. 13 (1) a^{iii}; see *puṇya*.

turya (*tūrya*)**-svara**, sound of music, Th. 6 b^{ix}.

***tṛ-apâya**, three places of suffering, Th. 5 b^{v}.

tṛpyate, is satisfied, Th. 3 $a^{iv.\,v}$.

tṛṣṇā, desire, H. 4 (1) a^{vii}, b^{i}; **tṛṣṇā-kṣaya-rata**, delighting in the rooting out of desires, L. 3 b^{vi}.

***tṛsāhasra**, three thousand, L. 253 b^{i}, 254 b^{ii}; P. 16 b^{i}, 18 a^{v}; with *mahāsāhasra*, q.v.

teja (*tejas*), power, Th. 2 b^{ii}.

tejas, fire, in **tejo-dhātu**, element of fire, H. 4 (1) a^{v}.

tomara, lance, Th. 6 b^{vi}.

trāsa, terror, Th. 2 b^{viii}.

***trai-vācitva** (*upasaṁpadā*), (initiation) upon the threefold declaration (of taking refuge), H. 3 b^{vi}.

***trai-vidyā**, lit. threefold science, brahmanic theology, H. 7 b^{iii}.

D

daṁsa-maśaka, stinging fly, Th. 6 a^{iv}, b^{ii}.

***dakṣiṇa-diśa**, southern quarter; **da°-patha**, *id.*, Th. 3 b^{i}, 9 b^{i}.

***dakṣiṇā-pathaka**, southern, Th. 3 b^{ii}.

dagdha, burnt, Th. 8 a^{iv}.

daṇḍa-śikya, staff and string, H. 2 $b^{ii.\,iv}$.

Dadhīmukha, pr. n. of a Yaksha, H. 5 b^{i}.

dama, temperance, Th. 4 a^{iii}.

damya, young unbroken bull, L. 259 a^{vi}.

darśana, insight, Th. 8 b^{i}.

dāna, gift, charity, H. 4 (1) b^{v}; Th. 4 a^{iii}; P. 2 $b^{v.\,vi}$, 6 b^{iii}, 16 b^{ii}, 17 b^{vi}; with *parityaj*, P. 9 b^{v}, 10 a^{i}; **dāna-parityāga**, giving away of gifts, P. 9 b^{ii}.

dānamaya, won by liberality, H. 4 (2) a^{vii}.

dāyakatas, on the giver's side, H. 4 (1) b^{iv}.

divya, celestial, Th. 11 b^{vi}; with *cakṣus*, heavenly vision, P. 14 $a^{ii.\,iii}$.

Dīpaṁkara, pr. n. of a former Buddha, P. 11 b^{i}, 13 a^{i}.

duḥkha-sāgara, ocean of pain, Th. 7 (2) b^{iv}.

durgati, misfortune, Th. 2 b^{iii}.

durbhikṣā, famine, H. 10 (57) b^{i}; **°bhikṣa**, Th. 2 b^{vii}.

duṣkuhaka, apathetic, H. 12 (4) a^{ii}.

***duṣṭūl-âpatti**, grave offence, H. 3 a^{iii}.

duhitṛ, daughter; see *kula*, *nāgarāja*;

***duhitṛ-mātrikā,** woman of the aspect of a daughter, H. 1 b^{vii}; ***du°-saṁjñā,** name of 'daughter', H. 1 b^{vii}.

dūṣya-yugma, double-piece of cloth, Th. 11 b^{ix}, transl.

***dū-sthita,** badly standing on or observing, Th. 8 b^{v}.

***Dṛḍhamati,** pr. n. of a person, Th. 10 a^{ii}.

dṛṣṭi, dṛṣṭika, belief in, positing of; the same as *grāha*, q. v.; see *ātma, jīva, pudgala, sattva.*

deva, a deva, godling, H. 4 (2) $b^{ii.\,iii}$; Th. 2 $a^{i.\,ii}$, $b^{iv.\,v}$; in the phrase *sa-deva-manuṣya*, &c., P. 11 a^{ii}, 19 b^{iv}; with *kṣaya*, Th. 6 b^{ix}; with *guru*, Th. 9 b^{vii}.

devatā, tutelary deity, Th. 3 b^{vii}.

***devati,** divinity, Th. 9 a^{i}.

dohana, milking, H. 9 a^{iv}; see *go-dohana.*

***daurātmya,** misery, H. 13 (3) a^{i}.

***daurvbarṇṇika,** bad mark, Th. 2 b^{iii}.

dvāra (dbāra), doorway, H. 1 b^{viii}; **dvāra-śālā,** porch before door, H. 1 b^{viii}.

dvitīyaka, fever of every other day, Th. 10 b^{vii}.

dvīpika (dbī°), continent, Th. 11 $b^{i.\,iii}$.

dveṣa, hatred, H. 4 (1) b^{ii}.

***dvaipika (dbai°),** continental, Th. 11 b^{ii}.

Dh

dhana, treasure; see *sapta-dhana.*

Dhaniṣṭhā, pr. n. of an asterism, Th. 9 a^{vi}.

dharma (in Mahāyānist ontology), norm of existence: (1) the unconditioned, absolute, noumenal, (sing.) Th. 4 b^{i}, (plur.) Th. 2 a^{v}; with *ātmaka*, representing the Absolute, Th. 7 (2) b^{vi}; *āhāra*, the Absolute as one's food, Th. 3 a^{iv}; *kāya*, noumenal body (one of the *trikāya* and opp. *rūpakāya*, q. v.), H. 12 (4) $a^{i\text{-}iii}$; Th. 7 (2) a^{i}; *cakṣus*, the eye to recognize the noumenal, Th. 10 b^{ii}; P. 14 a^{v}; *dhātu*, the noumenal world, the Absolute, Th. 7 (2) b^{vi}; *śabda*, word expressive of the noumenal, Th. 2 a^{v}.—(2) the conditioned, particular, phenomenal; a thing, an object; (sing.) P. 7 a^{v}, 13 $a^{iii.\,iv}$, 16 $a^{ii.\,v}$, 17 b^{iv}, (plur.) P. 13 a^{v}, b^{vi}, 16 a^{vi}, b^{i}; L. 253 a^{iii}, 3 a^{viii}; with *saṁjñā*, notion of phenomenal things, P. 19 $a^{iv.\,v}$.

dharma (in Buddhist ethics), (1) doctrine, principle, duty, Th. 7 (1) $a^{iii.\,iv}$; P. 9 b^{iv}, 10 b^{vi}, 15 b^{iii}; (technical term for), H. 4 (1) a^{i}; with *āvaraṇa*, hindrance, Th. 8 a^{i}; *pada*, category, H. 4 (1) a^{ii}.—(2) body of Buddhist principles (disciplinary and doctrinal), Buddhist Law, Norm, Rule; with *abhisamaya*, understanding, Th. 11 b^{v}; *kṣaya*, loss, Th. 6 b^{viii}; *cakra*, wheel, L. 260 a^{vi}; *deśanā*, exposition, P. 15 b^{iv}; *paryāya*, sermon, L. 260 a^{iii}, $b^{ii.\,v.\,vi}$, 2 a^{v} (transl.); P. 7 b^{vi}, 8 $a^{v.\,vi}$, 10 $b^{i.\,ii}$; *bhāṇaka*, preacher, L. 259 a^{iii}; *megha*, cloud, Th. 3 $b^{i.\,ii}$; *vināśa*, destruction, P. 17 $b^{iv.\,v}$.

dharma, condition, practice, order, H. 10 (56) $a^{i.\,ii.\,v}$, b^{i}, (57) a^{ii}, 12 (4) b^{ii}, 13 (1) b^{iv}, 13 (2) a^{v}; L. 3 a^{viii}, b^{ii}; Th. 2 b^{vi}, 5 b^{vi}, 6 b^{vii}.

dhātu, condition, state, Th. 3 b^{v}; relic, Th. 7 (2) b^{vi}; element, H. 4 (1) a^{v}; Th. 4 a^{ii}; system, P. 18 b^{iv}. See *dharma, nirvāṇa, loka.*

dhāraṇī, charm, Th. 11 a^{vi}.

dhāvati, it makes for, Th. 7 (1) b^{iii}; **dhāvate,** Th. 7 (1) b^{i}.

***dhūḍi** (Skr. *dhūli*), dust, Th. 6 a^{iv}.

***Dhṛtirāṣṭra,** pr. n. of a Lokapāla, H. 5 a^{iv}.

dhyāna, mystic meditation, Th. 8 b^{ii}.

dhvaja, banner, Th. 8 $a^{iv.\,v}$, b^{i-iv}.

dhvasta, passing away (of the rains), Th. 3 a^{vii}.

N

nakṣatra, lunar asterism, Th. 9 $b^{vi.\,ix}$.

Nakṣatra-rāja-saṁkusumita, pr. n. of a person, L. 2 a^{ii}.

nadī-tīra, bank of river, Th. 10 b^{viii}; **nadī-durga,** impassable hole in a river, H. 8 b^{i}.

***Nandiṁbala** (?), pr. n. of a person, P. 19 b^{v}.

naya, argument, Th. 7 (1) a^{iv}.

***nayuta,** myriad, Th. 11 a^{v}; L. 259 a^{ii}, 260 a^{v}, 2 a^{vi}; for *niyuta*, q.v.

nara, man, Th. 7 (1) b^{iii}; ***nara-kuṁjara,** eminent man, Th. 3 b^{iv}.

navaka, new moon, H. 8 a^{vi}, b^{ii}.

nāga, a class of mythological beings, serpents, H. 6 a^{iii}; Th. 2 $a^{i.\,ii}$, $b^{iv.v}$; ***nāga-rāja-duhitṛ,** daughter of a king of them, L. 253 b^{iv}, 254 $b^{i.\,iii.\,vi}$.

nāda, noise, Th. 10 b^{viii}.

nānā-bhāva, of various conditions, P. 14 b^{iv}; **nānā-varṇa,** of various colours, Th. 3 b^{vi}.

***nāsthika,** (fruit) without stones (or seed), H. 3 a^{vi}.

niḥsattva, without being, P. 13 b^{iv}, 16 a^{v}.

nikaṣa, touchstone, H. 12 (2?) a^{ii}.

nigacchati, he falls into, Th. 8 a^{i}.

***Nigrantha** (for *nirgr°*), pr. n. of a sect, H. 6 b^{iv}.

nidāna, cause of existence, P. 15 $a^{ii.\,iii}$.

nidhana, defect, absence, Th. 7 (2) b^{iv}.

Nidhana, pr. n. of an asterism, Th. 9 a^{iii}.

nimantraṇa, invitation, H. 12 (3) a^{v}.

nimitta, omen, sign, H. 1 b^{viii}; Th. 3 a^{vi}; **nim° saṁjñā**, P. 2 b^{vi}.

niyāma, course of asceticism, Th. 8 b^{iii}.

niyuta, myriad, P. 11 a^{ii}; see *nayuta*.

niraya, hell, Th. 2 b^{iii}.

nirāsrava, unswayed by the action of the senses, H. 7 a^{iv}.

nirupâdāna, without attachment to life, H. 7 a^{v}.

nirodh-ânudarśin, perceiving annihilation, L. 3 b^{iii}.

nirjīva, without life, P. 13 b^{iv}; **nirjīvatva**, P. 16 a^{v}.

***nirdiśamāna**, being expounded, Th. 10 a^{vii}.

nirdiṣṭa, expounded, Th. 11 b^{v}.

nirdeśa, exposition, Th. 11 $a^{ii.\,iv}$.

nirnnānā-karaṇa, making no distinction, Th. 3 b^{v}.

nirbhāsa radiance, Th. 11 a^{ix}.

nirmāṇa-rati, enjoying extra pleasures of their own devising, H. 4 (2) b^{ii}.

nirvāṇa-dhātu, state of Nirvāṇa, P. 2 b^{ii}.

nirvviṣa (nirvb°), innocuous, Th. 2 a^{ix}.

***niśṛta**, seated on, Th. 11 b^{vii}.

niṣadyā, session of monks, H. 1 a^{iv}.

niṣaṇa (for *niṣaṇṇa*), seated, Th. 11 b^{viii}.

niṣīdati, he sits, P. 18 a^{iii}; **niṣīditavya**, H. 1 a^{i}.

***niṣkaṣāya**, free from moral stain, Th. 8 $a^{ii.\,iii}$.

***niṣkāṁkṣa**, free from doubt, H. 6 b^{ii}.

***niṣpudgala**, without individuality, P. 13 b^{iv}.

nīlā gāvaḥ, Nilgais, Th. 3 b^{vi}.

***Nesala** (?), pr. n. of a person, P. 19 b^{vi}.

nairātma, without self, P. 13 b^{vi}; with *dharma*, P. 16 a^{v}, 17 b^{vi}.

***naivāsika**, devouring spirit, H. 9 $a^{ii.\,iii}$.

P

pakva, cooked food H. 3 a^{v}.

pakṣa, party of, partisan, in **pakṣa-vipakṣa-sthita**, being in opposition to the partisans, and **pakṣ-ânukūla**, well-disposed towards partisans, Th. 8 b^{v}.

pacanti, they mature Th. 4 a^{iv}.

pañca-daśama, fifteenth, Th. 11 a^{ii}; **pañca-śata**, five hundred (monks), H. 7 a^{ii}.

pañcadaśī, fifteenth day, H. 7 a^{ii}.

***pañcaka-sāda**, five kinds of decay, Th. 5 a^{iv}.

***pañcama-saṁgha**, congregation of five, H. 3 b^{vii}.

paṇḍita, savant, Th. 6 b^{vii}.

padaṁ kārita, made to set foot, H. 12 (2^{7}) a^{i}.

padaka, familiar with the words (of holy writ), H. 6 b^{i}.

paramâṇu, atom, Th. 11 $a^{vi.\,vii.\,viii}$, $b^{ii.\,iii.\,iv}$; **p°-saṁcaya**, P. 18 a^{vi}, $b^{i.\,ii.\,iii}$.

***paravattā**, obedience, H. 12 (2^{7}) a^{i}.

***parasaṁcetanā**, consciousness of others, H. 4 (1) b^{vii}.

parikīrtana, laudatory announcement, with *guṇa*, Th. 2 a^{vi}, with *nāma*, Th. 2 a^{iv}.

***parikīrtayiṣyaṁ** (Pāli future), I shall chant the praises, Th. 2 a^{viii}.

***parigrahetavya**, to be received, P. 18 a^{ii}.

parityajati, with **dānaṁ*, he gives away, distributes, P. 9 b^{v}; **parityajya** and **parityajet**, with *parityāgaṁ*, P. 9 b^{ii}, 10 $a^{iv.\,v}$, 19 a^{vi}.

***parityāga**, giving away, with *dāna*, q.v. See *parityajati*.

parinirmita, created, H. 4 (2) b^{iii}.

parinirvāpayiṣye, I shall cause to attain Nirvāṇa, P. 13 b^{ii}; **parinirvāpita**, P. 2 b^{ii}.

parinirvṛta, wholly extinct, L. 260 a^{iii}, b^{vii}.

pariniṣpatti, actualness, existence in fact, P. 15 a^{iv-vi}.

***parindana**, favour, P. 2 a^{iv}.

***parindita**, favoured, P. 2 $a^{ii.\,iii}$.

***paripak-êndriya**, having matured senses, Th. 4 b^{ii}.

***paripacaka**, maturing, Th. 4 b^{iii}.

paribhava, contemptuousness, H. 10 (56) a^{i}, $b^{iii.\,iv}$.

paribhūta, overcome, P. 11 $a^{iv.\,v}$; **pari-bhūtatā**, P. 11 a^{vi}.

paribhoga, enjoyment, Th. 4 a^{v}.

parimocita, emancipated, P. 16 b^{vi}.

parivarta, chapter, Th. 7 (1) a^{i}, 7 (2) a^{ii}; (astrological) revolution, Th. 9 b^{v}.

parivartati, it turns round, Th. 9 b^{i}.

parivāsa, probation, H. 3 a^{i}.

pariśuddha, perfectly pure, H. 4 (2) $a^{iii.\,iv.\,v}$.

pariṣad, community, H. 6 b^{v}: see ***parṣa***.

pariṣkāra, requisite of monk, H. 3 a^{vi}.

***paryavāpnuyāt**, he should study, P. 10 b^{i},

19 b^{i}; **paryavāpayati,** P. 11 a^{iv}; **paryavāpsyanti,** P. 10 b^{iii}, 11 b^{iv}; **paryavāptuṁ,** P. 11a^{i}.

paryāya, sermon, exposition; see *dharma.*

parṣa (*parṣad*), congregation, Th. 9 b^{iv}; see *pariṣad.*

paścāt-puraḥ, behind and before, H. 1 b^{vi}.

***paścimika,** last, final, P. 11 b^{iii}.

pāpa, inauspicious, Th. 6 a^{iv}; with *svara,* Th. 6 b^{ii}.

pāpikā dṛṣṭi, false doctrine, H. 3 a^{i}.

pāraga, with **guna,* past master in all virtues, Th. 9 b^{viii}.

pāramitā, perfect exercise (of virtue), P. 8 $b^{v.\,vi}$; with *kṣānti, prajña,* q.v. See *bhūmi.*

pāripūri, fullness, Th. 4 a^{iii}.

piṇḍa, morsel, as almsfood; with **cārika-vṛtta,** rule about collecting, H. 1 b^{iii}; with **pāta-vṛtta,** rule concerning alms-food, H. 1 $b^{i.\,iii}$.

piṇḍa, matter, with *grāha,* P. 18 $b^{v.\,vi}$.

***pitṛjñatā,** honouring one's father, H. 10 (56) b^{v}.

***puṇya-kriyā-vastu,** way of acquiring religious merit, H. 4 (2) a^{vii}; **puṇya-tīrtha,** place of pilgrimage for acquiring religious merit, H. 13 (1) a^{iii}; **puṇya-skandha,** store of religious merit, P. 6 b^{v}, 10 a^{iii}, $b^{iv.\,v}$, 11 $b^{iv.\,vi}$, 15 $a^{ii.\,iii.\,iv}$, 16 b^{iii}, 18 a^{ii}.

pudgala, individual, person, H. 4 (2) a^{vi}, 6 b^{iii}, 13 (1) b^{iv}; with **grāha,* P. 17 a^{i}; *dṛṣṭi,* P. 19 a^{i}; **dṛṣṭika,* P. 10 b^{vi}; **saṁjña,* P. 2 b^{iv}, 8 $b^{ii.\,iii}$, 9 $a^{ii.\,iv.\,v}$.

Punarbasi (*punarvasu*), pr. n. of an asterism, Th. 9 a^{iii}.

***purasthapitvā,** having set in front, Th. 2 b^{x}.

purāṇaka, old, Th. 2 b^{ix}.

puruṣa-damya, unbroken-bull-like man, L. 259 a^{vi}.

puṣkara, (plant) growing in a pond, H. 3 a^{vi}.

***pūtimukti,** foul discharge (of the body), H. 13 (2) a^{i}.

Pūrva-āṣāḍa (°*dha*), pr. n. of an asterism, Th. 9 a^{v}.

***pūrva-caryā,** previous course (of life), L. 260 b^{vi}.

***pūrva-janmika** (*karma*), (acts) done in a previous existence, P. 11 $a^{v.\,vi}$.

Pūrva-phalguṇi, pr. n. of an asterism, Th. 9 a^{v}.

***Pūrva-bhadravati,** pr. n. of an asterism, Th. 9 a^{i}.

pūrva-yoga, old time story, Th. 5 a^{ii}.

pṛthag-jana, common people, P. 17 a^{ii}, 19 a^{i}.

pṛthivī-pradeśa, part of the earth, P. 6 b^{vi}, 11 a^{ii}; **pṛthivī-rajas,** dust of the earth, P. 7 a^{vi}, b^{i}.

pauruṣa, semen virile, Th. 3 a^{ii}.

prakṛti, class, H. 12 (3) b^{i}.

pracura, effective, Th. 9 a^{iii}.

prajānāmi, I know, P. 14 b^{iv}; **prajānitu-kāma,** desirous of knowing, Th. 7 (2) a^{v}, b^{iii}.

prajñā, wisdom, H. 4 (1) a^{iii}; Th. 8 b^{i}; **prajñā-cakṣus,** eye to recognize wisdom, P. 14 $a^{iii.\,iv}$; **prajñā-pāramitā,** perfect exercise of wisdom, P. 7 $a^{iii.\,iv}$, 16 b^{ii}, 19 b^{v}; ***prajñā-vimukti,** emancipation of intellect, L. 3 a^{v}.

Prajñākūṭa, pr. n. of a person, L. 253 $a^{iv.\,vi}$, 254 b^{iv}.

praṇidhāna, vow, L. 260 b^{vi}.

***pratigṛhītavya,** to be received, H. 1 $b^{i.\,ii}$; ***pratigrahotavya,** P. 2 $a^{ii.\,v}$.

pratiniḥsarga, renunciation, L. 3 b^{iii}.

pratipatya (°*padya*), practising, Th. 8 a^{ii}.

pratipadyeya, he should possess, Th. 2 a^{vii}.

pratibaddha, entangled, Th. 11 a^{x}, b^{i}.

pratibimbayet, one may compare, H. 13 (1) b^{v}.

pratibodhita, proficient, Th. 3 a^{ii}.

pratibhāna, utterance, Th. 2 a^{vi}; °**bhāna-vanto,** eloquent, Th. 2 b^{iii}.

***pratilabhati** (parasm.), he obtains, Th. 2 a^{v}; ***pratilabhitvā,** having attained, Th. 2 a^{vii}; **pratilabheta,** P. 17 b^{vi}; **prati-labdha,** Th. 2 a^{v}.

pratilambha, re-obtainment, H. 4 (1) b^{vi}.

pratilābha, obtainment, Th. 11 $a^{vi.\,vii}$.

***prativitarka,** thoughts in mind, L. 259 a^{i}.

pratiṣṭhihe (Skr. *pratitiṣṭhet*), he relies on, P. 2 b^{vi}; ***pratiṣṭhihitvā,** P. 2 b^{v}; **pra-tiṣṭhita,** firmly standing on, P. 2 b^{vi}, 6 a^{i}, 9 a^{vi}, $b^{i.\,ii}$; L. 3 a^{i}. See *rūpa.*

pratisevate, he provides himself with, H. 4 (1) a^{i}.

pratītya-samutpāda, chain of causation, Th. 8 b^{ii}.

pratīśena (?), with reverence, H. 1 a^{iii}.

pratyakṣa-jñāna, manifest knowledge, Th. 10 $a^{v.\,vi}$.
pratyaya, doctrine, Th. 5 a^{i}; ***pratyaya-saṁbhava,** rise of consciousness, Th. 7 (1) b^{vi}.
pratyaśrauṣīt, he listened, P. 2 a^{v}.
pratyātmaṁ nirvṛti, he is individually extinguished, L. 3 b^{v}.
***pratyārthika,** adversary, Th. 2 a^{x}.
pratyutthāna, rising from seat to receive any one, H. 10 (56) $b^{ii.\,v}$.
***pratyutpanna-buddha,** realized Buddha, Th. 4 $a^{i.\,vi}$, 7 (2) $a^{ii.\,v}$; P. 14 b^{vi}.
pratyudgamana, advancing to meet any one, H. 10 (56) a^{iv}.
***pratyupasthāhe** (Skr. *pratyupatiṣṭhet*), he should rely on, P. 19 a^{iv}.
pratyeka-buddha, self-contained Buddha, Th. 3 b^{v}.
prathama-cittôtpādika, one in whom the first thought (of reaching Buddhahood) has sprung up, Th. 4 a^{v}, b^{vi}.
pradakṣiṇī-karaṇīya, to be respectfully circumambulated, P. 11 a^{ii}.
***praduṣṭa-citta,** having a depraved mind, Th. 2 b^{ii}.
prapatinsu, they fell, Th. 11 b^{x}.
prabhāvita, strong. Th. 3 a^{ii}.
***prabhātāyām** (fem.), at daybreak, P. 9 b^{vi}.
***prabhāsa-kara,** causing enlightenment, H. 6 b^{ii}.
prabhonti (°*bhavanti*), they are able, Th. 2 b^{iv}.
pramāṇa, duration (of life), Th. 11 $a^{ii.\,iv}$.
pralāpa, talk, H. 13 (2) b^{ii}. See *asat.*
pravartayinsu, they moved forward, Th. 11 a^{ix}.
pravāda, utterance, Th. 2 a^{vi}.
***pravāraṇa,** the Pravāraṇa ceremony, with *sūtra,* pr. n. of a text, H. 7 b^{v}; with *sthāpana,* inhibition of, H. 3 a^{v}.
praviveka, solitude, L. 3 b^{vi}.
pravrajita, who has abandoned the world, Th. 8 a^{i}.
praśaṁsita, praised, Th. 2 b^{x}.
praśānta, calm, Th. 4 b^{vii}.
praśna, question, H. 4 (1) b^{iii}; **praśna-vyākaraṇa,** explanation of queries, H. 3 b^{vi}. See *upasaṁpadā.*
***Prasāda-pratibhôdbhava,** pr. n. of a Stotra, H. 13 (1) a^{i}.
prasthāpanā, spreading, H. 3 a^{iv}.
prâñjalī-kṛtvā, with folded hands, Th. 9 b^{iv}.
prâṇavati, living (?), Th. 9 a^{ii}.
prādurbhavinsu, they appeared, Th. 11 b^{ix}.
***prânta-śayāna,** who lodges in the outskirts, H. 6 a^{iii}.
prāmuñcat, he sheds, P. 8 a^{i}.
***prāmoda,** gladness, Th. 6 b^{ix}.
***prāvarta,** being in progress, Th. 2 a^{x}, $b^{ii.\,iv.\,v.\,vii.\,viii}$; **prāvartayanta,** Th. 2 b^{viii}.
prâsa, arrows, Th. 6 b^{vi}.
prāsādika, agreeable, H. 1 a^{ii}, b^{iv}.
priya-vāditā, affability, H. 4 (1) b^{v}.
prôtsāhita, encouraged, Th. 9 b^{ii}.

Ph

Phalguṇi, pr. n. of an asterism, Th. 9 a^{iv}.

B

***baḍīśa** (*baḍiśa*), hook, Th. 8 b^{v}.
bala-kāya, bodyguard, Th. 5 a^{vii}.
bādhitum, to harass, Th. 2 b^{iv}.
***bimba-karaṇa,** making images (of Tathāgata), H. 10 (56) a^{iv}.
biṣama (*viṣama*), diverse, particular, P. 16 a^{v}. See *sama.*
Buddha, pr. n. (plur.), H. 13 (3) b^{iii}; Th. 2 $a^{ii.\,iii}$, b^{v}, 7 (2) $a^{iv.\,v}$, b^{ii}; ***buddha-koṭi-niyuta,** myriads of B., P. 11 b^{ii}; **buddha-gocara,** perception of B., Th. 7 (2) a^{v}; **buddha-cakṣus,** eye of B., P. 14 a^{vi}; **buddha-dharma,** law of B., H. 12 (4) b^{ii}, 13 (1) b^{iv}; Th. 2 a^{iv}; ***buddha-stotra,** hymn on B., H. 13 (2) b^{iii}.
bodha, insight into the Absolute, Th. 2 b^{vi}; ***bodhârthika,** aiming at such insight, Th. 10 a^{ii}.
bodhi, knowledge of the Absolute, Th. 7 (2) a^{i}, 10 b^{v}; **bodhi-cittôpāda,** fostering a mind for such knowledge, H. 10 (56) a^{iii}; **bodhitraya,** threefold such knowledge, Th. 10 b^{v}.
bodhicaryā, bodhisattvaship, Th. 4 b^{i}; see *bodhisattva-caryā.*
bodhisattva, a Mahāyānist monk, L. 260 $a^{v.\,vi}$; Th. 2 a^{ii-vii}, 3 $b^{ii.\,iv.\,v}$, 11 a^{v-ix}, b^{v}; P. 2 a^{iii}, b^{iii}, 9 b^{ii}, &c.; **bodhisattva-caryā,** course of a bodhisattva, L. 259 a^{iii}; ***bodhisattva-yāna,** *id.*, P. 2 a^{iv}, 17 b^{iv}, 19 a^{iii}. See *śrāvaka.*
Brahmā, pr. n. of a god, Th. 2 $a^{i.\,iii}$, 10 b^{viii}; with *vihāra,* perfect state, Th. 8 b^{ii}; with *sthāna,* rank of Brahma, L. 254 a^{vi}.
***brāhmaṇyatā,** living as a brāhman, H. 10 (56) b^{v}.

Bh

bhakta, food; in **bhakta-visarjana**, declining of food, H. 1 $a^{iv.v}$; ***bhakta-vṛtta**, rule about eating food, H. 1 a^{iv}.
***bhaginī-mātrikā**, woman of the aspect of a sister, H. 1 b^{vi}; **bhaginī-saṁjñā**, name of 'sister', H. 1 $b^{vi.vii}$.
***bhaṇi**, I say, for *bhaṇe*, Th. 5 $b^{iv.v}$.
***Bhadrā**, pr. n. of a world system, L. 259 $a^{vi.vii}$.
***Bhadravati**, pr. n. of an asterism, Th. 9 a^{i}.
bhaya, alarm, danger, H. 4 (1) b^{ii}; Th. 2 a^{ix}, b^{vii}.
bhayānaka, terrifying, Th. 2 a^{x}.
bhava, existence; with *kṣīṇa*, extinct, H. 7 a^{iii}; ***bhavâtibhava**, continued existence, H. 4 (1) b^{i}.
bhāva, nature, condition; with *ātma*, *asecanaka*, *nānā*, q.v. See *strī*.
bhāvanā, impregnation, Th. 3 a^{ii}.
***bhāṣīyamāṇa**, being spoken, Th. 11 a^{iii}.
bhikṣu, monk, H. 4 (1) a^{vii}; ***bhikṣu-pakva**, food cooked at the wish of a monk, H. 3 a^{v}.; **bhikṣuṇī**, nun, H. 4 (1) a^{vii}.
***bhukṣa**, hunger, Th. 6 b^{iii}.
bhujaga, serpent, Th. 5 b^{iii}.
bhūta, being, existence; ***bhūta-tathatā**, true nature of being, P. 13 a^{ii}; **bhūta-vādin**, positing existence, P. 9 b^{iii}; **bhūta-saṁjñā**, concept of being, P. 8 a^{iv}.
bhūta, proper, Th. 3 b^{vi}.
bhūmi, stage, state; with *avaivartika*, q.v.; ***pāramitā-bhūmi**, stage of the perfect exercise of virtue, Th. 4 b^{ii}.
bhūmi, earth, ground; with *bhāga*, a part of, L. 3 a^{i}.
Bhṛścika (Skr. *vṛścika*), pr. n. of an asterism, Th. 9 b^{ii}.
bhramara, bee, Th. 3 a^{iv}.

M

makṣikā, fly, Th. 6 a^{iv}.
Mañjuśrī, pr. n. of a bodhisattva, L. 253 $a^{i.iv.vi}$; Th. 10 b^{iii}.
maṇi-ratna, excellent jewel, L. 254 b^{i}; Th. 11 b^{x}.
***madhyâhnāyatẹ**, it acts as midday, H. 12 (2⁷) b^{vi}.
madhyânta-nidhana, wanting middle and end, Th. 7 (2) b^{iv}.
manas, mind, thought, H. 4 (2) a^{v}; Th. 4 a^{vii}; **manasi-kāra**, contemplation, mental vision, Th. 4 $a^{i.ii.vii}$; **manasī-kuru**, imp., comtemplate, P. 2 a^{iv}.
mantra-pada, words of a charm, Th. 10 b^{viii}.
Mandārava, pr. n. of celestial coral-tree, Th. 11 b^{vi}.
maraṇa, death, Th. 5 b^{iv}. See *jara*.
***Maru-māra**, pr. n., Marut and Māra, Th. 5 b^{v}.
***maśaka**, mosquito, Th. 6 a^{iv}, b^{ii}; ***maśaka-mūtra**, urine of mosquito, Th. 3 $a^{iv.v.vi}$.
maṣi, ink, P. 18 a^{vi}.
maharddhin, gifted with great magic power, L. 254 b^{vii}.
mahallaka, aged monk, H. 2 $b^{ii.iii.vi}$.
mahākaruṇā, great compassion, H. 12 (2⁶), b^{iv}.
Mahākarṇa, pr. n. of a Yaksha, H. 5 a^{vi}.
mahākāya, with a large body, P. 13 b^{i}.
***mahādundubhi**, large drum, Th. 11 b^{ix}.
***mahādevatā**, Mahādevī, Th. 7 (2) $a^{ii.iii}$.
Mahāparinirvāṇa, great decease, name of a Sūtra, Th. 3 b^{i}.
mahāpuruṣa, great personality, P. 7 $b^{iii.iv.v}$.
mahāpṛthivī, the great earth, Th. 3 $a^{iv.vi}$.
Mahāprajāpati, pr. n. of a nun, L. 259 b^{i}.
mahābhaya, great danger, Th. 2 a^{ix}.
mahābhoga, large means, H. 10 (57) $b^{ii.v}$.
Mahāyâna, great vehicle, L. 253 a^{ii}; with *guṇa*, L. 253 a^{iii}; with *sūtra*, Th. 3 b^{iii}.
mahārāja, great king, Th. 2 $a^{i.iii}$.
Mahāvana, pr. n. of a monastic settlement. Th. 1 a^{ii}, b^{iii}.
***mahāvarṣa**, great rain, Th. 11 b^{vi}.
***mahāvimāna**, great chariot (of the sun), Th. 4 b^{iii}.
mahāśrāvaka, great disciple of Buddha, Th. 10 b^{iv}. See *śrāvaka*.
mahāsattva, great being (epithet of bodhisattvas), L. 260 a^{vi}; Th. 3 $b^{ii.iv}$, 11 $a^{vi.viii}$, b^{v}.
***mahāsāhasra**, consisting of many thousands, P. 7 a^{vi}, 15 a^{i}, 16 b^{i}, 18 a^{v}, b^{iv}.
mahāsūtra, grand sūtra, Th. 3 $a^{i.v}$, b^{i}, 10 b^{v}.
Mahôraga, pr. n. of a class of mythological beings, Th. 2 $a^{i.iii}$.
māṁsa (plur.), flesh, P. 9 a^{i}; **māṁsa-cakṣus**, fleshly eye, P. 14 $a^{i.ii}$.
Mātṛceṭa, pr. n. of a poet, H. 13 (3) $b^{iv.v}$.

***mātṛ-mātrikā,** woman of the aspect of a mother, H. 1 b^{vi}; ***mātṛjñatā,** honouring one's mother, H. 10 (56) b^{v}; ***mātṛ-saṁjñā,** name of 'mother', H. 1 b^{vi}.
mātrika, aspect, position, H. 1 $b^{vi.\ vii}$.
mānāpya, degradation, H. 3 a^{ii}.
***māyā-cchid,** destroying illusion, H. 6 b^{ii}.
Māra, pr. n., the Evil One, Th. 2 b^{viii}, 5 b^{v}, 6 a^{ii}, 8 b^{v}.
mārge, in the regular way, H. 2 $b^{ii.\ iv.\ vi}$.
mālākāra, maker of garlands, H. 6 b^{v}.
Mālinī, pr. n. of a female divinity, Th. 10 b^{vii}.
mityatva, falsehood, H. 4 (2) a^{i}.
***mithyā-prahāṇa,** false effort, P. 17 b^{i}.
***muktihāra,** pearl necklace, Th. 11 b^{x}.
***mukha-darśana,** beholding the face, Th. 2 a^{iv}.
muhurta (*muhūrta*), moment, Th. 9 a^{i}.
mūtra, urine; see *maśaka.*
mūlya, value, L. 254 b^{ii}.
***Mṛgaśiri,** pr. n. of an asterism, Th. 9 a^{iii}.
mṛtyu, death, deadening influence, H. 7 b^{iii}.
maitra, friendliness, Th. 8 a^{iv}.
mocaka, liberating, Th. 7 (2) b^{iv}.
***moṣa-dharma,** ways of a deceiver, H. 13 (2) a^{v}.
moha, infatuation, H. 4 (1) b^{ii}.
***mauna-prâpta,** one who has attained the state of Muni, H. 6 a^{ii}.

Y

Yakṣa, pr. n. of a class of mythological beings, Th. 2 $a^{i.\ ii}$, b^{iv}, 6 b^{ix}.
yantra, instrument, Th. 7 (1) b^{v}.
Yama, pr. n. of god of netherworld, H. 5 a^{iv}; with *devati*, Th. 9 a^{viii}.
Yaśodharā, pr. n. of a nun, L. 259 a^{i}, b^{iii}.
***yaṣṭī-śabda,** noise made with a stick, H. 1 b^{viii}.
***yahêṣṭa-putra,** wished-for son, Th. 2 b^{v}.
yātra, journey, pilgrimage, H. 10 (56) a^{iii}.
yāna, vehicle, Th. 5 a^{v}; with ***bodhisattva***, *mahā*, *śreṣtha*, q. v.
yāma, vehicle, chariot; see ***sūrya***.
***yugântara-prêkṣin,** looking in front to the distance of a yuga, H. 1 a^{ii}, b^{v}.

R

***raccha** (Skr. *rathyā*), highroad, Th. 6 b^{vi}.
rajas, sand (of Ganges), Th. 7 (2) b^{v}, 11 $a^{vii.\ viii}$, b^{iii}; dust, P. 7 a^{vi}, $b^{i.\ ii}$, 16 a^{vi}; dirty particle, Th. 6 a^{iv}; evil passion, H. 1 a^{iii}.
raṇya, delectation, Th. 2 b^{i}.
ratna, jewel; with *maṇi* and *sapta*, q.v.
rathyā, highroad, H. 1 b^{vii}.
Raśmi-śatasahasra-paripūrṇa-dhvaja, pr. n. of a person, L. 259 $a^{iv.\ vii}$.
rasa, taste, Th. 6 b^{viii}, 7 (1) $b^{i.\ iv}$; P. 2 b^{v}, 6 a^{ii}.
Rākṣasa, a class of mythological beings, H. 5 b^{iii}; Th. 2 $b^{iv.\ v}$.
Rājan, king (of Kalinga), P. 9 a^{i}; (of Mount Meru), P. 6 a^{iii}, 16 b; **rājāna** (gen. pl.), Th. 2 a^{ix}, b^{vii}.
Rājagṛha, pr. n. of a town, H. 8 a^{v}.
rāśi, mass, collection, H. 4 (2) a^{i}; P. 16 b^{ii}.
rāśi, astrological sign, Th. 9 b^{iv}.
Rāhu, pr. n. of Asura chief, Th. 6 a^{ix}, b^{v}.
Rāhula, pr. n. of Buddha's son, L. 259 b^{iv}.
rudra-karma, fierce rites, Th. 9 a^{vi}.
rūpa, form, H. 4 (1) a^{vi}; Th. 2 b^{vi}, 7 (1) a^{vi}, b^{iv}; P. 9 b^{vi}, 17 b^{i}; ***rūpa-kāya,** phenomenal, corporeal body, H. 12 (4) $a^{i.\ ii}$; P. 15 $a^{v.\ vi}$; ***rūpa-pratiṣṭhita,** P. 9 a^{vi}, b^{ii}.
rūpin, having form, P. 2 b^{i}.
roga, disease, Th. 2 $b^{ii.\ iii}$.
romakūpa, hair follicle, H. 13 (1) b^{v}.

L

lakṣaṇa, mark, P. 7 $b^{iii.\ iv.\ v}$; ***lakṣaṇa-saṁpadā,** wealth of marks, P. 15 $b^{i.\ ii}$, 17 $a^{iii.\ iv.\ vi}$, b^{ii}.
lavaṇâmbhas, salt sea, H. 12 (1) b^{iv}.
liṅga, mark, Th. 8 a^{i}.
lena (Skr. *layana*), cave, Th. 7 (2) b^{iii}.
lôka-dhātu, world system, L. 253 b^{i}, 254 b^{ii}, 259 a^{vii}, 260 a^{iv}; Th. 2 a^{ii}, 11 $a^{vi.\ vii.\ viii}$, $b^{iv.\ vi}$; P. 6 $b^{i.\ iii}$, 7 a^{vi}, b^{ii}, 14 $b^{ii.\ iii.\ iv}$, 15 a^{i}, 16 $b^{i.\ ii}$, 17 b^{v}, 18 a^{v}, b^{iv}; ***lokânuvartanā** and ***lokânu-vṛttya,** speaking after the manner of the vulgar world, Th. 3 a^{iii}.
loma-harṣaṇa, bristling of hair, Th. 2 b^{viii}.

V

***vajra-tuṇḍī,** having a thunderbolt at the navel, an epithet of Tārā, H. 11 a^{iv}.
***vadaṁnutā,** liberality, H. 12 (3) b^{ii}.
varṇa, praise, H. 6 b^{iv}; Th. 2 b^{v}; ***varṇa-vâditā,** speaking in praise of, H. 10 (57) a^{iv}, b^{ii}; ***Varṇârha-varṇa,** pr. n.

of a Stotra, praise of the praiseworthy, H. 13 (2) b^{iii}, 13 (3) b^{iii}.
varṇita, praised, Th. 2 b^{x}.
varṣa (plur.), rains, rainy season, Th. 3 a^{vii}.
vastu-patita, relying on anything, P. 9 b^{v}.
vastra, garment, Th. 6 b^{ix}, 8 a^{v}, b^{iv}.
vākya, speech, Th. 2 b^{iii}.
Vāgīśa, pr. n. of a Buddhist monk, H. 7 a^{i}.
vāta-vṛṣṭi, rainy squall, L. 3 $a^{i.\,ii.\,iii}$.
vādya, music, musical instrument, Th. 5 b^{i}.
vānta, eschewed, H. 12 (2⁷) a^{ii}. See *icchô-pavicāra*.
vāyu-dhātu, element of air, H. 4 (1) a^{v}.
vālīkā, sand, Th. 2 a^{viii}, 11 a^{v}; P. 7 b^{v}, 10 $a^{iii.\,iv}$, 14 $b^{i.\,ii}$.
vālukā, sand, P. 6 a^{vi}, b^{i}, 14 b^{ii}, 17 b^{v}.
vāsa, lodgement, Th. 10 b^{vii}.
vikasanti, they blow, open (flowers), Th. 4 a^{iv}, b^{i}.
***vicchandana**, contentment, H. 10 (56) a^{v}.
***vijñāna-sthiti**, foundation of intelligence, H. 4 (2) a^{vi}.
vitatha, false, Th. 8 b^{iv}.
vidyā, knowledge, learning, magic, L. 259 a^{v}; Th. 6 b^{vii}, 10 $b^{vi.\,viii}$; ***vidyāvīra**, mighty in magic, pr. n. (?), H. 5 a^{vi}.
***vidhamayati**, it disperses, Th. 4 b^{iv}.
vinaya, rules of discipline, H. 3 b^{ii} (see *samuddāna*); ***vinaya-dhara**, versed in rules of discipline, H. 3 a^{vii}.
vināśa, destruction, with *dharma*, P. 17 $b^{iv.\,v}$; with *saddharma*, q. v.
vipacyanti, they mature, Th. 4 b^{ii}.
***vipaśya**, who perceives, H. 6 a^{i}.
vipula, abundant, Th. 7 (2) a^{iv}.
vipriya, unfriendliness, Th. 2 a^{ix}.
vibhâvit-âpâya, made to perceive one's evil state, H. 12 (3) b^{i}.
vimala, spotless, Th. 11 a^{ix}.
Vimaladatta, pr. n. of a king, L. 2 a^{iii}.
***vimātratā**, inequality, H. 13 (2) b^{i}.
***vimukta-citta**, having an emancipated mind, L. 3 a^{iv}.
vimukti, emancipation, L. 3 a^{v}; Th. 8 b^{i}.
***viyūbhā**, arrangement, P. 6 a^{i}, 13 $b^{v.\,vi}$; **viyūhā**, P. 13 b^{v}.
***virāga-carita**, practising renunciation, Th. 8 a^{v}; ***virāga-dharma**, condition of absence of desire, L. 3 b^{ii}.
***virādhita**, displeased, P. 11 b^{iii}.
***vivāti** (*vivāda* ?), dispute, Th. 9 a^{iv}.
vivikte, in solitude, Th. 4 b^{vii}.
***viveka-sukha**, comfort of isolation, H. 12 (2⁶) b^{v}.
viśada, clearness, Th. 3 b^{v}.
***viśuddha-citta**, purified mind, Th. 4 $a^{i.\,vi}$.
***viśuddhikā**, (day of) purification, H. 7 a^{ii}.
viṣa, poison, H. 12 (3) a^{v}; Th. 2 a^{ix}; **viṣa-makṣikā**, poisonous fly, Th. 6 a^{iv}.
viṣaya, sphere, object, Th. 7 (1) b^{ii}.
***viṣṭhāpana**, maintaining, H. 3 a^{iv}.
visarjana, declining, H. 1 $a^{iv.\,v}$. See *bhakta*.
vistīrṇa, extensive, Th. 7 (2) a^{iv}.
***vistpardhin** (*visp*°), vying, Th. 6 b^{vii}.
vispaṣṭa, manifest, Th. 3 b^{v}.
vihāra, monastery, Th. 7 (2) a^{v}, b^{iii}. See also *brahmā*.
vihārin, practising, Th. 8 b^{iv}.
vīthī, market-street, bazaar, H. 1 b^{vii}.
vṛka, wolf, Th. 2 b^{i}.
vṛtta, rule, H. 1 $a^{iv.\,v}$; see *piṇḍa*, *bhakta*.
vṛtty-upaccheda, cutting off livelihood, H. 10 (57) a^{iv}.
vṛścikā, scorpion, Th. 6 a^{iv}.
velā, time, Th. 2 a^{vii}.
***Vaitulya**, vast, pr. n. of a class of Mahāyāna literature, Th. 3 b^{iii}.
***vaideśa-pūjita**, worshipped by foreigners, H. 11 a^{i}.
***vainateyāyate**, it acts as Vainateya, H. 12 (2⁷) b^{v}.
***Vaimacitra**, pr. n. of a king, Th. 6 $a^{vii.\,ix}$.
***vairamaṇa**, abstaining, H. 10 (57) b^{ii}.
vaira, animosity, H. 6 a^{vi}.
Vairocana, pr. n. of Asura king, Th. 6 a^{viii}; ***Vairaucana**, pr. n., H. 11 a^{iii}.
***vaila-sala-nāda**, noise of water in cavern, Th. 10 b^{viii}.
Vaiśravaṇa, pr. n. of a Yaksha, H. 5 a^{iv}.
vaihâyasa, firmament, sky, Th. 11 $b^{ix.\,x}$.
vyañjana, secondary sign, H. 12 (2⁶) b^{ii}.
vyaya, passing away (of impressions), L. 3 b^{i}; ***vyaya-dharma**, condition of passing away, L. 3 b^{ii}; ***vyay-ânudarśin**, perceiving the passing away, L. 3 b^{iii}.
vyavadāna, purification, H. 13 (2) a^{iv}.
vyavasāya-dvitīya, seconded by resolution, H. 12 (1) a^{iii}.
***vyasana-prâpta**, who has met with an accident, H. 1 a^{vii}.
vyākaraṇa, explanation, H. 3 b^{vi}, 6 a^{i} (see *praśna*); prophecy, L. 259 $b^{ii.\,iii.\,v}$.
***vyākṛta**, unfolded, predicted, P. 13 a^{i}.
vyâghra, tiger, Th. 2 b^{i}.

vyāḍa, mischievous, H. 5 a^{ii}, 9 $a^{i.\,iii}$; **vyāḍa-mṛga**, beast of prey, Th. 2 b^{i}.
vyāpāda-saṁjñā, notion of 'evil intent', P. 9 $a^{iii.\,iv}$.
vraja, cattle-shed, Th. 3 b^{vi}.

Ś

śaṁsanti, they praise, Th. 2 b^{v}.
Śakra, epithet of Indra, H. 6 a^{iv}; Th. 2 $a^{i.\,iii}$; **Śakra-sthāna**, rank of Śakra, L. 254 a^{vi}; * **śakrâyudhāyate**, it acts as Śakra's bow, H. 12 (2^{7}) b^{vi}.
Śatabhiṣā, pr. n. of an asterism, Th. 9 a^{iii}.
śabda, word, Th. 2 a^{v} (see *kīrti*, *dharma*); sound, Th. 7 (1) b^{iv}; P. 2 b^{v}, 9 a^{vi}.
* **śamita-vaira**, with appeased animosities, H. 6 a^{vi}.
* **śayyaṁ kalpayati**, he takes to his bed, goes to sleep, P. 18 a^{iii}; **śayyâsana**, see *śaiyyâsana*.
śarad, autumn, Th. 3 a^{vii}, b^{i}.
śalabhā, locust, Th. 6 b^{ii}.
śastra, weapon, Th. 2 a^{viii}.
Śākya-muni, the Śākya sage, epithet of Buddha, Th. 7 (2) b^{vi} (note), 11 b^{vii}; P. 13 a^{i}.
Śāriputra, pr. n. of a Buddhist monk, L. 254 a^{ii}, $b^{iv.\,vi}$; Th. 1 a^{iii}.
śāsana, commandment, Th. 8 b^{v}.
śāstṛ, teacher, L. 259 a^{vi}, b^{vii}.
śikya, string, H. 2 $b^{ii.\,iv}$; see *daṇḍa*.
śikṣeya, he may learn, Th. 2 a^{viii}.
śīlamaya, involving virtuous conduct, H. 4 (2) a^{vii}.
śukla (*śukra*)-**kṣaya**, loss of fecundity, Th. 6 b^{vii}.
śuśrūṣā, caring to listen, H. 10 (57) a^{i}.
śūnya, (void of reality), phenomenal, L. 253 a^{iii}; **śūnya-dharma**, doctrine of phenomenalism, Th. 7 (1) $a^{iii.\,iv}$; (void of people), **śūnya-grāma**, deserted village, Th. 7 (1) b^{iii}.
Śūraṁgama-samādhi, pr. n. of a Sūtra, Th. 10 $a^{i.\,iii.\,vii}$, $b^{i.\,v}$.
śṛṁgāṭaka, crossway, H. 1 b^{viii}.
* **śaiyyâsana** or **śayyâsana**, bedstead, H. 2 a^{i-vi}; Th. 4 b^{vii}.
* **śaurya-dhanuṣā**, prowess in wielding the bow, Th. 6 b^{vi}.
śramaṇa, ascetic, Buddhist monk, Th. 8 $a^{i.\,ii}$; * **śramaṇa-liṅga**, mark of a Śramaṇa, Th. 8 a^{i}; **śramaṇ-ôddeśa**, a buddhist novice, H. 2 a^{v}.
Śravaṇa, pr. n. of an asterism, Th. 9 a^{iii}.
śrāddha, believing, Th. 7 (2) a^{ii}.
* **śrāmaṇyatā**, living like a Śramaṇa, H. 10 (56) b^{v}.
śrāvaka, a disciple of Buddha, H. 6 $a^{iv.\,v}$, 7 b^{iii}; Th. 10 b^{vi}; (later) a monk of the Hīnayānist section (as distinguished from the Mahāyānist *bodhisattva*, q. v.), Th. 3 b^{v}, 10 b^{vi}; L., p. 153, n. 2. See *mahāśrāvaka*.
śrāvayanti, they proclaim, Th. 2 a^{iv}.
śruta-pūrva, previously heard, P. 8 a^{iii}.
śreṣṭha, best, Th. 2 b^{iii}; **śreṣṭha-yāna**, best path, P. 10 b^{ii}.
* **Śroṇa**, pr. n. of a person, L. 3 b^{v}.
śrotra, ear, Th. 7 (2) a^{vi}; * **śrotr-âvabhāsa**, range of hearing, Th. 2 a^{v}.
śloka, a kind of verse, H. 10 (56) a^{iii}.

Ṣ

ṣaḍ-grāma-caura, six village thieves (senses), Th. 7 (1) b^{iii}.
ṣaṭ-pāramitā, six perfections, L. 253 a^{ii}, 254 a^{v}.

S

sa (dem. pron., as in *so'ham*), emphatic, H. 13 (1) b^{iii}.
saṁyama, self-restraint, Th. 4 a^{iii}.
* **saṁyojana-bandhana**, engrossing ties, H. 7 $a^{ii.\,iii}$.
saṁvartanīya, necessarily leading to rebirth, H. 10 (56) $a^{ii.\,v}$, $b^{ii.\,iv}$, 10 (57) $a^{ii.\,iii}$, $b^{ii.\,v}$; P. 11 a^{v}.
saṁśṛta, combined, Th. 7 (1) b^{v}.
saṁskāra (false for *saṁsāra*), mundane existence, Th. 8 b^{v}.
* **saṁskṛta**, the well-made, world, cosmos, P. 19 b^{iii}.
saṁstuta, celebrated, Th. 2 b^{x}.
saṁsthāpana, setting up, Th. 8 a^{i}.
saṁsveda-ja, moisture-born (insects, worms, &c.), P. 2 a^{vi}.
* **sakilī-karma** (?), H. 3 a^{iv}.
* **saṁkileṣa** (°*kleśa*), suffering, Th. 2 b^{ix}.
saṁkleśa, moral evil, H. 13 (2) a^{iv}.
saṁkṣepataḥ, succinctly, Th. 7 (1) a^{iv}.
* **saṁkhyāṁ gacchanti**, they are counted among (the things fit for), Th. 4 a^{v}.
* **saṁgātiga**, who has outgone the five attachments, H. 6 b^{i}.
saṁgīti, rehearsal of Vinaya, H. 3 b^{ii}.

saṁgha, buddhist congregation, H. 3 b^{vii}.
saṁcaya, collection, mass, P. 18 a^{vi}, $b^{i.ii.iii}$. See *paramâṇu*.
saṁjñā, name, notion, H. 1 $b^{vi.vii}$. See *ātma, jīva, pudgala, vyāpāda, sattva*.
***saṁjñānôpākā** (?), P. 2 b^{i}.
saṁjñin, conscious of, H. 1 b^{vi}.
***sata-trīṇi yānāni**, three equal vehicles, Th. 5 a^{v}.
satkāra-śloka, congratulatory verse, H. 10 (56) $a^{ii.iii}$. See *kīrti*.
satkṛtya, with care, H. 1 b^{i}.
sattva, living being, Th. 2 $b^{vii.viii}$, 7 (1) a^{iii}, 11 $a^{i.iii}$, b^{iv}; P. 2 a^{vi}, $b^{i.ii}$, 11 a^{v}, &c.; ***sattva-grāha**, P. 17 a^{i}; ***sattva-dṛṣṭi**, P. 19 a^{i}; ***satva-dṛṣṭika**, P. 10 b^{vi}; ***sattva-saṁjñā**, P. 2 b^{iv}, 8 $b^{ii.iii}$, 9 $a^{ii.v}$, b^{iii}; ***sattv-âścarya**, P. 7 a^{i}, 8 a^{iii}.
satya-vādin, truth-speaking, P. 9 b^{iv}; ***saty-âvatāra**, incarnation of truth, Th. 8 b^{i}.
Saddharma-vināśa, destruction of the Good Law, Th. 3 a^{v}, b^{ii}; with *antardhāna* or *antardhāni*, q.v.
saṁtāna, chain of thought, Th. 4 b^{i}.
***saṁti** (*smṛti* ?), recollection, H. 4 (1) a^{iii}.
saṁtraset, he fears, Th. 10 a^{iii}; **saṁtrasi-ṣyanti**, P. 8 b^{v}.
saṁtrāsa, fear, Th. 10 a^{iii}; P. 8 b^{v}.
***saṁdīpakatva**, stimulating nature, Th. 3 a^{i}.
saṁdhā-vacana, enigmatic speech, mystery, Th. 3 b^{i}, 10 a^{vi}.
***saṁni-nimitta**, depressive sign, Th. 3 a^{vi}.
saṁnipātayeyam, I wish to bring together, Th. 1 a^{iii}; **saṁnipātayāmāsa**, he brought together, Th. 1 b^{iii}.
***sanniṣīditavya**, to be sat down, H. 1 a^{i}.
***sapta-dhana**, seven kinds of treasure, Th. 5 b^{iii}; **sapta-ratna**, seven precious substances, L. 2 b^{iv}; P. 6 b^{iii}, 15 a^{i}, 16 b^{ii}, 17 b^{vi}, 19 a^{vi}; **sapta-śata** (*saṁgīti*), (rehearsal by) the 700 monks, H. 3 b^{ii}.
saptama-nimitta, seventh sign, Th. 3 a^{vi}.
sa-pratikarm-âpatti, offence with subsequent atonement, H. 3 a^{iii}.
sama, equal to, Th. 2 b^{vi}, 11 a^{viii}, b^{iv}; P. 17 b^{v}; **sama-citta**, steadfast mind, H. 1 a^{iii}; **sama-tiktitam**, with the proper amount of condiments, H. 1 $b^{i.ii}$; **sama-sūpikam**, with the proper amount of cooked split pulse, H. 1 b^{ii}; with *dharma* and *saṁbodhi*, the same, universal, P. 16 $a^{v.vi}$; see *biṣama*.
samādāpana, taking the cost of religious enterprises on one's self, H. 10 (56) a^{v}, 10 (57) a^{iii}.
samādhi, religious self-concentration, Th. 2 a^{v-x}, $b^{ii.v-ix}$, 4 a^{vii}, 8 b^{i}.
samāna, equal, Th. 11 $a^{v.vii}$.
samāpatti, attainment, Th. 8 $b^{ii.iii}$.
samucchraya, existence, L. 259 a^{iv}.
samutpāda, chain of causation, Th. 8 b^{ii}.
***samuddāna**, table of contents, H. 3 b^{ii}.
samudra, ocean, L. 253 a^{v}.
saṁpadā, wealth, with *lakṣaṇa*, q.v.
***saṁparidīpayamāna**, illuminating, Th. 7 (2) b^{i}.
saṁprakaṁpayiṣu, they trembled, L. 260 b^{iii}.
saṁprakāśayet, he should proclaim, P. 19 b^{ii}.
***saṁprajānena**, with circumspection, H. 1 a^{i}, $b^{ii.iii.iv}$.
saṁpraviṣta, settling on, Th. 7 (1) b^{v}.
saṁprasthita, with *yāna*, advancing on (the path), P. 2 $a^{ii.iv}$, 10 b^{ii}, 17 $b^{iii.iv}$, 19 a^{iii}.
saṁpraharṣaṇa, encouragement, H. 10 (57) b^{v}.
saṁbuddha, saṁbodhi, &c., see *samyak*.
saṁmukha, present, L. 259 b^{v}.
saṁmoha, infatuation, Th. 8 a^{i}.
***samyak-pratipad**, complete success, H. 12 (1) a^{v}; **samyak-samādhi**, perfect concentration (of mind), H. 4 (1) a^{ii}; **samyak-saṁbuddha**, perfectly enlightened, Th. 10 b^{vi}; P. 7 b^{iii}, 13 a^{iii}, 14 a^{i}, 18 a^{v}; ***samyak-saṁbuddhatva**, perfect enlightenment, L. 254 a^{iii}; **samyak-saṁbodha**, id. (masc.), Th. 4 b^{vii}; or **saṁbodhā** (fem.), 11 a^{x}, $b^{i.ii.iii.iv}$; **samyak-saṁbodhi**, id., L. 254 b^{vii}, 259 $b^{iii.vi}$; P. 13 $a^{iii.iv}$, 16 a^{ii-vi}, 17 $b^{ii.iii}$; **samyak-smṛti**, perfect recollection (of duties), H. 4 (1) a^{ii}; ***samyag-gata**, who walks blamelessly, H. 6 a^{iv}.
samyaktva-niyato rāśi, mass of absolute truth, H. 4 (2) a^{i}.
sarīsṛpâhi, creeping snake, Th. 6 a^{iv}.
Sarva-ruta-kauśalyā, pr. n. of a Dhāraṇī, L. 2 a^{v} (transl.).
Sarva-sattva-priyadarśana, pr. n. of a person, L. 2 a^{ii}.
sarvâvanta, entire, Th. 11 b^{viii}.
sala (?), water, Th. 10 b^{viii}.

***savacanīya,** act of issuing a command, H. 3 a^{iv}.
***Saha** (masc.), pr. n. of a world system, L. 260 $a^{iii.\,iv}$.
sahanti, they are overcome, Th. 2 a^{x}.
sasya, crop of cereals, with *kṣaya*, Th. 6 b^{viii}.
sâkṣī-kartavya, to be realized, H. 4 (1) a^{iii}.
sāgara, ocean, Th. 7 (2) $b^{iv.\,v}$.
Sāgara, pr. n. of a Nāgarāja, L. 253 b^{iv}, 254 $b^{i.\,iii.\,vi}$.
Sātāgiri, pr. n. of a Yaksha, H. 5 b^{i}.
sāda, decay, Th. 5 a^{iv}.
***sâpattī-pratikarmâpatti,** offence done with atonement and subsequent offence, H. 3 a^{iii}.
***sāmukha** (*sammukha*?), face to face, Th. 4 a^{vii}.
sārathi, driver, guide, L. 259 b^{vi}.
***sâvadānam,** item by item, H. 1 b^{i}.
siṁha, lion, Th. 2 b^{i}; **siṁha-nāda,** lion's roar, L. 260 b^{vii} see H. 12 (2^{7}) a^{i} (transl.).
***sukara** (for *sūkara*), hog, Th. 2 a^{ix}.
sukha, see *viveka*; ***sukhôpapatti,** blissful existence, H. 4 (2) b^{vi}.
Sugata, Welcome One, epithet of Buddha, L. 259 a^{v}; H. 6 b^{ii}, 7 a^{i}; Th. 2 a^{viii}; P. 8 a^{ii}.
***su-paripakv-êndriya,** whose senses are fully matured, Th. 4 b^{ii}.
***supina** (Skr. *svapna*), dreaming, Th. 2 a^{iv}.
su-praticchanna, well covered (with robes), H. 1 a^{ii}, b^{v}.
su-pratiṣṭhita, well set up, Th. 7 (2) b^{vi}.
***Subhūta** (Skr. *Subhūti*), pr. n. of an Arhat, P. 2 a^{iii}, *et passim*.
Sumeru, pr. n. of a mountain, P. 6 a^{ii}, 16 b^{ii} (plur.).
surâsura, with *jagat*, world of Suras and Asuras, Th. 9 b^{vii}.
***su-labhâtiśaya,** easy to surpass, H. 12 (1) b^{ii}.
***Suvarṇa-bhāsôttama,** pr. n. of a Sūtra, Th. 7 (2) $a^{i.\,vi}$, $b^{i.\,iii}$.
su-saṁvṛta, well guarded (from soiling), H. 1 a^{ii}, b^{v}.
***Susambhava,** pr. n. of a chapter, Th. 7 (2) a^{ii}.
sūkṣma-mati, subtle-minded, Th. 5 $b^{iv.\,vii}$.
sūtra, a religious text, Th. 3 b^{iii}, 7 (2) a^{i}, $b^{iii.\,iv}$; P. 8 a^{iii}; **Sūtrânta,** id., P. 11 $a^{i.\,iv}$, b^{iii}; **sūtra-lâbha,** advantage of a Sūtra, Th. 3 b^{iv}; **sūtrêndra,** or **sūtrêndra-rāja,** chief of Sūtras, Th. 7 (2) b^{v}, 7 (1) a^{i}, 7 (2) $a^{ii.\,vi}$, b^{i}; **sūtra-sthāna,** subject of a Sūtra, Th. 3 a^{i}.
sūrya, sun, Th. 9 b^{i}; P. 9 b^{vi}; ***sūrya-yāma,** sun chariot, Th. 4 a^{ii}.
sṛgāla, jackal, Th. 2 b^{i}.
sauṣṭhava, healthy condition, H. 12 (3) b^{v}.
skandha, body of doctrine (dharma), H. 4 (1) a^{iv}; department of the mind, Th. 4 a^{ii}; mass, P. 15 a^{iii}, with *puṇya*, q.v.
stūpa, a kind of buddhist shrine, Th. 7 (2) b^{vi}.
***strī-bhāva,** nature of woman, L. 259 a^{ii}
sthavira, a buddhist elder, P. 19 b^{iii}; ***sthavira-tritaya,** three kinds of elders, H. 4 (2) a^{vi}.
sthāna, rank, L. 254 a^{vi}; astrological place, Th. 9 b^{v}; subject, see *sūtra*.
sthāpana, inhibition, H. 3 a^{v}; see *pravāraṇa*.
sthāpanīya, to be set aside, not answered, H. 4 (1) b^{iii}.
sthiti, foundation, H. 4 (1) a^{vi}.
sparśa, tactility, Th. 7 (1) b^{iv}; P. 6 a^{ii}.
***spṛti-kara,** supplier, Th. 5 $b^{iii.\,iv}$.
spharati, it pervades, L. 253 b^{vi}.
sphīta, prosperous, Th. 6 b^{vi}.
***sphuta,** infested, Th. 6 b^{ii}; touched by *tama*, q.v.
***smād-bhava,** (*akasmād*?), accidental existence, L. 3 b^{v}; see note 3 to translation.
***smṛtim upasthāpya,** remembering fixedly, H. 1 a^{viii}.
***sva-pakva,** food cooked of one's own accord, H. 3 a^{v}.
svara, sound, with *pāpa*, q.v.
***Svāta,** pr. n. of an asterism, Th. 9 a^{iii}.

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haraṇa, suppressing, H. 1 a^{iii}.
hāni, decay, Th. 2 b^{vi}.
***hāyin,** abandoning, H. 7 b^{iii}.
hāra, necklace, Th. 11 b^{x}.
***Hiraṇyâvatī,** pr. n. of a Dhāraṇī, Th. 7 (1) a^{i}.
***Hīmavanta** (for *hima°*), pr. n. of a mountain, H. 5 a^{v}; of a Yaksha, H. 5 b^{i}.
heṭa-bhaya, risk of injury, Th. 2 a^{ix}.
heṭenti, they do injury, Th. 2 b^{ii}.
hora, hour, Th. 9 b^{iv}.
hrī, shame, Th. 6 b^{vii}.

PART II

KHOTANESE, KUCHEAN, CHINESE, AND TIBETAN TEXTS

THE VAJRACCHEDIKA

IN THE OLD KHOTANESE VERSION OF EASTERN TURKESTAN

Stein M., Ch. 00275. (Plates V–XIV)

EDITED BY STEN KONOW

INTRODUCTION

THIS edition of the Vajracchedikā is based on a complete manuscript which belongs to the treasures brought back by Sir Aurel Stein from the cave temples at the 'Halls of the Thousand Buddhas' to the south-east of Tunhuang.[1]

The manuscript was first brought to notice by Dr. Hoernle, who describes it as follows:[2]

'The manuscript of the Vajracchedikā consists of forty-four leaves, measuring about 26·0 × 7·3 cm. (or 10 × 2⅞ inches), with four lines of large writing in the upright Gupta type of Eastern Turkestani characters. It is, however, not quite complete: only thirty-three leaves survive; fols. 11–14, 16–19, 39, 41 and 43, altogether eleven, are missing. The folio numbers are on the obverse sides. The text commences, on the reverse of the first folio, with a circlet in the upper right corner, followed by *saddham.* The centre of the page is occupied by a large figure of the seated Buddha within two concentric circles. The obverse of the first folio is filled with a disorderly mass of writing in cursive characters of varying sizes, among which the words *Kalpa-rāja-sūtra* and *Vajara-chaidaki-prajñāpārā-saddham* are legible. The reverse of the last folio has three lines, and in the centre another

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[1] See M. Aurel Stein, Explorations in Central Asia, 1906–8. Reprinted from the Geographical Journal for July and September, 1909, pp. 39 and ff. Also, his Ruins of Desert Cathay, Vol. ii, pp. 24 and ff. It appears to have been found separated into two portions, which were placed by Sir Aurel Stein in two bundles, one marked Ch. 00275 and containing fols. 1–10, 15, 20–38, 40, 42, 44, the other marked Ch. xlvi. 0012 A, and comprising fol. 11–14, 16–19, 39, 41, 43. The fact that the two bundles contained portions of the same text was recognized by Dr. Hoernle only in the course of a lengthy examination of the manuscripts recovered by Sir Aurel Stein. When this took place, the contents of the first bundle had already been reproduced in Plates V–XI. Consequently the folios of the second bundle could not be made to appear in their proper places, but are shown in Plates XII–XIV.

[2] Journal of the Royal Asiatic Society, 1910, pp. 836 and f. I have introduced my own reading of the text words.

large figure of the seated Buddha within concentric circles. The first line gives the colophon *hadi Vajrrachedaka ttrśayä Prajñāpārāmma samāsye* ‖ . . . Then, after a broad intervening blank space, follow the other two lines, which read *saddham Vajrrachidakyi hīya ttādi*, &c.[1] The manuscript commences with a long introduction in the "unknown language", of which there is no Sanskrit equivalent in Max Müller's edition.[2] The text itself of the Vajracchedikā begins only with the second line of the reverse of the third folio, where its beginning is indicated by a circlet followed by *saddham*, exactly like that at the commencement of the whole manuscript.'

To this description I have only to add that fol. 38 is not in the same handwriting as the rest, and that the missing leaves, 11–14, 16–19, 39, 41 and 43 have subsequently turned up. After my edition of the text and my translation and vocabulary had been ready in proof for some time, I received from Dr. Hoernle eleven manuscript leaves, which had likewise been found in the Tunhuang caves, but not in the same place as the Vajracchedikā manuscript. Dr. Hoernle thought that they might belong to another manuscript of the same text. When examining them, however, I soon realized that they were the missing leaves of the old manuscript, and I am accordingly in a position to publish the first complete text in the old Iranian language of Eastern Turkestan.

The beginning of the text was published by Dr. Hoernle shortly after it had been discovered.[3] The same scholar subsequently published a transcript of the portion of the text contained in fols. 3 b^{iii}–10 b^{iii} and 31 a^{iii}–33 a^{iii}, together with some notes.[4] An edition of that portion, based on Dr. Hoernle's transcript, was published by Professor Leumann early in 1912 in an exhaustive study on our language.[5]

My own connexion with the 'unknown language' dates back to 1906, when Dr. Hoernle asked me to publish those fragments of his Central Asian collection which are written in that form of speech. About the same time, however, I accepted the position of Government Epigraphist for India, and I could not, therefore, devote more than two or three weeks to the work. The only result was the discovery of the word *gyasta*, god. In other respects the conclusions I arrived at have proved to be wrong. The materials were then handed over to Professor Leumann, who

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[1] In the left-hand margin is another small seated Buddha within two concentric circles.

[2] Anecdota Oxoniensia. Aryan Series, Vol. i, Part 1. Buddhist Texts from Japan, edited by F. Max Müller, M.A., Oxford, 1881.

[3] *l. c.*, p. 838.

[4] *l. c.*, pp. 1284 and ff.

[5] Prof. Leumann, Zur nordarischen Sprache und Literatur (pp. 75, 77–82). Vorbemerkungen und vier Aufsätze mit Glossar. Strassburg, 1912. Schriften der Wissenschaftlichen Gesellschaft in Strassburg, 10. Heft.

had already devoted some time to the study of the 'unknown language'.[1] The results of his inquiries, contained in the exhaustive study above-mentioned, in which he had the good fortune of being able to use translations of the Chinese and Tibetan versions of works represented among the manuscript fragments, had not been published when the bulk of the present work was finished.

When Sir Aurel Stein returned from his last successful expedition, he asked me, on Dr. Hoernle's advice, to undertake the edition of that portion of his manuscripts which belongs to our language. The sorting of his manuscript treasures was entrusted to the skilled care of Dr. Hoernle, whose important contributions have already been mentioned. By the end of April, 1911, the Vajracchedikā manuscript was then transmitted to me.

I thought it to be my duty to lay a careful edition of the whole manuscript before the learned world with as little delay as possible. A solution of the various problems connected with the 'unknown language' can only be given by a collaboration of many scholars. More especially, a thorough knowledge of Iranian languages, which I do not possess, is a necessary condition. I therefore resisted the temptation of keeping the manuscript till I could interpret the whole of it to my own satisfaction, and contented myself with the more modest task of editing it with a list of words and some few remarks. This edition was transmitted to Dr. Hoernle in the first days of July, 1911. Various circumstances have delayed the publishing of the work. Professor Leumann's excellent study, which has appeared in the meantime, has made it necessary to revise the manuscript in some few places. To these I have always drawn attention; but I have not entered into a discussion of such details as to which I am unable to accept Professor Leumann's explanation. What I have aimed at is to give an edition of the Vajracchedikā manuscript, and not a detailed study of the language.

ALPHABET.

The various signs of the alphabet are now well known, owing to the careful investigations of Dr. Hoernle and his successors. I shall therefore not discuss them, but only briefly notice those cases in which I venture to differ from Dr. Hoernle, to whose incessant care we all are so largely indebted for the elucidation of the whole matter.

One of the signs of *ū* has, in our manuscript, a form which differs somewhat from that in use in other texts. The full form of the mātrā will be seen in *bū*, the

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[1] See his papers, Über die einheimischen Sprachen von Ostturkestan im frühern Mittelalter, in the Zeitschrift der Deutschen Morgenländischen Gesellschaft (ZDMG), vol. xli, pp. 648 and ff.; xlii, pp. 83 and ff.

fourth syllable of the first line of fol. 149*a* in Sir Aurel Stein's Ancient Khotan, plate cxi. It consists of the sign for *u* with an angular line enclosing it from the left. In our manuscript the *u*-mātrā has been dropped, and the angular line has been continued towards the right and joins the bottom of the letter to which it is added, thus producing a lineal triangle. See e.g. in *sūträ* 1 *b*iii. The whole sign has therefore become much like the opaque triangle of the ordinary *u*-mātrā, as in *Subhūta* (fol. 5 *a*iv); and there are some instances of confusion, which will be noticed as they occur. On this point Dr. Hoernle now agrees with me.

The sign which Dr. Hoernle transliterated as *w* is practically identical with the letter *o* in other connected alphabets.[1] Exactly the same letter as that in use in our manuscript I have found for *o* in Sanskrit manuscripts from Turkestan, which I examined in Simla. I therefore follow Professor Leumann in writing *o*, and I do so with some confidence because the common word *o*, 'and, or', must, in my opinion, be related to the conjunction *u*, 'and'. When the *ā*-mātrā is added to this sign we get the letter *au*.[2] I may add that Dr. Hoernle himself subsequently admitted the correctness of the transcription of the sign as *o*.[3]

My next remark refers to the sign which Dr. Hoernle originally transliterated *tt* but later *nt*, and which Professor Leumann writes *tt*. Dr. Hoernle's present position, as I understand, is that the evidence at present available is too limited to warrant a final decision as to the exact phonetic value of the sign in every case in which it occurs. For myself, I am disposed to agree with Professor Leumann, and accordingly I transliterate the sign by *tt*, unless where it occurs in Sanskritic words, and represents Sanskrit *nt*, as in *kṣāntavādä* for Sanskrit *kṣāntivādin* in 26*a*ii. A full statement of my view I may postpone for another, more appropriate occasion.[4]

There are two different signs of *r* in our texts, one which is the same as the ordinary Brāhmī *r*-sign, and another which is identical with the sign which Messrs. Sieg and Siegling transliterate *rr* in the non-Aryan language of Turkestan. This latter one has been written *ṛ* by Dr. Hoernle and *rr* by Professor Leumann. I have adopted the latter transliteration in order to avoid complicating matters unnecessarily.

I have followed Dr. Hoernle in retaining the semicircular curve under the line to indicate the curve which appears in the original under some syllables, such as *ḇa*

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[1] See Dr. Stönner, Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften, 1904, pp. 1288 and ff.; Prof. Sieg, *ibidem*, 1907, p. 468.

[2] Compare Prof. Sieg, *l. c.*

[3] Journal RAS., January, 1911, p. 202.

[4] See now my paper Zwei Handschriftenblätter in der alten arischen Literatursprache aus Chinesisch-Turkistan in Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften, 1912, p. 1129.

in *baysä*, old *balysä*, because I do not know anything about the phonetical significance of the sign. I think that Professor Leumann is right in explaining the curve as a sign that some sound has been dropped.

The signs of interpunction which occur in our manuscript are of two kinds. The double bar, which indicates a full stop in Indian scripts, is used in the same way, as in 3 b^{iii} 41 a^{iv} and 44 b^{i}, and especially at the end of a complete verse, as in 1 b^{iii} 2 a^{iv} 2 $b^{i.\,iv}$ 3 $a^{ii.\,iii}$ 3 b^{i} 38 a^{iv} 41 $b^{ii.\,iii}$ 42 a^{i} 42 $b^{i.\,iv}$ 43 a^{iii}. But more frequently (altogether eighty-eight times) we find another sign, consisting of a dot with or without a tail, and used either singly or doubly. The single dot variety usually (forty-eight times) marks the end of a clause, as in 4 b^{iv} 10 $a^{ii.\,iv}$ 35 $a^{i.\,ii.\,iii}$, &c., or (eight times) the end of a half-verse, as in 2 $a^{iii.\,iv}$ 3 $a^{iii.\,iv}$ 42 a^{iv} 42 b^{ii}. The double dot variety (resembling the visarga) marks the end of a clause, as in 31 a^{iii}, or of a complete verse, as in 2 b^{ii} 42 a^{iii} 42 b^{ii}; once exceptionally, in 44 b^{iii}, it seems to mark the end of a half-verse. Almost equally frequently (thirty-five times), however, the single dot has no other function than to fill up a vacant space at the end of a line, as in 3 b^{ii} 4 a^{i}, &c., or in the middle of a line (usually at the vacant space containing the string-hole), as in 5 $b^{ii.\,iii}$, &c. All such cases of a superfluous mark to interpunction are noticed in the footnotes.

The writing is, in most cases, quite distinct, and there are very few places where the reading can be doubtful. The orthography on the other hand is inconsistent, and there are numerous instances where the writer proves to have been careless. Thus a long passage has been repeated on fols. 7–8; words have been written twice over, 9 b^{ii} 37 a^{iv}, &c.; syllables have been left out or, sometimes, wrongly added, and so forth.

Affiliation of the Language.

Professor Leumann[1] and Messrs. Sieg and Siegling[2] have independently recognized that our language is identical with the speech represented by the documents published by Dr. Hoernle,[3] and which that latter scholar considered to be most closely related to the Iranian dialects of the Pamir. Professor Leumann[4] classes it as an independent branch of the Aryan family, which can neither be

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[1] ZDMG., vol. lxi, pp. 651 ff.

[2] Tocharisch, die Sprache der Indoskythen. Vorläufige Bemerkungen über eine bisher unbekannte indogermanische Literatursprache. Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften, 1908, pp. 915 ff.

[3] A Report on the British Collection of Antiquities from Central Asia. Extra Number 1 to the Journal of the Asiatic Society of Bengal, Vol. lxx, Part 1, 1901. Calcutta, 1902, 'Brāhmī Documents', pp. 30 ff. Also, Journal RAS., 1910, pp. 1299 ff.

[4] ZDMG., vol. lxii, pp. 83 ff. **He calls it North-aryan in his new book Zur nordarischen Sprache und Literatur.**

characterized as Indian nor Iranian, but simply as Aryan. Accordingly, he calls it North-aryan. On the other hand, Professor Meillet classes it as a specifically Iranian dialect.[1]

Finally, Baron Staël-Holstein[2] has maintained that our language is Iranian, and that the term *toχri* found in an Uigur colophon from Central Asia refers to it, and not to the language called Tocharisch by Messrs. F. W. K. Müller,[3] Sieg, and Siegling.[4] I feel convinced that Baron Staël-Holstein, whose opinion has been endorsed by Mr. Emil Smith,[5] is right in these statements. He argues that *toχri* must be the language of the *Tukhāras*, who cannot, according to Chinese tradition, be located in that part of Central Asia where the so-called Tocharisch must have been spoken, but who were, from ancient times, settled in the neighbourhood of Khotan, where the Aryan language of Turkestan also seems to have been spoken. Moreover, he reminds us of the fact that the Kuṣaṇas were Tukhāras, and that the title *sāhānu sāhi* borne by their kings shows that their language was of the same kind as the tongue here under consideration. Finally, he draws attention to the statement by Ibn al Muqaffa' that the language of Balkh, which belonged to the Tukhāra empire, was very similar to the Persian court language, which remark seems to make it impossible to think of the so-called Tocharisch. On the other hand, the Aryan language of Turkestan is, as I hope to show, closely related to Persian.

There are also other indications which point in the direction that the people who spoke the language into which the Vajracchedikā was translated, was of the same stock as the Indo-Scythian invaders of India. The word *urmayzdāṁ* in the Vajracchedikā 28 a^1, where Max Müller's Sanskrit text has *sūrya*, is evidently a rendering of Sanskrit *āditya,* which is often used in parallel passages. It is clearly the same word as Old Persian *auramazdā*, Persian *ormazd.* The people must, therefore, have known the Zoroastrian god as the deity corresponding to the Indian *āditya.* Similarly, representations of the deities of the Avesta occur on the coins of the Kuṣaṇa kings.[6]

The position of our language within the Aryan family cannot be finally settled before more texts have been made available and the etymological explanation of the vocabulary has proceeded further than is now the case. Though a great number of words can be satisfactorily explained as Iranian, there remain some few which cannot as yet be identified. So far as I see, however, nothing militates against the

[1] Les Nouvelles langues indo-européennes trouvées en Asie Centrale, pp. 17, 18.

[2] Tocharisch und die Sprache II. Bulletin de l'Académie Impériale des Sciences de St.-Pétersbourg, 1908, pp. 1367 ff.; Tocharisch und die Sprache I.; ibidem, 1909, pp. 479 ff.

[3] Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften, 1907, pp. 958 ff.

[4] *l. c.*

[5] Videnskabs-Selskabets Skrifter. II. Hist.-filos. Klasse, 1910. No. 5. Christiania, 1911.

[6] Compare Dr. (now Sir Aurel) Stein, Indian Antiquary, 1888, p. 89.

conclusion that our language is an Iranian speech, though there seem to be some foreign elements which show that one of two things has been the case. Either the language is borrowed, and the tribe has once used a different form of speech, or, what is in my opinion the only likely explanation, it has come under the influence of alien tongues, which have, to some extent, modified it.

FORM OF THE LANGUAGE IN OUR MANUSCRIPT.

The remarks which follow on phonology and grammar do not aim at anything like exhaustiveness. They are only offered as an attempt at a classification of some features which may prove of interest for the question about the position of our language within the Aryan family. The Vajracchedikā manuscript, on which they are based, is not, however, so good that we can base absolutely certain conclusions on it. In the first place, it is far from being particularly correct or careful, and, in the second place, it represents a later stage in the development of our language. To show this it will be sufficient to compare a short passage from the Saṁghāṭasūtra as published in Plate CX of Sir Aurel Stein's Ancient Khotan, fol. 8 a^{ii-iii}, with a corresponding one from the Vajracchedikā, fol. 5 b^{i-iv}. I give the two texts in parallel lines, the Saṁghāṭasūtra text being printed above in ordinary type and the Vajracchedikā paragraph below in italics, so that the two can be compared word for word. Such words as differ materially in the two texts have been printed within parentheses:

ttī-tä (Sarvbaśūrä mästä balysūña vūysai) āysan-na panatä syandai suti-vätā
tti *(āṣiri Subhūta)* *āysaṁ-na* *patata* *śau* *sve*

(prahoṇu) prahosṭe hvarandau ysānū śando (västāte) kāmu hālau gyastä balysä
(civarä) *prahavṣṭi* *u* *hvaraṁdai* *ysāṁṇū* *śadya* *(pārautti)* *kāṁmä* *hālai* *gyastä* *ḅaysä*

āstä hālsto.
āstä *hāṣṭä.*

It will be seen that in the Vajracchedikā dialect final vowels are confounded; compare the accusative *(civar)ä*, where the older text has *(prahoṇ)u*. Sometimes even a final vowel is dropped altogether; thus *ḅaysāṁnu*, *ḅaysāṁnä* and *ḅaysāṁ*, of the buddhas.

Further, some consonants are dropped; compare ***balysä*** and ***ḅaysä***; ***hālsto*** and ***hāṣṭä***. It will be seen that, in such cases, the peculiar semicircle is sometimes added underneath the syllable.

An anusvāra is commonly added before a nasal; thus ***ysānū***, ***ysāṁṇū***. On the other hand, a nasal is often dropped before a ***d***; compare ***śando***, ***śadya***.

Dentals are sometimes replaced by cerebrals; thus ***ysānū***, ***ysāṁṇū***; ***hālsto***, ***hāṣṭä***. In the latter example the cerebralization is due to the disappearance of an ***l***, in the former no reason for the change is apparent.

It will be seen that the Vajracchedikā forms are, on the whole, later and less original.[1] In such circumstances it would be unsafe to base a detailed analysis of the whole phonetic and grammatical system on the forms occurring in the Vajracchedikā manuscript. It is only possible to discover certain tendencies and laws, and to say something about the inflexion of nouns and verbs, which may help us to define the philological position of the language.

PHONETICAL SYSTEM.

Vowels.

If we turn to the treatment of vowels we are at once faced by great difficulties, the different vowels being, to all appearances, continually interchanged.

The short *a* is apparently liable to being dropped in the beginning of prepositions and also of some other words; compare *ristātä*, placed, Skr. *avasthāp*; *bi*, Skr. *api*, and, also; *byāta*, recollection, Pāz. *ayād*[2]; *birāšiyä*, Skr. *saṁprakāśayet*, from Zd. *aibi*, *aiwi* and *rāz*; *ništä* for *ni aštä*, is not.

The short Aryan *a* is quite commonly retained as *a* in radical syllables; thus *aysä*, Zd. *azəm*, I; *dastä*, Phl. *dast*, hand; *gyastä*, Zd. *yazata*, Phl. *yazd*, god; *har*, Zd. *haurva*, Phl. *har*, all, and so on. The preceding examples will have shown that an old *a* is sometimes represented by a sound indicated by two dots above the mātrā. The nature of this sound has been discussed by Messrs. Leumann[3] and Staël-Holstein,[4] who have shown that it must have come very near to that of a short *i*. It seems therefore natural to compare the treatment of *a* in Persian, when it becomes *ä* and, often, *i*. The sound *ä*, for which we often find *i*, also occurs in radical syllables; thus *hädä*, *hidä* and *hidi*, gives (Aryan √*sar*, cf. English *sell*); *mästä* and *mistä*, Zd. *mazat*, great; *dadärä*, *dädira*, *didira*, so great; *na*, *nä*, *ni*, not, and so forth.

In older texts the termination *am* becomes *u*. In the Vajracchedikā, however, final *u* becomes *ä*; thus *gyastä*, god, occurs both as a nominative and as an accusative.

Other changes are apparently due to special causes. Thus the vowel is often lengthened by way of compensation for lost sounds. Compare *āṣki*, Pers. *ašk*, Waχī

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[1] A fuller discussion of the question will now be found in Prof. Leumann's Zur nordarischen Sprache, pp. 57 ff.

[2] Compare Grundriss der iranischen Philologie, I. i, p. 309. The word begins with a ligature which usually corresponds to Zd. *aiwi*. In the Iranian documents discovered in Turfan the word sounds *'abyād*; cf. Professor Chr. Bartholomae, Zum altiranischen Wörterbuch. Strassburg, 1906, p. 25, footnote 1.

[3] ZDMG., lxi, p. 656, note 1.

[4] Bulletin, 1908, p. 1367, note 2.

yašk, Skr. *aśru*, tear; *āhya*, in an egg, cf. English *egg* from an old *aiia*; *ysārä*, thousand, Zd. (*ha*)*zaṅra*. The diphthong *ai* of *tcaimamñä*, eyes, cf. Zd. *casman*, and the *au* of *haudyau*, seven, Zd. *hapta*, are due to a similar compensation. Compare also *haurä*, gift, but *häḍä*, given, with Old Irish *selb*, possession. The first *u* in forms such as *muhu*, me; *muhu-jsa*, by me; *uhu-jsa*, by thee, is perhaps due to the disappearance of an old *b*; compare Zd. *maibyā*, *māvaya*, me; *taibyā*, thee. It is also possible that the *u* properly belongs to the pronoun of the second person and has been transferred to that of the first, while the opposite has been the case in Zend. The form *uhu*, however, is, on the whole, difficult to explain, and it would be unsafe to base any conclusions on it.

In some few cases a short *a* has been dropped altogether; thus *ḫaysäna*, *ḫaysana* and *ḫaysna*, by the lord; *pārașa*, *pārșa* and *pārșa*, marvellous; *gyastä*, Zd. *yazata*, god; *mästä*, Zd. *mazat*, great; *urmayzde*, Old Pers. *auramazdā*, Pers. *ormazd*, and so forth.

The long *ā* has, on the whole, been well preserved in radical syllables. Compare *byāta*, Pers. *yād*, recollection; *bāśa*, in the garden, cf. Pers. *bāy*; *dātä*, *dā*, law, Zd. *dāta*; *paysāni*, I know, cf. Zd. *paitizānenti*; *ysāmnū*, knee, Zd. *zānū*; *māta*, mother, Zd. *māta*. In final syllables we regularly find *a*; thus *māta*, mother. In our manuscript this *a* further interchanges with *ä*.

The short *i* has been well preserved in many words such as *biśa*, *biśä*, *biśi*, all, Zd. *vispa*; *biśīvrrā*, family, compare Zd. *vīs*; *dirsä*, thirty, Zd. *θrisatəm*; *śirä*, well, compare Skr. *śiva*, German *heuer*, Old Norse *hýrr*. It is a natural consequence of the pronunciation of an old *a* that we sometimes find *ä*, *a* used instead. Thus *baśāmnä*, of all; *aśtä*, is, and so forth.

The long *ī* has apparently been preserved in *strīya*, woman. The use of this word in several dialects of the Pamirs and of the borderland between India and Iran[1] as well as its occurrence in the Avesta makes it, I think, possible to consider it as a genuine word in our language. A final *ī* seems to become *ä*; compare *șaiñä*, noble girl, Zd. *χšōiθnī*.

In some cases *ī* represents an old *ai*; thus *cī*, if, Sanskrit *ced*. Compare also *Jīvä*, Skr. *Jēta*, and forms such as *cittyä*, Skr. *caitya*.

It is difficult to decide which sound is meant by *ai*, which occurs in many words. It may denote an *e*, or more probably an *aï*, where the two vowels are pronounced separately. It often owes its existence to the addition of the pronoun *ī*. Examples are numerous in the Vajracchedikā manuscript. We find this pronoun added with the meaning of an accusative, thus *nai prrakșīvī*, does not repudiate it, 28 *b* [iv].

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[1] See Sir George Grierson, The Piśāca Languages of North-Western India. London, 1906, p. 79.

In numerous cases it stands for a genitive; thus *ajamlä dastä yudai*, he folded his hands for him, 5 b^{iv}; *ttattai nāma*, such its name, 22 b^{i}; *vyāraṇai*, his preaching, 27a^{iii}, and so forth. This pronoun *ī* is probably derived from Old Pers. *aita*, Zd. *aeta*. In other cases a final *ai* must be traced back to an old *aa*, in which the final *a* became *i*. That is the case in words such as *baysūña vūysai*, a bodhisattva; *pīsai*, a teacher; *śaṁdai-na*, by the world; *haṁjsaṁdai-na*, by one who has entered; in the adjective suffix *īnai*,[1] and probably also in participles such as *brūñai*, Skr. *bodhanīya*; *hvañai*, Skr. *vaktavya*; *tcerai*, Skr. *kartavya*; *tsuñai*, Skr. *gantavya*, and so forth.

When the adjective suffixes *īnai* and *ījä* are added to bases ending in *a*, this final *a* coalesces with *ī* to *ai* or *ī*; thus *gūśtaijä* and *gūśtīji*, consisting of meat; *dātīnai*, consisting in law.

The final *ai* is perhaps sometimes derived from an old *aī* or *ae*, where the final *ī* or *e* may represent the same termination which forms the oblique base in Pehlevī.[2] Thus *hvanai*, of the word, 22 b^{iv}; *strīyai*, of a woman, 21 a^{iv}; *ttye hvaye hvanai*, after this word had been said; *hālai*, in the direction of, and so forth.

Forms such as *drrai*, three, Zd. *θrāyō*; *paṁcāśai*, five hundred, Skr. *pañcaśati*, are now easily explained. In *bisīvrrāṣai*, son of a noble family, the *ai* is perhaps derived from an old *aia*; compare Zd. *χšaēta*; in the corresponding feminine *bisivrrāṣaiñä* the diphthong *ai* is perhaps due to the dropping of an old dental spirant; compare Zd. *χšōiθnī*.

In verbs such as *daittä*, sees, Zd. *diδāiti*; *saittä*, seems, Zd. *saδayeiti*, we find *ai* instead of an old *aya*, and the case is probably similar in unidentified words such as *praidä*, fear; *bajaitti*, 21 a^{i}; *cchaiṣa*, 2 b^{i}, and so forth.

It will thus be seen that *ai* always results from a secondary combination of a vowel and a following *i* or *ī*, whether these sounds represent an old *i*-sound or an old *a*-sound, while the old *ai* regularly becomes *ī*.

The treatment of the vowels *u*, *ū* and *au* is parallel to that of *i*, *ī* and *ai*. *U* and *ū* apparently retain their character as *u*-sounds, and *au* becomes *ū*; thus *bustä*, understood, Zd. *busta*; *ustama*, utmost, Zd. *ustəma*; *pūrä*, son, Zd. *puθra*; *hūnä*, dream, cf. Zd. *χᵛafna*, Pāli *supina*; *drrūja*, lie, Zd. *drūjō*; *gūśtaijä*, consisting of meat, cf. Phl. *gośt*; *gūnä*, qualities, Zd. *gaona*, and so forth. If *būdi*, 27a^{ii}, has anything to do with the base Zd. *bū*, Skr. *bhū*, we must compare Persian *būd*, become, Latin *fio*, &c.

The fact that an old *ā* and an old *ī* are shortened in final syllables makes it certain that the final *ū* in *ysāṁnū*, knee, is not identical with the *ū* in Zd. *zānū*, but is derived from an older *ua*. The base would then be *zānua* or *zānuka*. I have no other materials which allow us to follow the history of a final *ū*.

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[1] See Prof. Leumann, ZDMG., lxii, p. 109. [2] See Grundriss, I. i, pp. 275 ff.

The diphthong *ui* in *gruīcyau*, with the sands, is derived from an old *ū*. I am inclined to identify the suffix of this word with the Pehlevī suffix *cak*, *īcak*, and the *ī*- of *gruī*- would then find its explanation. The base of the word is probably the same as in English *grit*, *groat*, *grout*, Lithuanian *grúdas*, Latin *rūdus*.

A sound written *au* is sometimes used in loanwords in order to represent a Skr. *o*; thus *baudhisatva*, *prayaugāna*, *sābhaugī*. In words such as *haurä*, gift; *tcahaurä*, four; *skaumatā* and *skamavāṁ*, tangible things, it perhaps represents an old *ā*. If this is so, the spelling *au* would indicate that the broad pronunciation of *ā*, which we know from Persian, had already set in in our language. Where the history of the sound *au* can be traced, however, it always turns out to be a secondary product. Its most common occurrence is in the oblique plural; compare forms such as *gyastyau baysyau-jsc*, by the buddhas. This suffix is no doubt identical with the suffixes *av*, *ev*, *iv*, *əf*, which form an oblique plural in the Pamirs,[1] and which Professor Geiger justly derives from the old plural suffixes *biš*, *byō*, *wyō*, *vyō*. In words such as *tcaimaudä*, having eyes; *kṣamautitījä*, consisting in being enduring (Skr. *kṣamāvat*), the *au* is the result of coalescence of a final *a* with a form of the suffix *vant*. *Pt* has become *ud* in *haudyau*, seven, and perhaps in *pārautta*, which renders Skr. *pratiṣṭhita*, cf. Zd. *rap*. It is possible that *au* represents an old *au* in words such as *o*, *au*, and, or, cf. Gr. αὖ; *anau*, without, cf. Gr. ἄνευ.[2] In all cases where the etymology is certain, however, *au* is a secondary development, and the regular representative of the old diphthong *au* is *ū*.

The old *ṛ*-vowel only occurs in some few words in my materials. It has apparently retained its *r*-element, and has then been treated as an ordinary *r*. Thus it coalesces with a following *t* to *ḍ*; compare *kiḍna*, for the sake of, Skr. *kṛtena*. It becomes *l* before *s*-sounds in word such as *baysä*, older *balysä*, the Lord, cf. Zd. *berezant*.[3]

The preceding remarks will have shown that the main principles according to which vowels have developed are the same as in Iranian tongues. The examination of the further history of Aryan vowels in the Aryan language of Turkestan I shall not attempt in this place. In order to do so it would be necessary to compare texts in the older and more original orthography. The various rules according to which

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[1] See Grundriss, I. ii, p. 315.

[2] See Mr. E. Smith, *l. c.*, p. 3.

[3] The word *balysä* is apparently an old *a*-base, and not a *nt*-base. Professor Leumann, Zur nordarischen Sprache, pp. 62 ff., identifies *balysä* with Skr. *brahmā* and compares Latin *flamen*. In that case it would be necessary to separate *balysä* from German *berg*, and to suppose that *brahmā*, priest, was an Indo-European word; and there would still remain the difficulty of explaining the disappearance of the guttural in Latin *flamen*. I think the late Professor Bugge's explanation of *flamen* as derived from the same base as Old Norwegian *blóta*, to sacrifice, is much preferable.

vowels modify each other or are influenced by preceding or following sounds, the development of final vowels, and numerous other interesting questions must be left to be settled in future.

Consonants.

Turning to consonants, we may note at once that soft aspirates only occur in loanwords. In indigenous words they have, in most respects, shared the fate of unaspirated voiced stops.

Another peculiarity, of which numerous examples have already been given, is that all final consonants are dropped.

Some few remarks must suffice to show how consonants are treated in other positions, so far as the matter is of interest for settling the relationship of our language within the Aryan family.

Voiceless unaspirated stops are comparatively well preserved as uncompound initials. Thus *kāmujä*, any one; *caṁdä*, Phl. *cand*, how much; *tcaimamñä*, eyes, Zd. *cašman*; *tcahaurä*, four, Zd. *caθvārō*; *tta*, thus, Zd. *ta-*; *ttārä*, darkness, Zd. *taθra*, Phl. *tār*; *pā*, *pā*, foot, Zd. *pāδa*; *pūra*, son, Zd. *puθra*. It will be seen that an old *c* becomes both *c* and *tc*. The latter seems to be used before Indo-European *e*. Instead of an old *t* we regularly find *tt*. In some few cases such as *dilira*, so great; *-dirsä*, thirty, an initial *t* has become *d*; compare the treatment of old *tr*.

Between vowels and apparently also after nasals all these consonants are often modified. The general tendency seems to have been as in Pehlevī to pronounce them with voice, and both languages agree in retaining an intervocalic *k* longer than the rest. *T* is also often retained in writing. Its pronunciation, however, must have been weak, as it is often dropped, or also replaced by *y* or *r*. It seems therefore likely that it has had the same pronunciation as in Persian, viz. that of a soft spirant. Compare *pharāka* and *pharä*, many; *lova*, Skr. *loka*; *paṁjsāśau*, with fifty, but also *paṁcāśai*, probably pronounced *paṁjsāśai*, five hundred; *pajsa*, five; *haṁjsaṁdaina*, going on; *īdä* (in older texts *īndä*), are; *dāta* and *dā*, law, Zd. *dāta*; *byāta*, Pers. *yād*, recollection; *ysāta*, *ysāya* and *ysā*, born, Zd. *zāta*; *paysāṁda*, known, Zd. *paitizanta*; *Subhūta* and *Subhūra*, Subhūti; *bi*, and, also, Zd. *aipi*; *haṁberi*, filling, Zd. *ham-par*; *ṣavi*, night, Zd. *χšap*, and so forth. In the case of intervocalic *p*, the rule seems to be that it is changed to *v*; thus *avamāta*, unmeasured, but *pamāka*; *avārautta*, not attached, but *pārautta*; *avāyvā*, in the apāyas, and so forth. The whole state of affairs seems to show that at least *t* and *p* between vowels were liable to be pronounced as soft spirants.

Such spirants were perhaps also developed in consonantal compounds. The disappearance of an old *t* in words such as *pūra*, son, Zd. *puθra*, Persian *pūr*; *ṣaiñä*, a noble lady, Zd. *χšōiθnī*, and other similar features point in that direction. It is a well-known fact that this use of spirants is a characteristic feature of most

Iranian languages, though the spirants may be subsequently changed to other sounds as in Balūci.

Among compound consonants we can here abstract from such as begin with an *s*. They are well preserved; compare *duṣkara*, difficult, marvellous; *vistātä*, placed, cf. Zd. *avastā*; *āstä*, sits, stays, Skr. *āste*; *strīya*, woman, Zd. *strī*. *St* has become *śt* under the influence of a following *i* in *aśtä*, is, &c. The forms *ṣṭa*, stands; *ṣṭāna*, *ṣṭā*, standing, being, on the other hand, owe their *ṣṭ* to the disappearance of an old guttural; cf. Zd. *χštā*. *Ṣṭ* remains in words such as *viṣṭāñä*, Skr. *sthātavya*; *byūṣṭeye*, from *vi* and √ *vas*; *haṣṭā*, eighty, Zd. *aštāitīm*, and so forth. It becomes *śt*, perhaps under the influence of an *i*, in words such as *hīśtä*, sits; *baysūśta*, buddhahood; *muśtä*, destruction; *ganiśtä*, moisture; *gūśta*, meat, &c. The suffix occurring in the last four of these words is probably the same *išt* which is used in Persian dialects.[1]

If we turn to other compounds we shall find that *ks* becomes *kṣ* in *kṣīrä*, in the town, cf. Zd. *χšaθra*; *kṣasamye*, sixteenth, cf. Zd. *χšvaš*, six. In other cases it becomes *ṣ*; thus *ṣavi*, night, Zd. *χšap*; *ṣai*, a noble man, son, Zd. *χšaēta*. This state of affairs seems to point to the existence of a guttural spirant. The same result would also seem to follow from the use of a *kh* in words such as *khu*, how, as. This word is apparently derived from some form corresponding to Skr. *katham*, Zd. *kaθa*. It is of course impossible to state with certainty which sound is meant by *kh*. Still the fact that in *suhadūkha*, 42 *b*[iii], *kh* is substituted for a Skr. *ḥkh*, while the simple *h* replaces a *kh*, seems to show that the sound intended was not the voiceless aspirated stop. In the manuscript of the Vajracchedikā this *kh* further occurs in the loanword *saṁkhyerma*, Skr. *saṁghārāme*, and in words such as *khāysä*, food; *khāyrua-kīrä*, food preparation; *khāysmūlä*, 42 *b*[ii]; *garkhä*, 2 *b*[ii]; *haṁkhīysä*, used to translate Skr. *saṁkhyā*; *anaṁkhiṣṭa*, untold, and *haṁkhīṣa-ysāya*, 9 *a*[iv], which corresponds to *saṁgṛhīta* and means 'produced in reckoning', 'concerned'. Compare the use of the word in one of the documents published by Dr. Hoernle.[2] *Haṁkhīysä*, *haṁkhīṣa-ysāya* and *anaṁkhiṣṭa* all belong together and must be compared with Zd. *ahaṁχšta*, where we again find a guttural spirant. It is then possible that the same is the case with *khāysä*, food, whether this word is connected with Skr. *khād*, Pers. *χāyīdan*, or with Skr. *ghas*.

I have no certain examples of the treatment of an old *c* in compounds. *Cy* becomes *ts* in the base *tsu*, to go, and the same compound apparently represents an old *c* between vowels in words such as *haṁtsa*, with, cf. Zd. *haca*, Skr. *sacā*; *pyaṁtsa*, in front, used to translate Skr. *pratimukha*, cf. Zd. *paityąš*.

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[1] See Grundriss, I. ii, p. 182.

[2] Report, p. 38. Prof. Leumann, Zur nordarischen Sprache, p. 69, has overlooked this passage.

No conclusion as to the existence of spirants can be drawn from the treatment of the compounds *tt* and *rt*. The former becomes *st* as in Zd. and other Iranian tongues, and the latter becomes *ḍ*, compare Afghan *ṛ*; thus *hastamä*, best, Zd. *hastəma*; *kiḍna*, for the sake of, Skr. *kṛtena*.

In other compounds beginning with *t*, the state of affairs seems to be as follows. The *t* of the compound *tn* disappears in *ṣaiñä*, a noble woman, a daughter, Zd. *χšōiθnī*. *Ty* becomes *ṭh* in *haṭha*, true, Zd. *haiθya*. *Tr* becomes *drr* when it is initial, and *r* between vowels; compare *drrai*, three, Zd. *θrāyō*; *pūrä*, son, Zd. *puθra*. *Tv* apparently becomes *th* when initial and after a nasal, and *h* between vowels. Compare *thu*, thou, Zd. *θvąm*; *ysaṁthä*, birth, cf. Zd. *zantu*; *tcahaurä*, four, Zd. *caθvārō*. The disappearance of *t* in some of these compounds and its change to *d* in others point to the conclusion that, as the first part of a compound, *t* became the dental spirant *θ*, the sound of English *th*, and that this *θ* became voiced in words such as *drrai*, three. *Ṭh* and *th* probably only note various modifications of this *θ*.

The sign *th* occurs in some other words such as *kitha*, in the town, from *kantha*, town, 4 a iii. iv; *tha*, 2 a iii; *thyau*, quickly, 30 a iii, and the loanword *tathāgata*. It is difficult to judge about these cases. So far as we can see, an intervocalic old *th* becomes *h*; thus *gāhä*, a verse, Zd. *gāθa*.

Of compounds containing a *p* as first component, I have only found *pt*, *pn*, and *pr*; compare *haudyau*, seven, Zd. *hapta*; *suti*, *sve*, shoulder, Zd. *supti*; *hūna*, dream, Zd. *χᵛafna*, Pāli *supina*. It will be seen that, in all these cases, the old *p* has become *u*, which coalesces with a preceding *a* to *au* and with a preceding *u* to *ū* or *u*. It seems probable that we have here to do with a change from *p* to *f*, and a secondary softening of this *f* to *w*, *u*. At all events, the forms just cited add strength to the supposition that the dialect possesses spirants of the same kind as those found in most Iranian tongues.

The sound written *ph* in *haṁphva*, endowed with; *phiśāñä*, that should be separated from; *näsphāñū*, I might produce; *pharāka* and *pharä*, many, is perhaps in reality an *f*.

Pr becomes *brr* in *brrasṭe*, asked; *brrūhaḍā*, in the morning. *B* here probably denotes the soft spirant *w*; compare the parallel development of the compound *tr*.

I am unable to say anything about the sound of *ch* in words such as *cchaiśa*, *pachīysdä*, *vajrrachedäka*, *vyachī*, *vyachāṁñä*, and others. Most of them are probably loanwords. The word *biche*, lies down, is probably connected with Hindūstānī *bichnā*.

Turning now to voiced stops, whether they were originally aspirated or not, it will be seen that they are fairly well preserved as initials. Compare *garä*, mountain, Zd. *gairi*; *gūnä*, qualities, Zd. *gaona*; *jsāti*, goes, cf. Zd. *jas*; *jāri*, i.e.

jiyāri, they disappear, cf. Zd. *jyā*; *dasau*, ten, Zd. *dasa*; *dāta*, *dā*, law, Zd. *dāta*; *bustä*, known, realized, Zd. *busta*, and so forth. When occurring between vowels the soft guttural and dental are apparently dropped, the palatal remains or becomes *s*, *ś*, i.e. *z*, *ź*, and the labial becomes *w*, written *b* or *v*; thus *drrūja*, lie, Zd. *drijō*; *pā*, *pā*, foot, Zd. *pāδa*; *drāsi*, i.e. *drās-si*, twelve hundred, cf. Zd. *dvādasa*; *bre*, I understand, Zd. *bauδē*; *byāta*, recollection, cf. Zd. *aiwi* and Pers. *yād*, and so forth.

The compounds containing voiced stops do not teach us anything more about the matter. The words just cited will have shown that the compounds *dv* and *dr* remain. *Zd* remains in *urmaysde*, sun, Old Pers. *auramazdā*. Most of the compounds occurring in the text, however, consist of an old voiced consonant followed by a voiceless stop, and in such cases the former is, as usual, treated as if it were voiceless.

With regard to nasals we may note the palatalization of an *n* under the influence of a *y* or *i* and the disappearance of *n* in the conjunct *nd*, old *nt*; thus *aña*, other, Zd. *anya*; *saidä*, old *saindi*, they appear; compare also *kitha*, in the town, from *kantha*, town.

The letter *y* when initial becomes *gy* in *gyasta*, god, Zd. *yazata*. This *gy* is, in later texts, written *j*,[1] and there cannot, I think, be much doubt that it was pronounced as the Indian *j*, and that we are here face to face with the same tendency as in Persian, to change an initial *y* to *j*. After consonants a *y* apparently disappears after causing various changes in the preceding sounds. Compare *nastä*, he sat down; *kīrä*, business, Zd. *kairya*; *mahāyāṁñä*, in the *mahāyāna*; *haṭha*, true, Zd. *haiθya*, and so forth.

As has already (p. 217) been remarked, there are two different forms of *r*, one which is probably the Indian *r*, and another, which I follow Professor Leumann in transliterating *rr*. We find the latter used as an initial in *rri*, king; *rrastä*, right; between vowels in *parrūṣka*; and frequently in compounds after *b*, *c*, *d*, *j*, *m*, *v*, and sometimes *p*; thus *brrīya*, *brrū* and *brū*, *crrā*, *drrai*, *didrrāma*, *drrūja*, *vajrra*, *haṁrrastä*, *bisīvrrā* and *bisīvrā*, *prrabhāvana*, and so forth. After *g* there are only examples of the ordinary *r*; thus *haṁgrī*, present; *grūcyau*, with the sands. The ordinary *r* is also common between vowels and after *p* and *t*. I am unable to make anything out of this state of affairs.

It will be seen from many of the words quoted above that an *r* which forms part of consonantal compounds is largely preserved, just as is the case in Persian and other Iranian tongues. Compare also *āṣki*, Pers. *ašk*, Waχī *yašk*, but Zd. *asru*,

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[1] See Dr. Hoernle, JRAS., 1911, p. 473, and two further instances, *ibid.*, p. 469.

tear; *har*, Pers. and Phl. *har*, but Zd. *haurva*, all; *kamalä*, Phl. *kamāl*, but Zd. *kamarəδa*, head, in all which words there is a marked correspondence with Persian.

As in Persian, an initial *v* often becomes *b*; thus *biśä*, all, Zd. *vīspa*; *bihi*, much, cf. Zd. *vahyah*, Pers. *bih*, &c. It is probable that *b* in such cases still denotes a bilabiar voiced spirant. As in Persian, we often also find *v*; thus *vāṣṭä*, reads. *Śv* becomes *ś* in *biśä*, all, and *sv* has developed to *hv* in *hvanai*, in the saying, cf. Zd. *χᵛan*; *hvaḍä*, eaten, cf. Zd. *χᵛar*. It is therefore difficult to compare *ysvaṁñā*, that can be tasted, with Skr. *svādanīya* otherwise than by assuming it to be an early loanword.

In the treatment of sibilants our language mainly agrees with Old Iranian.

Ś becomes *s* or, before *i* or *y*, *ś*; thus *sa*, *se*, hundred, Zd. *satəm*; *sve*, shoulder, Zd. *svpti*; *paṁjsāśau*, with fifty, cf. Zd. *pancāsat*; *śirä*, well, cf. Skr. *śiva*. Similarly we sometimes find *ś* in Persian.[1]

Ṣ is, as we have already seen, usually retained in compounds. It is difficult to ascertain how it is treated in other positions. The curious pronoun *ṣi*, *ṣa*, fem. *ṣā*, he, is perhaps connected with Zd. *aēša*; or else it may be the sandhi form which the Aryan base *sa* would assume after *i* or *u*.[2] In *tcaimamñä*, eyes, Zd. *cašman*, an *ṣ* has apparently been dropped. Similar forms occur in many Iranian tongues.[3]

The old Aryan dental *s* remains in compound letters before stops. Numerous examples have been given of this feature, and I need not repeat them in this place. In other positions we find the common Iranian change of *s* to *h*, and this *h* is, further, often dropped. Compare *har*, all, Zd. *haurva*; *haṭha*, true, Zd. *haiθya*; *anaṁkhiṣṭa*, untold, but *haṁkhīysä*, enumeration. Before an *n* the dental *s* remains as in Zd., but is softened to *z*, written *ys*; thus *ysnāṭä*, washed, Zd. *sna*. I am unable to state how *s* is treated before *m*.

The common tendency to pronounce single consonants with voice between vowels is illustrated by the word *harīysāri*, would get frightened. This word is clearly connected with Persian *hirāsīdan*, but I doubt that the derivation of this word from a noun corresponding to Skr. *trāsa* is correct.

The preceding remarks will have shown that words such as *namasūṁmä*, I do obeisance to; *āysaṁ*, seat; *aysura*, Skr. *asura*; *navāysye*, cf. Skr. *nivāsya*, must be loanwords. The regular treatment of an intervocalic *s* is seen in the examples given above and in the locative plural *drrayvā avāyvā*, in the three apâyas.[4]

The soft palatal sibilants become *ys*, i. e. *z*, as in Zd. and not *j* as in Skr.; thus,

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[1] Grundriss, I. ii, p. 87.

[2] Compare the treatment of the reflexive pronoun *se* and the demonstrative **si* in Old Persian, Grundriss, I. i, p. 184.

[3] Compare Professor Paul Horn, Grundriss der neupersischen Etymologie, No. 440.

[4] Three apâyas are mentioned in the Lalitavistara, ed. Lefmann, p. 196⁸.

ysaṁthä, birth, Zd. *zantu*; *ysāṁṇū*, knee, Zd. *zānū*; *aysä*, I, Zd. *azəm*; *ysārä*, thousand, Zd. *hazaṅra*. It is notable that the word for 'hand' is *dastä* as in Old Persian, and not *zasta* as in Zd. The wide distribution of this form in Iranian tongues [1] makes it improbable that it has been borrowed from Standard Persian.

Finally I may note that the use of a prefixed *h*, which is well known in Pehlevī and later dialects is also found in our language; thus *haṁdara*, another, cf. Skr. *antara*; *haṣṭā*, eighty, Phl. *haštāt*.

It will be seen that, on the whole, our language agrees with the Iranian tongues in phonology. In this connexion it is also of interest to note that there are not, to all appearances, any old cerebral stops. Such as exist, are found in the compound *ṣṭ* and in such cases where an old *rt* has become *ḍ*, but never, so far as my materials go, as initials. A cerebral *ṇ* is written, after the fashion of the Sanskrit alphabet, in words such as *haṁdarāṇū*, but also in words such as *ysāṁṇū*, knee, older *ysānū* where there is no reason for using it. I suppose it to be nothing else than a semi-learned orthography.

Inflexional System.

Nouns.

It has been shown above that final vowels are commonly shortened, and further that they are, in the Vajracchedikā manuscript, to a great extent confounded. Through the dropping of final consonants many vowels have become final, which, at an older stage, were followed by consonants. It is therefore evident that the inflexion of nouns and verbs must differ widely from that which we know from Old Persian and Zend.

The distinction between the genders is apparently the same as in Old Iranian. Thus we have masculines such as *gyastä*, god; feminines such as *māta*, mother, and neuter nouns such as *tcemä*, eye. The feminine is apparently formed, as in Old Iranian, by means of the suffixes *ā* and *ī*. In cases such as *bisīvrrā-ṣai*, a son of noble family; *bisīvrrā-ṣaiñä*, daughter of noble family, we find a feminine suffix *ñä*, which must be derived from an older *nī*; compare Zd. *χšaēta*, *χšōiθnī*.

There are no certain traces of the dual; and, as a consequence of the confusion between final vowels prevailing in our manuscript, it is often difficult to distinguish between the singular and the plural. Thus we find *avamāta gyastä ḅaysä*, untold buddhas, 25 a[iv], where we should expect *gyasta ḅaysa*, and where older texts would give *gyasta balysa*. Most of the nouns occurring in our materials are *a*-bases, and in them the difference would rarely be noticeable in our manuscript. The only consonantal bases which occur in the Vajracchedikā are *hve*, a man, gen. *hvaṁḍä*;

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[1] See Professor Paul Horn, *l. c.*, No. 567.

tcemä, eye, Zd. *cašman*, of which the plural is *tcemamñä*, *tcaimamñä*; *māta*, mother; *rri*, king, gen. *rruṁda*, and *urmayzde*, the sun, gen. *urmaysdāṁ*.

The number of cases has necessarily become limited. According to Dr. Salemann,[1] there must, in Old Middle Persian, have been a time when the inflexion of nouns, at least in the singular, was restricted to two cases, a casus rectus or nominative, and an oblique case, the old genitive. The state of affairs in our language represents an older stage of development. Professor Leumann[2] has put together some facts bearing on the question about the declension of bases ending in *a* and *aa*. He distinguishes a nominative ending in *ä*, *ai*, respectively; an accusative ending in *u*, *au*, respectively, a locative ending in *ä*, *ai*, respectively; a nominative plural ending in *a*, *ā*, respectively, and a genitive plural ending in *ānu*. Thus from the bases *dāta*, law; *dātinaa*, belonging to the law, he gives the following forms:

	Sing.	Plur.
Nom.	*dātä, dātīnai*	*dāta, dātīnā*
Acc.	*dātu, dātīnau*	
Gen.		*dātānu, dātīnānu*
Loc.	*dātä, dātīnai*	

It will be seen that, in the singular, we have two terminations, an *ä* or *i* in the nominative and locative, and a *u* in the accusative. The latter is certainly derived from an old *am*, the former seems to have a double origin. The termination of the nominative is derived from an old Aryan *as*, while the locative termination represents an old *āi* or *asya*.

I now turn to an examination of the forms occurring in the Vajracchedikā. Here final *a*, *ä*, *i*, and *u* have been confounded, and, in the singular, we apparently only possess one case, ending in *ä* or *i*. By comparing the older forms cited by Professor Leumann, however, it becomes possible to draw up a fairly complete table of the inflexion of *a*-bases.

The nominative singular is formed by substituting *ä* or *i* for the final *a*; thus *baysä*, the Lord; *gyastä*, a venerable one. If the theme ends in *aa*, *ia*, or *ua*, the termination of the nominative becomes *ai*, *ī*, *ū*, respectively; thus *baysūṁña vūysai*, a Bodhisattva; *āšīrī*, a monk; *hārū*, a merchant. The corresponding form in Old Persian ends in *a*, and it is possible to derive the termination *ä*, *i* directly from this *a*.

The accusative singular, which in the older form of the language ended in *u*, has in the Vajracchedikā the same form as the nominative. That was already the case in the older form of the language in bases ending in *ia* and *ua*.

The form called locative by Professor Leumann is in reality an oblique base

[1] Grundriss, I. i, p. 276.

[2] ZDMG., vol. lxii, p. 109.

which can be used as a genitive, dative, instrumental and locative; thus *gyastä ḅaysä*, of the Buddha, 30 a^{v}; *baudhisatväyāṁnī*, by one who wanders on the path of the Bodhisattvas, 31 a^{iv}; *ustamājsī bāḍä*, *ustamaaysye paṁcāśai*, in the last time, in the last five hundred years, 30 b^{iii}. It will be seen that the termination of this case is the same as that of the nominative. It must, however, have a different origin. *A priori* it is probable that it is the old genitive, and there is not, I think, anything to make such an explanation impossible. It is possible that the oblique form contains, not the old suffix *hya*, but a different termination, identical with that used in Zd. genitives such as *dahākāi*.

The meaning of this oblique form is often strengthened by means of additions which look like postpositions. The most common ones in the Vajracchedikā are *jsa* and *na*, both of which are used with the meaning of an instrumental or an ablative; thus *muśtä-jsa*, with killing, 25 b^{iv}; *gyastä ḅaysä-na*, by the Buddha; *āysaṁ-na*, from the seat. So far as we can judge from the Vajracchedikā manuscript, both additions usually have the meaning of an instrumental, and it would be tempting to explain them as instrumental suffixes, the more so as it would be easy to find Iranian parallels to *na*. Such an explanation is, however, scarcely possible. If we compare forms such as *gyastāṁnä ḅaysāṁnä*, of the Buddhas; *gyastyau ḅaysyau-jsa*, by the Buddhas; *gyastä baysä-na*, by the Buddha, it will be seen that the additions *jsa* and *na* are not of the same kind as the real suffixes *āṁnä*, *yau*, which are added to both the words *gyasta* and *ḅaysa*, while *jsa* and *na* are suffixed only to the last. If *jsa* and *na* were real suffixes, we should certainly sometimes find forms such as *gyastä-na ḅaysä-na*. Moreover, as has already been remarked, the oblique case alone is sometimes used as an instrumental. I therefore think that *jsa* and *na* are intensifying particles, a kind of postpositions, of the same kind as *mī*, *tä*, *vī*, *vīra* and other additions which we find used with the meaning of a locative; compare *śau hālai mī*, in one place; *śe stye-tä*, at one time; *pudgalä vī*, or, *vīra*, in the pudgala, and so forth. It is possible that this tendency to use such additions is due to some alien influence exercised on the language. The state of affairs in the Vajracchedikā makes it impossible to decide to which cases such postpositions were added. It seems as if some are added to the accusative and others to the oblique base.

It has already been remarked that the oblique base is derived from an old genitive. The old dative seems to have disappeared as in Old Persian, and, so far as we can see, there are no traces of the Old Iranian ablative. The case is perhaps a little different with the old locative. Forms such as *śadya*, on the earth; *āhya*, in an egg; *aysmya*, in the mind, seem to contain a suffix corresponding to Old Persian and Zend *yā*. It is possible that all these forms are originally feminines. The same is perhaps also the case with forms such as *bāśa*, in the garden; *mahāyāṁñä*, in the big vehicle; *śaṁkhya*, in enumeration, and so forth. It is, however, allowable

to infer from such instances that the old locative had not been dropped. In such cases where the oblique base is used as a locative, it, therefore, perhaps represents an old locative and not a genitive.

In the Old Iranian dialects the vocative singular of *a*-bases ended in *ā*. The regular representative of this *ā* in our language would be *a*. Forms such as *gyasta baysa*, O Buddha; *āṣīrya*, O monk, are accordingly just what we would expect. It is a consequence of the general confusion of final vowels in the Vajracchedikā that we also find vocatives such as *gyasta baysä*, *gyastä baysa*, and even *gyastä baysä*.

If we turn to the plural of *a*-bases the regular termination of the nominative and accusative is *a*, corresponding to Old Persian *ā*, Zd. *a*, *ā*; thus *hära*, things; *baysūṁña vvysä*, bodhisattvas; *āṣīrya*, monks. Of other cases we find an instrumental-ablative, a genitive and a locative.

The instrumental-ablative ends in *yau*, with or without the addition *jsa*; thus *gyastyau bayśyau-jsa*, by the Buddhas. It has already been remarked that this termination can be directly derived from such as were in use in Old Iranian dialects.

The same is the case with the genitive plural, which ends in *ānu* in older texts, and in *āṁnä*, *āṁ*, or even *ā* in the Vajracchedikā manuscript; compare *gyastāṁnä*, *gyastāṁ* and *gyastā*, of the venerable ones.

The locative plural ends in *vā*, corresponding to Old Persian *uvā*, Zd. *hvā*; thus *drrayvā avāyvā*, in the three apāyas. It seems as if the *ṣ* in Old Persian *-aiṣuvā* regularly disappeared in such forms.

There are very few forms at my disposal to show how other vocalic bases were inflected. Loanwords such as *dāta*, Skr. *dhātu*, *diśa*, country, are apparently female *ā*-bases; *ṣaiñä*, a noble woman, is an old *ī*-base. *Strīya*, gen. *strīyai*, a woman, seems to be a *kā*-base derived from an old *ī*-base. It will be seen that the nom. sing. of female *ā*-bases ends in *a*. The genitive ends in *e*; thus *carye*, of the conduct. Some of the locatives in *ya* mentioned above perhaps properly belong to old *ā*-bases. The curious locatives ending in *ña*, in forms such as *kāṁña diśaña*, in what country; *ttiña parṣaña*, in that assembly, have perhaps received their termination by transference from pronouns. The form *byūṣṭeye* (*ṣavi*), (when the night) has become light, does not, I think, contain the locative suffix of an *ā*-base, corresponding to Old Persian *āyā*, Zd. *aya*, but stands for *byūṣṭye* and is the ordinary gen. sing. of adjectives. The nominative and accusative plural end in *e*; thus *baśde*, sins. Other cases are formed as from *a*-bases.

An old *u*-base seems to be *dahä*, man, if this word is connected with *hudihuna*, belonging to good men. This latter form occurs twice, and is once written *hudihuna* and once *hudihūna*.

With regard to consonantal bases we are as yet very unsatisfactorily informed.

hve, a man, and *rri*, a king, are old *nt*-bases, and the genitives *hvaṁḍä*, *rruṁda*, show that the strong base is used in all cases.

The preceding remarks about the inflexion of nouns are far from being complete. It will, however, be seen that, on the whole, the declension fairly well agrees with that occurring in Old Iranian languages.

Pronouns.

The nominative singular of the pronoun of the first person is *aysä*, older *aysu*, which corresponds to Zd. *azəm*. That same form is also the base of the nominative of this pronoun in the modern languages of the Kurds and Afghans, and in the Pamir dialects. The forms *maṁmä*, *maṁ*, of me, seem to correspond to Skr. *mama*. The form *muhu* is used as an accusative and as an oblique base. It seems to have something to do with Zd. *maibyō*. An enclitic *mä*, *mi*, my, occurs in 18 b^{ii}; 41 b^{iii}; 44 a^{i}.

'Thou' is *thu*, which corresponds to Old Persian *tuvam*, cf. Zd. *θvąm*. An enclitic oblique form of this pronoun is apparently contained in the common *cu-e saittä*, what-to-thee seems, what do you think, for which other texts have *cu-tä saittä*. The word was accordingly reduced to *ä*, *e* on account of its being used enclitically. It is then perhaps possible to derive *uhu*, you, which is used as an oblique base in the same way as *muhu*, me, from a form corresponding to Zd. *taibyō*. We should only have to suppose that in our dialect the pronoun of the first person was made to agree in form with that of the second, while the opposite has been the case in Zd. The form *ahu*, 6 a^{ii}, is not certain. We should probably read *uhu* instead.

The nominative singular of the demonstrative pronoun, *ṣi*, *ṣä*, fem. *ṣā*, has already been mentioned. The oblique cases are, as usual, formed from the base *ta*, which in our dialect is written *tta*. The form *tta*, thus, so, and the reduplicated *tta-tta*, thus, perhaps correspond to Zd. *tat*, Skr. *tāt*. Other forms are accusative sing. *ttu*, *ttū*, *tvā*, cf. Zd. *təm*; instr. sing. *ttina* and *ttana*, cf. Old Persian *tyanā*; gen. sing. *ttye*, cf. Zd. *aētahe*; loc. sing. *ttiña*, cf. Zd. *aētaṅhå*. In the plural we find *tti*, they, Zd. *tē*; *ttyāṁ*, *ttyāṁnä*, their, which seem to have been formed after the analogy of nouns, &c.

The interrogative base *ku*, *cu*, *ce*, *ci*, corresponding to Old Iranian ~~*ka*, *ci*, is also~~, as in Middle Persian, used as a relative, and there are no traces of the relative base *ya*, which is common in Zd. and Skr.

On the whole we again find a close agreement with Old Iranian.

Verbs.

The conjugation of verbs is as yet very unsatisfactorily known, and it is only possible to make some few remarks.

Of the verb substantive the only forms which occur in the Vajracchedikā are

aśtä, is; *īdä* (older texts *īndä*), are, which can be easily derived from Old Iranian. The optative forms *ī* and *āya*, might be, are less perspicuous. *Ī* is evidently connected with Zd. *hyāt*, Latin *sīt*, while *āya* looks like the optative of the base *i*, to go, preceded by *ā*.

The conjugation of ordinary verbs seems to comprise a long series of different forms. There is an active, a middle voice, and a passive. The present comprises an indicative, a conjunctive, an optative, and an imperative. As in all Iranian tongues, the past tense is formed from the past participle.

With regard to personal terminations we have *mä* in the first person singular active, and *e* or *i* in the corresponding form of the middle; *ī* in the second person singular; *tä*, *ti*, middle *te*, in the third person singular; *ṁdä*, *dä*, middle *ṁde*, *āri*, in the third person plural. Other terminations do not occur in the Vajracchedikā manuscript. Those that are in use are easily explained as Iranian.

Of the indicative of the present the following types occur.

In the first person singular of the active we find forms such as *yanūmä*, *yanūṁ*, I do, and *hvāñīmä*, I say. It will be seen that the vowel preceding the personal termination is, in the former of these, *ū*, in the latter *ī*. Similarly we find *ōm*, *um*, and *ēm* in Middle Persian, the former in *a*-bases, the latter in *aya*-bases.

The termination of the third person singular of the active is *tä* or *ti*; thus *vāṣṭä*, reads; *daittä*, sees; *saittä*, appears; *vajiṣḍi*, sees. In bases ending in *r*, we find *ḍ* as the result of the combination of *r* and *t*; thus *hiḍä*, gives.

The termination of the third person plural of the active will be seen from forms such as *praidä*, they are afraid; *byehīdä*, they obtain; *ṣadahīdä*, they believe; *vāṣīdä*, they read. It will be seen that the termination is the Indo-European *nti*, in which the *n* has been dropped.

Several forms belong to the middle voice. The termination of the first person singular is here *e*, *i*; thus *bve*, I understand; *byāta yani*, I remember. In the third person singular we find *te*; thus *baute*, he knows; *hamete*, he goes; *kaśte*, endures. The termination of the third person plural is *āri*, *āre*; thus *bvāri*, they understand; *hamāri*, they are; *mañāre*, they view.

Of the passive I have only noted the forms *hvīdä*, *hvīde*, is said; *hvañāri*, they are spoken. The passive suffix is *ya* as in Old Iranian.

Of the conjunctive, only forms of the second and third persons occur in my materials.[1] The characteristic element of the conjunctive is, as in other old Aryan dialects, *ā*. Compare *hama*, thou wilt become, 33 a^{iii}, where the conjunctive is used as a future; *dijsāti*, he keeps; *dijsādi*, they keep. A middle form apparently occurs in *yanāṁde*, 3 b^{i}.

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[1] A first person singular *hamāṁne*, let me be, occurs in M. P. Pelliot's valuable contribution Un fragment du Suvarṇaprabhāsasūtra en Iranien oriental, Paris, 1913, p. 12.

The characteristic mark of the optative is an *ī* or a *y*. Of the first person singular there is apparently one example in *naṣphāñū*, 20 *a*[1], which is used to translate *niṣpādayiṣyāmi*. If this form is really an optative, it shows that the termination must have been *am*, i.e. the optative takes the suffixes of secondary tenses. The state of affairs in the third person singular points in the same direction. The termination is *ī*, for which we also find *e* and *ä*; thus *vāṣ̌ī*, he might read; *hvāñe*, he would say; *hämä*, he would become. Such forms are comparable with Old Persian and Avestan optatives ending in *yā*, *yāt* respectively. The third person optative sometimes occurs in a fuller form; thus *vāśīyä*, he would read. I agree with Professor Leumann[1] in explaining the termination *yä* from the primary Aryan suffix *ti*. The form *hvāñīye*, he would say, seems to belong to the middle and to contain the middle termination of primary tenses.

The old past has been replaced by the past participle, as in all Iranian languages. In intransitive verbs the participle is apparently used alone, and inflected so as to agree with the subject in number. Compare *ṇaṣ̌tä*, he sat down; *ṇaṣ̌ta*, they sat down. Also in the case of transitive verbs we often find purely passive constructions, such as *pyūṣṭä*, it was heard; *haṁdāḍa*, they have been favoured. It seems however as if transitive verbs, and also some active intransitives, commonly form their past tense by adding personal suffixes to the past participle. The only suffixes which occur in the Vajracchedikā are *e* in the third person singular and *āṁdä* in the third person plural; thus *yuḍe*, he did; *pyūṣṭe*, he heard; *namasyādä*, they did obeisance to; *tsuāṁdä*, they went. It is tempting to compare the termination *e* in the third person singular with Waχī *ei*, Sχiγnī *i*, *ē*, which Professor Geiger[2] derives from the pronominal base *ai*, Old Persian *ai-ta*, Zd. *aēta*. I do not know anything about the origin of the termination *āṁdä*. It is probably a participial suffix.

In the present participle we find both the Old Iranian suffix *nt* and the Middle Persian *āka*. Compare *haṁjsaṁdai*, going; *vitraṁdä*, going into; *tsūka*, going; *vamasākä*, understanding. The suffix *āka* apparently also forms a participle with a passive meaning; compare *pamäka*, measurable; *śtāka*, that should be obtained. The middle suffix *āna* is also used; thus *ṣṭāna*, *ṣṭā*, standing, being.

A participle of necessity is formed by adding either of the suffixes *yai*, i.e. *yaa*, and *āña*; compare *tcerai*, that should be made; *hvāñai*, that should be called; *dyāṁñä*, that should be seen. The suffix *yai* is the Old Iranian *ya*, and *āña* can perhaps be compared with the *ī* which is added to the infinitive in order to form similar participles in Neo-Persian.

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[1] Professor Leumann, Zur nordarischen Sprache, p. 108.

[2] Grundriss, I. ii, p. 319. It is curious that the suffixed pronouns of the second and third persons plural in those languages are identical.

There seems to be a gerund ending in *i*, i.e. older *ya*. Compare *haṁberi*, having filled.

Of infinitives I have noted *tvaṁdanä*, to do obeisance to; *buśte*, to realize; *pīḍe*, to write. Compare the terminations *tanay* in Old Persian and *tēe* in Zd. If *tvanä* 5 a[iii] is not simply miswritten for *tvaṁdänä*, it contains a suffix corresponding to Zd. *nāi*.

The verbal forms mentioned above are not, of course, all that are in use in the language. They only represent the different types which can be inferred from a study of the Vajracchedikā.

It is not, at the present stage of my knowledge of the ancient Aryan language of Turkestan, possible to lay down rules about the formation of the various bases of the present or of secondary verbs, and so forth. I shall only mention the curious formation of causal verbs which we find in forms such as *naṣphāñū*, I might produce. There cannot be any doubt that we have here the same suffix *ān* which forms causal verbs in Middle and Neo-Persian.[1]

An Iranian Language.

All the facts mentioned above point in one and the same direction. In phonology, we find the same state of affairs as in Old Iranian. The vowels are, broadly, the same, there are distinct traces of the influence exercised on a preceding vowel by a following *i* which is indicated by the *i*-epenthesis in Zd.; the voiceless stops seem to be, in certain circumstances, changed to spirants; the old aspirated voiced stops have lost their aspiration; the soft palatal sibilants have been kept as sibilants, and have not become palatals as in Indian; *ś* and *s* become *s* and *h*, respectively. So far as we can judge, the inflexion of nouns, pronouns, and verbs closely agrees with that prevailing in Old Iranian, even in minor details. Considering the small extent of our materials this correspondence is often astonishingly close. If we add that the vocabulary is, so far as it can be analysed, practically identical, as will be seen from the explanations given above and from the list of words, we are, I think, forced to the conclusion that our language does not constitute a separate group within the Aryan family, but is simply a form of Old Iranian, younger than Zd. and Old Persian, but considerably older than Pehlevī. As might be expected, it is generally more closely connected with Zend than with Old Persian; compare the treatment of *ty*, *tr*, and *sv*, and forms such as *biśivrrā*, noble family, Zd. *vīs*, Old Persian *viθ*, and so forth. On the other hand we find *dastä*, hand, as in Old Persian.

[1] See Grundriss, I. ii, p. 305.

Our language is much older than the various modern Iranian dialects with which it might be compared. As has already been remarked, Dr. Hoernle was of opinion that 'it has its nearest congeners in the so-called Ghalchah dialects of the Pamir, the Sarīq-qolī, Shighnī, Wakhī, Munjānī, Sanglīchī.' So far as I can see, this theory still remains the most likely one. In addition to the important correspondence between the word *hämä*, is, and Waχī *hümüin*, to be,[1] attention might be drawn to the correspondence in the words for 'tear' and 'I'. That is however a question to be solved by Iranian and not by Indian philology.

THE EDITION OF THE MANUSCRIPT.

It has been observed by Dr. Hoernle[2] that the version of the Vajracchedikā here under consideration is not a simple translation of the text as published by Max Müller. The correspondence is rarely so close as in the passages published by Dr. Hoernle. It is therefore no wonder that many points still remain unsettled, though I do not doubt that they will all, in time, be elucidated. My own experience is that almost every day spent on the study brings fresh light; and I feel confident that I should be able to arrive at a fuller understanding if I were to devote more time to the work. I have, however, already stated my reasons for not delaying the publishing of this important document more than absolutely necessary.

The transcript of the Vajracchedikā manuscript which follows is, I hope, a reliable reproduction of the original. I have not made any attempt at correcting scribal errors in the latter; and I do not think that our understanding of the language is sufficiently far advanced to allow us to do so.

Immediately below the words of the East Turkestani text have been placed, in smaller type, their Sanskrit equivalents, so far as it is possible for me, at present, to give them; and between them, of course, the rules of sandhi have been neglected.

For convenient use, the prose text of each folio is printed as a separate paragraph, numbered with the number of the folio to which is added *a* for the obverse, and *b* for the reverse; and the beginning of each line in the page is marked with a (raised) small roman numeral.

For the purpose of ready comparison, with reference to the occasionally very wide divergence of the two texts, the Sanskrit text of Max Müller's edition, in the Anecdota Oxoniensia, Aryan Series, vol. ii, part I. is added at the foot of the

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[1] See Dr. Hoernle, Report, p. 34. It is explained by Tomaschek as a compound of the base *i* with the prefix *ham*. See Grundriss, I. ii, p. 327. This explanation becomes considerably strengthened by our text, where *hamete*, 38 b^{iii}, actually means 'goes', 'wanders'.

[2] JRAS., 1910, p. 1283.

pages. The introductory and concluding verses of the Eastern Turkestani text have no counterpart in the Sanskrit text.

TEXT.

[1*b*[i]] Saddham.

Drrai padya namasūṁmä ba̮ysä drbāḍva ṣadi-jsa tva[ii]rä
Trīn prakārān namasyāmi bhagavataḥ trikāleṣu śraddhayā

ttryāṁṇī namasūṁmä dāta tti-vā drrai padya [iii]bi-saṁgä ‖ [1]
triyāṇikam namasyāmi dharmam atha-vai trīn prakārān bhikṣu-saṁgham

Ttū padī namasūṁmä sūträ prajñāpā[iv]rāṁma ba̮ysāṁñä
Tam prakāram namasyāmi sūtram prajñāpāramitām bhagavatām

māta biśāṁñä pārāṁmāṁ hvāṣṭä gabhī[2 *a*[i]]ra pāraṣa uvāra 2
mātā viśvāsām pāramitānām śāntā gambhīrā prāsādikā udārā

ba̮ysūñe carye paḍauysa pīrmättama
Bodhi- caryāyāḥ prathamā paramā

ddharmā bi[ii]śäna paramārthä yaugä ni jsvāka 3
dharmāṇām viśveṣām paramārthaḥ yoge (?) nu

Kūṣṭa na karä ka̮ma ni-śtä hiyau[iii]ścä tta-vā parrūṣka •
Yatra na kila na-asti tathā-vai

tta tha tta äläbye oṣkä raysī ttatta khu ddharmakā[iv]yä ‖ [4]
evam evam sadā evam yathā dharmakāyam

Prajñāpārāṁma tvā haṁbistä sarvaṁña ba̮ysä •
Prajñāpāramitām etām saṁkalitavān sarvajñaḥ bhagavān

tvā ttrraśayä [2 *b*[i]] vāṣṭä biraṣṭe cu ra Vajrrachedäka nāma ‖ [5]
tām triśatikām vācayati prakāśayati yaḥ eva Vajracchedikām nāma

biśä karma cchaiśa̮ u āvara[ii]nä baśde garkhä
sarvāṇi karmāṇi tathā āvaraṇasya pāpāni samyak

vaśa̮rä māñaṁdä nabuṣḍä ttina Vajrrachedäka nāma : [6]
vajraḥ yathā tena Vajracchedikā nāma

[iii]cu-bura ī ba̮ysāṁ dātä vā ttrāṁmä biśä ttiña sūträ
yāvān syāt buddhānām dharmaḥ vai tāvān sarvaḥ tasmin sūtre

ttye Vajrra[iv]chedakyi vīra ttina dadärä pārṣa uvāra ‖ [7]
tasyāḥ Vajracchedikāyāḥ upari tena etāvat prāsādikā udārā

cu tvā ṣājī dijsāti u [3*a*[i]] vāśī pīḍä-parī
yaḥ etām udgṛhṇīyāt dhārayet athavā vācayet likhāpayet

biśī dātä sīyä pachīysdä huṣa jsāti biśta[1]
sarvaḥ-asya dharmaḥ udgṛhītaḥ pratiṣṭhāpitaḥ-bhavati yāti ante
[ii] śirä-jsa ॥ [8]
śivena

ci rī puña mistä hamāri tta-vā ttā sūträ hvañā[iii]ri[1] •
yasya nu puṇyāni mahanti bhavanti tathā-vai atha sūtrāṇi paṭhyante

ttana hajva hvaḍä-na hamrraṣṭhä[2] ttina sūträ āsā tcaira ॥ [9]
tena prajñena (?) puruṣeṇa samyak tena sūtreṇa āśā (?) kāryā (?)

ttinai [iv]aysä haṁjsye byūhä dābrrīya ṣada-jsa vaña •
tena-asya aham saṁpratiṣṭhe vyūhe dharmaprītyā (?) śraddhayā iha

ka ma baysä ā[3b^i]ysdä yanāṁde khvai tta hva
yadi me bhagavantaḥ rakṣām (?) kurvanti yathā-vai-etat evam bhāṣitam
yanūṁ khu śtāka ॥ [10]
karomi yathā utpādayitavyam

[ii]Saddham Orga ī harbiśāṁnä gyastāṁnä baysāṁnä u
Siddham Namaḥ syāt sarveṣām yajatānām bhagavatām tathā

baudhisatvāṁ •[3] [iii]hālai-yāṣṭä ॥ Ttatta maṁmä pyūṣṭä śe stye[4]
bodhisattvānām diśi Evam me śrutam Ekasmin samaye

śe stye-tä gyastānä gyastä [iv]baysä Śrāvastä kṣīrä āstä
ekasmin samaye yajatānām yajataḥ bhagavān Śrāvastyām nagare āsīnaḥ

vyä Jīvä rrispūrä bāśa Anā-
abhūt Jetasya rājaputrasya vane Anā-

[4a^i] thapiṇḍī hārū saṁkhyerma mistä-na bil-sägä-na[5]
thapiṇḍikasya śreṣṭhinaḥ saṁghārāme mahatā bhikṣu-saṁghena

haṁtsa •[3] dvāsi-paṁjsā •[3][ii]śau āśiryau-jsa Ttī[6] gyastānä gyasta
sārdham dvādaśaśata-pañcāśadbhiḥ ācāryaiḥ Atha yajatānām yajataḥ

baysä brrū-haḍā navāysye [iii]pāttarä cīvara pana nāti Śrāvasta
bhagavān pūrvâhṇe nyavasta pātram cīvaram purataḥ ādadau Śrāvastyām

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(1.) Evaṁ mayā śrutam. Ekasmin samaye bhagavāñ Śrāvastyāṁ viharati sma Jetavane 'nāthapiṇḍadasyārāme mahatā bhikṣu-saṁghena sārdham ardhatrayodaśabhir bhikṣu-śataiḥ saṁbahulaiś ca bodhisattvair mahāsattvaiḥ. Atha khalu bhagavān pūrvâhṇa-kāla-samaye nivāsya pātra-cīvaram ādāya Śrāvastīṁ mahāna-

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[1] To the right of each of the two first lines of fol. 3*a* we find the syllable *jvā* written in the margin, of a smaller size, and in an apparently different handwriting.

[2] Read *hamrraṣṭa*, as in 44 a^{ii}.

[3] Superfluous sign of interpunction.

[4] *śe stye* repeated by mistake.

[5] Read *-saṁgä-na*.

[6] Five syllables *ttī pi sa* (?) *ha sa* in cursive writing added interlinearly after *ttī*.

miśtä kītha piṇvā[1] traṁda [iv]Ttī gyastä baysä [2]ttī gyastä
mahati nagare piṇḍāya praviṣṭaḥ Atha yajataḥ bhagavān atha yajataḥ

baysä kū Śrāvastä mäśtä kītha piṇḍā [4 b^{i}] vā tsuta hamyetä
bhagavān yadā Śrāvastyām mahati nagare piṇḍāya vai gataḥ sametaḥ

kū khāysna-kīrä yudä yude hvaḍä khāysä kū [ii]sce-tä paryeta
yadā bhakta-kāryam kṛtam cakāra bhukte bhakte yadā kāle pratikrāntaḥ

hamye pāttara cīvarä pajsīryi[3] pā haysnātä [iii]prañavyi
sametaḥ pātram cīvaram pratyaśāmayat pādau prākṣālayat prajñaptasya

āysaṁ vīra nastä bastä palaṁgä rraṣṭä ttaraṁda[iv]ra-na vistātä
āsanasya upari niṣaṇṇaḥ baddhe paryaṅke ṛjunā kāyena upasthāpayat

pyaṁtsä ttūśāttetä byāta jävae vyetä • Ttī-tä
pratimukhīm śūnyatāyāḥ smṛtim eva-saḥ bhūtaḥ Atha

[5 a^{i}] pharāka āśirya kāṁma hālai gyastānä gyastä baysä
saṁbahulāḥ ācāryāḥ yāṁ diśām yajatānām yajataḥ bhagavān

vyeta hāṣṭä tsuāṁ[ii]dä kū vara hamya gyastānä gyastä baysä
bhūtaḥ tatra agacchan yadā tatra sametāḥ yajatānām yajatasya bhagavataḥ

pā ttirä-jsa namasyā[iii]dä[4] gyastä baysä drrai tcīra
pādau śirasā anamasyan yajatam bhagavantam trīn vārān

hvaraṁcaiñä tvanä[5] tsuāṁdä u śau hä[iv]lai-mī nasta •
dakṣiṇena vanditum agacchan tathā ekām diśam niṣaṇṇāḥ

Ttye sce-ra vātcä āśirī Subhūta vara ttiña parṣa [5 b^{i}] ña
Tasmin samaye punaḥ ācāryaḥ Subhūtiḥ tatra tasyām parṣadi

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garīṁ piṇḍāya prāvikṣat. Atha khalu bhagavāñ Śrāvastīṁ mahānagarīṁ piṇḍāya caritvā kṛta-bhakta-kṛtyaḥ paścādbhakta-piṇḍapāta-pratikrāntaḥ pātracīvaraṁ pratiśāmya pādau prakṣalya nyaṣīdat prajñapta ev=âsane paryaṅkam ābhujya ṛjuṁ kāyaṁ praṇidhāya pratimukhīṁ smṛtim upasthāpya. Atha khalu saṁbahulā bhikṣavo yena bhagavāṁs ten=ôpasaṁkraman upasaṁkramya bhagavataḥ pādau śirobhir abhivandya bhagavantaṁ triṣ pradakṣiṇīkṛty=aîkānte nyaṣīdan. (2.) Tena khalu punaḥ samayen=āyuṣmān Subhūtis tasyām eva parṣadi saṁnipatito 'bhūt

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[1] Cf. *piṇḍā*, 4 a^{iv}.
[2] The three first words of l. iv repeated by mistake.
[3] I am not quite certain about the reading. Dr. Hoernle has *pajsībyi*. [Perhaps *pajsīeyi*, compare *e* in *jävae*, 4 b^{iv}.—R. H.].
[4] Read *namasyāṁdä*.
[5] Compare *tvaṁdanä*, 29 b^{i}.

hamgrī vyitä u nastä Ttī āśirī Subhūta āysaṁ-na
saṁnipatitaḥ bhūtaḥ tathā niṣaṇṇaḥ Atha āyuṣmān Subhūtiḥ āsanāt

patata [ii]śau sve cīvarä •[1] prahauṣṭi u hvaraṁdai ysāṁnū
utthitaḥ ekāṁ śuptim cīvaram nyavāsayat tathā dakṣiṇam jānu

śadya pārau[iii]tti kāṁmä hālai •[1] gyastä baysä āstä
pṛthivyām pratyasthāpayat yām diśam yajataḥ bhagavān āste

hāṣṭä ajaṁlä.[2] dastä [iv]yuḍai u gyastä baysä tta hve
tena añjaleḥ hastam akarot-asya tathā yajatam bhagavantam evam avocat

sä duṣkarä miḍāṁna gyasta baysa
nūnam duṣkaram mīḍhvaḥ yajata bhagavan

[6 a[i]] cu-ttira gyastānä gyastä baysä-na ttāhirau-hvāñākä-nä[3]
yāvat yajatānām yajatena bhagavatā tathāgatena

[1] pajsa•[ii]mānä āśaṇ-na rraṣṭä biśä hālā biysādä [4]ahu-jsa
pūjānām arhatā ṛju viśvāḥ diśaḥ buddhena tvayā

bau[iii]dhisatva mistä baysūṁña vūysā haṁdāḍa na biśä-pīrmā-
bodhisattvāḥ mahantaḥ bodhi- sattvāḥ anugṛhītāḥ nu viśva-paramena

[iv]ttamye haṁdārä-jsa cu-ttarä gyastä baysä-na ttāharā-tsūka-na •[1]
anugraheṇa yāvat yajatena bhagavatā tathāgatena

[6 b[i]] [5][*klai*]*śīnāṁnä* sānāṁnä tvīṣä yanākä-na samna biśāṁnä
kleśa-nayānām arīṇām (?) taviṣī kārakeṇa samena viśveṣām

hirāṁnä [ii]vamasāka-na uhu-jsa baudhisatvä mistä baysūṁña vūysā
arthānām bodhakena tvayā bodhisattvāḥ mahantaḥ bodhi- sattvāḥ

ysī[iii]nīya-hauḍi biśa-pīrmāttamye ysīnīya-haurāṁme-jsa Tta khu •[1]
parīnditāḥ viśva-paramayā parīndanayā Tat katham

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saṁniṣaṇṇaḥ. Atha khalv āyuṣmān Subhūtir utthāy-âsanād ekāṁsam uttarāsaṅgaṁ kṛtvā dakṣiṇaṁ jānu-maṇḍalaṁ pṛthivyāṁ pratiṣṭhāpya yena bhagavāṁs ten-âñjaliṁ praṇamya bhagavantam etad avocat, āścaryaṁ bhagavan param-āścaryaṁ sugata yāvad eva tathāgaten-ârhatā samyak-saṁbuddhena bodhisattvā mahāsattvā anuparigṛhītāḥ paramen-ânugraheṇa. Āścaryaṁ bhagavan yāvad eva tathāgaten-ârhatā samyak-saṁbuddhena bodhisattvā mahāsattvāḥ parīnditāḥ paramayā parīndanayā. Tat kathaṁ bhagavan bodhisattva-yāna-saṁprasthitena kulaputreṇa vā kula-

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[1] Superfluous sign of interpunction.
[2] Probably read *aṁjalä*.
[3] Read *-na*.
[4] Read *uhu-jsa*; the first akṣara of *ahu-jsa* is perhaps an *a* with a subscribed *u*.
[5] Dr. Hoernle reads *tkhaiśīnāṁna*; the initial akṣara of the word has disappeared, on fol. 6*b*, owing to the fact that the upper corner of fol. 6*b* had stuck to

[iv]vā midāṁna gyasta baysä baysūña vūysai-na baudhisatvayāṁña
vai mīḍhvaḥ yajata bhagavan bodhi- sattvena bodhisattvayāno

[7*a*ⁱ] haṁjsadai-na mara mahāyāṁñä viṣṭāñä u khvai
saṁprasthitena iha mahāyāno sthātavyam tathā katham-vai-asya

aysmū baysaṁjāṁñä [ii]Ttye hvaye hvanai gyastānä gyastä baysä
cittam pragrahītavyam Tasmin ukte vacane yajatānām yajataḥ bhagavān

āśirī Subhūva [iii]tta hve śirä śirä Subhūva ttatta ṣi härä
ācāryam Subhūtim evam avocat sādhu sādhu Subhūte evam saḥ arthaḥ.

Subhūta haṁdāḍä [iv]gyasta baysä-na baudhisatva [1] [baysūṁña
Subhūte anuparigṛhītāḥ yajatena bhagavatā bodhisattvāḥ

vūysai-na biśä-pīrmātta[7*b*ⁱ]mye haṁdāra-jsa cu-ttirä gyasta baysä-na ttāhirau- tsūka-na klaiśī[ii]nāṁnä sānāṁnä tvīṣä yanākä-na samna baśāṁna hirāṁ[iii]nä vamasākä-na uhu-jsa baudhisatva mistä baysūṁña vūysai-[iv]na ysīnīya-hauḍä biśä-pīrmāttamye ysīnīyä-haurāṁmo-jsa

[8 *a*ⁱ] tta khu vā midāṁnä gyastä baysä baysūña vūysai-na baudhisatvayāṁ[ii]ña haṁjsadai-na mara mahāyāṁña viṣṭāña u khuai aysmū nā[iii]sāñä Ttye hvaye hvanai gyasta baysa āśirī Subhūta tta hve [iv]śirä śirä Subhūta ttatta śi hirä Subhūta haṁdāḍa baysa-na bau[8*b*ⁱ]dhisatvä]

biśä-pīrmāttamä haṁdärä-jsa ysīnī-hauḍä gyastä baysä-na bau[ii]dhi-
viśva-paramena anugraheṇa parīnditāḥ yajatena bhagavatā bodhi-

satva biśä-pīrmättamä ysīnī-haurāṁme-jsa Ta [2] ttina Subhūta pyū • [3]
sattvāḥ viśva-paramayā parīndanayā Evam tena Subhūte śṛṇu

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duhitrā vā sthātavyaṁ kathaṁ pratipattavyaṁ kathaṁ cittaṁ pragrahītavyam. Evam ukte bhagavān āyuṣmantaṁ Subhūtim etad avocat, sādhu sādhu Subhūte evam etat Subhūte evam etad yathā vadasi. Anuparigṛhītās tathāgatena bodhisattvā mahāsattvāḥ paramenânugraheṇa parīnditās tathāgatena bodhisattvā mahāsattvāḥ paramayā parīndanayā. Tena hi Subhūte śṛṇu sādhu ca suṣṭhu ca manasi kuru,

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the superimposed lower corner of fol. 7*a*; but a sufficiently distinct inky impression of the vowel *ai*, reversed, is still discernible in the latter corner, and clearly distinguishable when reflected in a mirror. There are also traces of the consonant; but being overlaid by the syllable *gya* of fol. 7*a*ⁱᵛ, they do not admit of satisfactory identification. Fortunately, however, the word occurs in the passage, erroneously repeated on fol. 7*b*ⁱ.

[1] The manuscript here goes on with a repetition of 6*a*ⁱⁱⁱ ff., enclosed within square brackets.

[2] Read *tta*.

[3] Superfluous sign of interpunction.

[iii]śiri subi-jī aysmya yaṁ ayse hvāñīmä khu baysūña
sādhu suṣṭhu-ca-etat manasi kuru aham-te bhāṣe yathā bodhi-

[1]vū • [iv]ysai-na baudhisatvayāṁña hadai-na [2] mara mahāyāṁña viṣṭāñä
sattvena bodhisattvayāne saṁgacchatā iha mahāyāne sthātavyam

u khūī
tathā yathā-asya

[9 a[i]] mara aysmu [3] nāsāñä Ttatta śirä gyasta baysa
iha cittam pragrahītavyam Evam sādhu yajata bhagavan

ttū näjsadä āśi[ii]rī Subhūta gyasta baysä-na pyūṣṭe Gyastä
tad vyākhyātam ācāryaḥ Subhūtiḥ yajatāt bhagavataḥ aśrauṣīt Yajataḥ

baysī tta hve [1] mara • [iii]Subhūva baysū•ña [1] vūysai-na
bhagavān-asya evam avocat iha Subhūte bodhi- sattvena

baudhisatvayāṁña haṁjsaṁdai-[iv]na ttatta aysmu [3] upevāṁñä
bodhisattvayāne saṁgacchatā evam cittam utpādayitavyam

cu-burä satva satvāṁ nāsāme-jsa haṁ[9b[i]][*khīśa y*]*sāya* [4] u āhya
yāvantaḥ sattvāḥ sattvānām saṁgraheṇa saṁkhyāyāṁ jātāḥ tathā aṇḍe

ysāta o pūrāṁñä ysāta cu ganiśtä ysā [ii]cu ūvavā cu haṁtsä
jātāḥ tathā jarāyau jātāḥ ye saṁsvede jātāḥ ye aupapādukāḥ ye saha

rūvi-na rūvana [5] anau rūvä-na cu haṁ[iii]tsa syāme-jsa cu anau
rūpeṇa vinā rūpeṇa ye saha saṁjñayā ye vinā

syāme-jsa cu vā tti satva cu ni haṁ[iv]*tsa* syā[*me*]-jsa anau syāmi-jsa
saṁjñayā ye vai te sattvāḥ ye na saha saṁjñayā vinā saṁjñayā

ku-burä satvadāta prañavāña
yāvatī sattvadhātuḥ prajñāpanīya

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bhāṣiṣye 'haṁ te yathā bodhisattva-yāna-saṁprasthitena sthātavyaṁ yathā pratipattavyaṁ yathā cittaṁ pragrahītavyam. Evaṁ bhagavann, ity āyuṣmān Subhūtir bhagavataḥ pratyaśrauṣīt. (3.) Bhagavān asyaîtad avocat, iha Subhūte bodhisattva-yāna-saṁprasthitenaîvaṁ cittam utpādayitavyaṁ; yāvantaḥ Subhūte sattvāḥ sattva-dhātau sattva-saṁgraheṇa saṁgṛhītā aṇḍajā vā jarāyujā vā saṁsvedajā vaûpapādukā vā rūpiṇo vaârūpiṇo vā saṁjñino vaâsaṁjñino vā naîva saṁjñino naâsaṁjñino vā yāvān kaścit sattvadhātuḥ prajñapyamānaḥ prajñapyate te ca mayā sarve 'nupadhiśeṣe

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[1] Superfluous sign of interpunction. [2] Read *haṁjsaṁdaina.*
[3] Read *aysmū* as in fol. 7 *a*[1] and elsewhere; see Vocabulary.
[4] The first three defaced akṣaras of 9 *b*[1] legible from reverse impression on 10 *a*[1].
[5] Cancel the superfluous *rūvana.*

[10*a*[i]] mata ñāpīya tti satva muhu-jsa har-biśä aharīna
matā jñāpyeta te sattvāḥ mayā sarve-viśve anupadhiśeṣe

nirvāña pa[ii]ranirvāña • Dädirä avamāta satva ku parinirvāye •[1]
nirvāṇe parinirvāpayitavyāḥ Tāvataḥ aparimāṇān sattvān yadā parinirvāpitavān

[iii](*ha*)māti •[1] na haḍi kāmujä ṣai śau satva paranirvāye [iv]*hä*mä ı
bhavet na eva kaṁcid api ekam sattvam parinirvāpitavān bhavet

Tta ci härä kiḍna Cī Subhūta baudhisatva saṁña[2] hä-[10*b*[i]]
Evam kasya arthasya kṛtena Sacet Subhūte bodhisattvasya saṁjñā bha-

*mā*tä ni ṣä baudhisatvä hvañai Tta ci härä kiḍna • ni ṣi
vet na saḥ bodhisattvaḥ vaktavyaḥ Evam kasya arthasya kṛtena na saḥ

Subhūta bau[ii]*dhisatv*ä hvañai ci satvä vīra saṁña hamätä o
Subhūte bodhisattvaḥ vaktavyaḥ yasya sattvasya upari saṁjñā bhavati athavā

jvākä vīra [iii]saṁña o pudgalä vīra sāṁña häme ṣai hadä
jīvasya upari saṁjñā athavā pudgalasya upari saṁjñā bhavet api eva

vātca tti Su[iv]bhūta ni baudhisatva-na ātmabhāvīnai vastä vīra
punaḥ atha Subhūte na bodhisattvena ātmabhāvikasya vastunaḥ upari

pārauttä-
pratiṣṭhite-

[11*a*[i]]na haurä haurāṁñä kuṣṭa-jä prattikärä vīra pārauttä-na hau[ii]rä
na dānam dātavyam kutra-cit pratikārasya upari pratiṣṭhitena dānam

haurāṁñä • ni rūvā vīra pārauttä haurä haurāṁñä nä [iii][*ba*]jäṣā
dātavyam na rūpāṇām upari pratiṣṭhitena dānam dātavyam na śabdānām

nä buśañä na ysvaṁñāṁ ni skaumatāṁ[3] ni dharmāṁ-[iv][*nä vī*]ra
na gandhānām na rasānām na sparśānām na dharmāṇām upari

pārauttä-na haurä haurāñä Ttatta Subhūta baudhisa[11*b*[i]][*tva*] haurä
pratiṣṭhitena dānam dātavyam Evam Subhūte bodhisattvena dānam

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nirvāṇa-dhātau parinirvāpayitavyāḥ. Evam aparimāṇān api sattvān parinirvāpya na kaścit sattvaḥ parinirvāpito bhavati. Tat kasya hetoḥ. Sacet Subhūte bodhisattvasya sattva-saṁjñā pravarteta na sa bodhisattva iti vaktavyaḥ. Tat kasya hetoḥ. Na sa Subhūte bodhisattvo vaktavyo yasya sattva-saṁjñā pravarteta jīva-saṁjñā vā pudgala-saṁjñā vā pravarteta. (4.) Api tu khalu punaḥ Subhūte na bodhisattvena vastu-pratiṣṭhitena dānaṁ dātavyaṁ na kvacit pratiṣṭhitena dānaṁ dātavyaṁ na rūpa-pratiṣṭhitena dānaṁ dātavyaṁ na śabda-gandha-rasa-spraṣṭavya-dharmeṣu pratiṣṭhitena dānaṁ dātavyam. Evaṁ hi Subhūte bodhisattvena mahāsat-

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[1] Superfluous sign of interpunction.
[2] Read perhaps *baudhisatvä satvasaṁña.*
[3] Looks like *stvaumatāṁ.*

hauräṁñä khu ni gūnā saṁña vīra hi sä haurākä ~~astä~~ o
dātavyam yathā na lakṣaṇānām saṁjñām upari api nūnam dātā asti atha

[ii]vā nāsäkä o vā haurä Tta cu hirä kidna Ci ṣi Subhūta
vā grahītā atha vā dānam Evam kasya arthasya kṛtena Yaḥ saḥ Subhūte

baudhisa[iii]tva cu avārautta ṣṭāna haurä hidi ttye Sūbhūta[1]
bodhisattvaḥ yaḥ apratiṣṭhitaḥ san dānam dadāti tasya Subhūte

baudhisatva puñī[iv]nai haṁbīsä na hu-yudä pamāka na-ti • Tta
bodhisattvasya puṇyamayaḥ samūhaḥ na sukaraḥ prameyaḥ nu-te Evam

cū͡e saittä Subhūta hau-yu-
kim-te bhāsate Subhūte suka-

[12 a^{i}] dä sarbaṁdä diśä hālai āśi pamāka na-tä • Āśirī
raḥ udgacchantyāḥ diśāyāḥ āśāyām ākāśaḥ prameyaḥ nu-te Ācāryaḥ

Subhūtä tta hve [ii]nä gyasta baysa Gyasta baysī tta
Subhūtiḥ evam avocat na yajata bhagavan Yajataḥ bhagavān-asya evam

hve ttatta ṛavyipatani-hujsädä-[iii]nyūvijsa-näṣṭa-uskyāṣṭä daśvā diśvā
avocat evam dakṣiṇa-paścima-uttara-adhaḥ-ūrdhvam daśasu dikṣu

huyudi ātaśa pamā[iv]ka ni-tä Āśirī Subhūta tta hve ni gyasta
sukaraḥ ākāśaḥ prameyaḥ nu-te Ācāryaḥ Subhūtiḥ evam avocat na yajata

baysä Baysī tta hve ttatta [12 b^{i}] ṣi hārä Subhūva
bhagavan Bhagavān-asya evam avocat evam saḥ arthaḥ Subhūte

ttatta ṣi hirä cu ṣi baudhisatvä ci avārautta ṣṭāna [ii]haurä
evam saḥ arthaḥ yat saḥ bodhisattvaḥ yaḥ apratiṣṭhitaḥ san dānam

hidä ttye puñīnai haṁbīsä na huyudi pamāka • Cu ha[iii]dä vātca
dadāti tasya puṇyamayaḥ samūhaḥ na sukaraḥ prameyaḥ Kaḥ eva punaḥ

hārä Subhūta baudhisatva haura hauräṁñä Tta cū͡e sai[iv]ttä
arthaḥ Subhūte bodhisattvena dānam dātavyam Evam kim-te bhāsate

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tvena dānaṁ dātavyaṁ yathā na nimitta-saṁjñāyām api pratitiṣṭhet. Tat kasya hetoḥ. Yaḥ Subhūte bodhisattvo 'pratiṣṭhito dānaṁ dadāti tasya Subhūte puṇyaskandhasya na sukaraṁ pramāṇaṁ udgrahītum. Tat kiṁ manyase Subhūte, sukaraṁ pūrvasyāṁ diśy ākāśasya pramāṇam udgrahītum. Subhūtir āha, no hîdaṁ bhagavan. Bhagavān āha, evaṁ dakṣiṇa-paścim-ôttarāsv adha ūrdhvaṁ dig-vidikṣu samantād daśasu dikṣu sukaram ākāśasya pramāṇam udgrahītum. Subhūtir āha, no hîdaṁ bhagavan. Bhagavān āha, evam eva Subhūte yo bodhisattvo 'pratiṣṭhito dānaṁ dadāti tasya Subhūte puṇyaskandhasya na sukaraṁ pramāṇam udgrahītum. Evaṁ hi Subhūte bodhisattva-yāna-saṁprasthitena dānaṁ dātavyaṁ yathā na nimittasaṁjñāyām api pratitiṣṭhet. (5.) Tat kiṁ manyase Subhūte, lakṣaṇasaṁpadā tathāgato

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[1] Read *Subhūta.*

lakṣanījä pyālye-jsa gyasta baysä dyāṁñä ne Subhūta tta hve
lakṣaṇa- saṁpadā yajataḥ bhagavān draṣṭavyaḥ nu Subhūtiḥ evam avocat

na[1] Kuṣṭä-
na Yā-

[13 a^{i}] burä Subhū[*ta*] lakṣaṁṇä vara-burä drrūja ttū najsadä
vat Subhūte lakṣaṇam tāvat mṛṣā tat vyākhyātam

lakṣaṁṇä alakṣaṁ^{ii}ṇä gyastä baysä dyāṁñä • Ttye hvaye
lakṣaṇam alakṣaṇam yajatasya bhagavataḥ draṣṭavyam Tasmin ukte

hvanai gyastä baysä •[2] ^{iii}āṣirī Subhūta tta hve aśta ni
vacane yajatam bhagavantam ācāryaḥ Subhūtiḥ evam avocat asti nu

gyasta baysä kāmujä usta^{iv}mājsī [*bā*]dä satva cu ttyāṁ didrräṁmāṁ
yajata bhagavan kecit uttamam kālaṁ sattvāḥ ye teṣām tādṛśānām

sūtrāṁ vīra kūra saṁña upevā[13 b^{i}]ri Gyasta baysī tta
sūtrāṇām upari vitathām saṁjñām utpādayanti Yajataḥ bhagavān-asya evam

hve ma thu Subhūva ttatta hvāña hamāri ustamājsī bā^{ii}jä
avocat mā tvam Subhūte evam vada bhavanti uttamam kāla[m]

ust. mye paṁcāśai saddharma bijevaṁdai bādä haṁdā ṣahā^{iii}nīya
uttamāyām pañcaśatyām saddharmasya lupyamānasya kālam sarvadā guṇavantaḥ

hajva na hadi tti śau gyasta baysä parśādä ni śi
prajñāvantaḥ na eva te ekam yajatam bhagavantam paryupāsata na ekasya

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draṣṭavyaḥ. Subhūtir āha, no hīdaṁ bhagavan, na lakṣaṇasaṁpadā tathāgato draṣṭavyaḥ. Tat kasya hetoḥ. Yā sā bhagavan lakṣaṇasaṁpat tathāgatena bhāṣitā saivâlakṣaṇasaṁpat. Evam ukte bhagavān āyuṣmantaṁ Subhūtim etad avocat, yāvat Subhūte lakṣaṇasaṁpat tāvan mṛṣā yāvad alakṣaṇasaṁpat tāvan na mṛṣêti hi lakṣaṇâlakṣaṇatas tathāgato draṣṭavyaḥ. (6.) Evam ukta āyuṣmān Subhūtir bhagavantam etad avocat, asti bhagavan kecit sattvā bhaviṣyanti anāgate 'dhvani paścime kāle paścime samaye paścimāyāṁ pañcaśatyāṁ saddharma-vipralopa-kāle vartamāne ya imeṣv evaṁrūpeṣu sūtrântapadeṣu bhāṣyamāṇeṣu bhūtasaṁjñām utpādayiṣyanti. Bhagavān āha, mā Subhūte tvam evaṁ vocaḥ, asti kecit sattvā bhaviṣyanty anāgate 'dhvani paścime kāle paścime samaye paścimāyāṁ pañcaśatyaṁ saddharma-vipralope vartamāne ya imeṣv evaṁrūpeṣu sūtrântapadeṣu bhāṣyamāṇeṣu bhūtasaṁjñām utpādayiṣyanti. Api tu khalu punaḥ Subhūte bhaviṣyanty anāgate 'dhvani bodhisattvā mahāsattvāḥ paścime kāle paścime samaye paścimāyāṁ pañcaśatyāṁ saddharmavipralope vartamāne guṇavantaḥ śīlavantaḥ prajñāvantaś ca

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[1] The manuscript has *ta*.

[2] Superfluous sign of interpunction at end of line; read *āṣiri Subhūtä gyastä baysä*.

gyastä [iv]baysä vīra puña kūśalä mūlä pirādāṁdä • ttyāṁ
yajatasya bhagavataḥ upari puṇyāni kuśalasya mūlāni avāropayan teṣām

sūtrāṁ vī-
sūtrāṇām upa-

[14 *a*[i]] ra śau kṣaṁṇä vasve aysmu[1] byehīdi paysāṁda
ri ekam kṣaṇam viśuddham cittam labhante jñātāḥ

hamäri gyastä baysä-[ii]na dya hamāri gyasta baysa-na avamāta
bhavanti yajatena bhagavatā dṛṣṭāḥ bhavanti yajatena bhagavatā aprameyeṇa

puñīnai haṁbīsä-na [iii]haṁphva hamāri Tta cūe saittä Su-
puṇyamayena samūhena saṁbhūtāḥ bhavanti Evam kim-te bhāsate Su-

bhūva ni ātmasaṁña pravarttä [iv][*o na*] satvasaṁña ni jīvasaṁña ni
bhūte na ātmasaṁjñā pravarteta atha na sattvasaṁjñā na jīvasaṁjñā na

pudgaläsaṁña pravarttä Gyastä [14 *b*[i]] [*baysī tta*] hve saittä
pudgalasaṁjñā pravarteta Yajataḥ bhagavān-asya evam avocat bhāsate

Subhūta ku-ye kaulopaṁmä dharmaparyāyä bustä •[2] [ii]h(*ä*)m(*ä*)
Subhūte yadā-kaścit kolôpamam dharmaparyāyam buddhaḥ syāt

bustä hamä dātī si hamadā paśāṁñä cu nara vā
buddhaḥ syāt dharmaḥ-asya saḥ sarvadā prahātavyaḥ kim punaḥ vai

adā[iii]tä Khu si hve cu ttāratcacä kīrä khu-burä ttājä ni ra
adharmaḥ Yathā saḥ puruṣaḥ yadā karma yāvat na jātu

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bhaviṣyanti ya imeṣv evaṁrūpeṣu sūtrântapadeṣu bhāṣyamāṇeṣu bhūtasaṁjñām utpādayiṣyanti. Na khalu punas te Subhūte bodhisattvā mahāsattvā ekabuddhaparyupâsitā bhaviṣyanti n'âikabuddhâvaropitakuśalamūlā bhaviṣyanti, api tu khalu punaḥ Subhūte anekabuddhaśatasahasraparyupâsitā anekabuddhaśatasahasrâvaropitakuśalamūlās te bodhisattvā mahāsattvā bhaviṣyanti ya imeṣv evaṁrūpeṣu sūtrântapadeṣu bhāṣyamāṇesv ekacittaprasādam api pratilapsyante. Jñātās te Subhūte tathāgatena buddhajñānena dṛṣṭās te Subhūte tathāgatena buddhacakṣuṣā buddhās te Subhūte tathāgatena. Sarve te Subhūte 'prameyam asaṁkhyeyaṁ puṇyaskandhaṁ prasaviṣyanti pratigrahīṣyanti. Tat kasya hetoḥ. Na hi Subhūte teṣāṁ bodhisattvānāṁ mahāsattvānām ātmasaṁjñā pravartate na sattvasaṁjñā na jīvasaṁjñā na pudgalasaṁjñā pravartate; n'âpi teṣāṁ Subhūte bodhisattvānāṁ mahāsattvānāṁ dharmasaṁjñā pravartate evaṁ n'âdharmasaṁjñā; n'âpi teṣāṁ Subhūte saṁjñā n'âsaṁjñā pravartate. Tat kasya hetoḥ. Sacet Subhūte teṣāṁ bodhisattvānāṁ mahāsattvānāṁ dharmasaṁjñā pravarteta sa eva teṣām ātmagrāho bhavet sattvagrāho jīvagrāhaḥ

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[1] Read *aysmū*.

[2] Superfluous sign of interpunction at end of line. Cancel the redundant *bustä hamä*.

tramdä ha[iv]māti na vañādrrāysä puṣa paśe khu tramdä hamä
praviṣṭaḥ bhavet na prajahyāt yadā praviṣṭaḥ bhavet

nai-na hamadā bī-
na-etad-na sarvadā bha-

[15a^{i}] dä ttatta baysūña vūysai ku nara śirā butti ni
rati evam bodhi- sattvaḥ yadā punaḥ śivakāni bodhate na

vañāśarā vama[ii]śtä nai-na hamadā ·dā vīra hīyauṣṭyai
iha-aśivakāni (?) avamṛśati na-anena-na sarvadā dharmasya upari

tcairai • Ta cūe saittä [1] Su•[iii](*bhūta*) aśtä nai ṣi dā cu
kartavyaḥ Evam kim-te bhāsate Subhūte asti nu saḥ dharmaḥ yaḥ

gyasta baysä-na [2] hvata āya Bi[iv](*śau gya*)*styau* baysyau-jsa
yajatena bhagavatā bhāṣitaḥ syāt Sarvaiḥ yajataiḥ bhagavadbhiḥ

hva āya ttina cu āryapudgalä nyāpamdā [15b^{i}] (*Gyastä*)
bhāṣitaḥ syāt tena yat āryapudgalāḥ jñāpyamānāḥ (?) Yajataḥ

baysī tta hve cu Subhūta trisahasrrye mahāsahasrrye
bhagavān-asya evam avocat yat Subhūte trisahasryāḥ mahāsahasryāḥ

lovadāta hau[ii]dyau ramnyau-jsa hamberi hauram hidä tta cūe
lokadhātum saptabhiḥ ratnaiḥ sampūrya dānam dadāti evam kim-te

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pudgalagrāho bhavet. Saced adharmasamjñā pravarteta sa eva teṣām ātmagrāho bhavet sattvagrāho jīvagrāhaḥ pudgalagrāha iti. Tat kasya hetoḥ. Na khalu punaḥ Subhūte bodhisattvena mahāsattvena dharma udgrahītavyo n≠âdharmaḥ. Tasmād iyam tathāgatena samdhāya vāg bhāṣitā. Kolôpamam dharmaparyāyam ājānadbhir dharmā eva prahātavyāḥ prāg ev≠âdharmā iti. (7.) Punar aparam bhagavān āyuṣmantam Subhūtim etad avocat, tat kim manyase Subhūte asti sa kaścid dharmo yas tathāgaten≠ânuttarā samyak-sambodhir ity abhisambuddhaḥ kaścid vā dharmas tathāgatena deśitaḥ. Evam ukta āyuṣmān Subhūtir bhagavantam etad avocat, yath≠âham bhagavan bhagavato bhāṣitasy≠ârtham ājānāmi n≠âsti sa kaścid dharmo yas tathāgaten≠ânuttarā samyak-sambodhir ity abhisambuddhaḥ n≠âsti dharmo yas tathāgatena deśitaḥ. Tat kasya hetoḥ. Yo 'sau tathāgatena dharmo 'bhisambuddho deśito vā agrāhyaḥ so 'nabhilapyaḥ. Na sa dharmo n≠âdharmaḥ. Tat kasya hetoḥ. Asamskṛta-prabhāvitā hy āryapudgalāḥ. (8.) Bhagavān āha, tat kim manyase Subhūte, yaḥ kaścit kulaputro vā kuladuhitā vā trisāhasra-mahāsāhasram loka-dhātum saptaratna-paripūrṇam kṛtvā tathāgatebhyo 'rhadbhyaḥ samyak-sambuddhebhyo dānam dadyāt api nu sa kula-

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[1] Superfluous sign of interpunction at end of line.
[2] The correspondence between the two texts is here very small.

saittä Subhūta cu mani ṣi [iii]bisīvrrāṣai ovā bisīvrrāṣaiñä pharāka
bhāsate Subhūte kim nu saḥ kulaputraḥ athavā kuladuhitā bahukāni

puña ysyāṁñe [1]Su•[iv]bhūtī tta hve bihī pharāka miḍāṁna
puṇyāni janayet Subhūtir-asya evam avocat ati bahukam mīḍhvaḥ

gyasta baysa puñīnai haṁbīsä
yajata bhagavan puṇyamayam samūham

[16 *a*[i]] ysy[*āṁ*]ñ[*e*] Cu had[*ä*] h[*ä*]rä miḍāṁna gyasta baysa
prasunuyāt Kaḥ eva arthaḥ mīḍhvaḥ yajata bhagavan

puñīnai haṁbīsä ahaṁbī[ii]sä gyasta baysna •[2] hvata cu baysūśtä
puṇyamayaḥ samūhaḥ asamūhaḥ yajatena bhagavatā uktaḥ yat bodhim

nara pāraysdä khu dāta[iii] ttye kiṇa gyasta baysä tta hve
punaḥ yathā dharmaḥ tasya kṛtena yajataḥ bhagavān evam avocat

sä puñīnai haṁbīsä Cu [1]trasa•[iv][*hasrre*] mahāsahasrre lovadāta
nūnam puṇyamayaḥ samūhaḥ Yat trisahasryāḥ mahāsahasryāḥ lokadhātūn

hauraṁ hiḍä ṣi vātca āya cu [1]dharma•[16*b*[i]]paryāyä tcūraṁpatä
dānam dadāti dvitīyaḥ punaḥ syāt yaḥ dharmaparyāyasya catuṣpādikām

śau gāhä nāsāti sājīyä o vā haṁdiryāṁ [ii]vistarna birāśīyä
ekām gāthām gṛhṇīyāt udgṛhṇīyāt atha vā parebhyaḥ vistareṇa prakāśayet

ṣi haḍe ttina puña-na avamāta puña [iii]ysyāñe anaṁkhiṣṭa Tta
saḥ eva tena puṇyena aprameyāṇi puṇyāni prasunuyāt asaṁkhyeyāni Evaṁ

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putro vā kuladuhitā vā tato nidānaṁ bahu puṇya-skandhaṁ prasunuyāt. Subhūtir āha, bahu bhagavan bahu sugata sa kulaputro vā kuladuhitā vā tato nidānaṁ puṇya-skandhaṁ prasunuyāt. Tat kasya hetoḥ. Yo 'sau bhagavan puṇyaskandhas tathāgatena bhāṣitaḥ askandhaḥ sa tathāgatena bhāṣitaḥ. Tasmāt tathāgato bhāṣate, puṇyaskandhaḥ puṇyaskandha iti. Bhagavān āha, yaś ca khalu punaḥ Subhūte kulaputro vā kuladuhitā v-emaṁ trisāhasra-mahāsāhasraṁ lokadhātuṁ saptaratna-paripūrṇaṁ kṛtvā tathāgatebhyo 'rhadbhyaḥ samyaksaṁbuddhebhyo dānaṁ dadyāt yaś c-eto dharmaparyāyād antaśaś catuṣpādikām api gāthām udgṛhya parebhyo vistareṇa deśayet saṁprakāśayed ayam eva tato nidānaṁ bahutaraṁ puṇyaskandhaṁ prasunuyād aprameyam asaṁkhyeyam. Tat kasya hetoḥ. Ato nirjātā

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[1] Superfluous sign of interpunction at end of line.
[2] Superfluous sign of interpunction in space before ringhole.

cu hara kiṇa Ttattīka naraṁḍa gyastä [iv]baysa baysānä
kasya arthasya kṛtena Ataḥ nirgatā yajata bhagavan bhagavatām

baysūśtä Tta cūe saittä Subhūta cu mani ṣi srrauttā-
bodhiḥ Evam kim-te bhāṣate Subhūte kim nu api srotaā-

[17 a^{i}] vanä tta häme nä sä muhu-jsa srrautāvaṁnä
pannasya evam bhavet nanu nūnam mayā srotaāpannānām

phārrä byaudä tcamna ra vā ni [ii]ī sä kāma dā ttä[1]
phalam prâptam yadi ca vai na syāt nūnam katamaḥ dharmaḥ te:na

āryāṣṭāgamārgīnai namaysä-na haṁphve Subhū[iii]tī tta hve ni
āryāṣṭāṅgamārgikena namasā (?) saṁbhūtaḥ-asti Subhūtiḥ-asya evam avocat na

miḍāṁna gyasta baysa ttinka sa härna haṁphve [2] Ttina •
mīḍhvaḥ yajata bhagavan alpena (?) nūnam arthena saṁbhūtaḥ-asti Tena

[iv]srrauttāvaṁnä hvīdä ni rūvyau-jsa haṁphve ni bajāṣyau ni
srotaāpannaḥ ucyate na rūpaiḥ saṁbhūtaḥ-asti na śabdaiḥ na

buśañau-jsa [17 b^{i}] ni skvaumayau[3] na dharmyau-jsa haṁphve
gandhaiḥ na sparśaiḥ na dharmaiḥ saṁbhūtaḥ-asti

Ttina sakṛttāgāmä[4] hvīdä Cu [2]mani • [ii]ṣai sakṛttāgāma tta hamä
Tena sakṛdāgāmī ucyate Kim nu api sakṛdāgāminaḥ evam bhavet

sä muhu-jsa sakṛttāgāmā [2]phārrä • [iii]byaudä • tcamna ra vā ni
nūnam mayā sakṛdāgāminām phalam prâptam yadi ca vai na

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hi Subhūte tathāgatānām arhatāṁ samyaksaṁbuddhānāṁ anuttarā samyaksaṁbodhir ato nirjātāś ca buddhā bhagavantaḥ. Tat kasya hetoḥ. Buddhadharmā buddhadharmā iti Subhūte 'buddhadharmās c≠âiva te tathāgatena bhāṣitāḥ. Ten≠ôcyante buddhadharmā iti. (9.) Tat kiṁ manyase Subhūte, api nu srotaāpannasy≠âivaṁ bhavati, mayā srotaāpattiphalaṁ prâptam iti. Subhūtir āha, no h≠îdaṁ bhagavan. Na srotaāpannasy≠âivaṁ bhavati, mayā srotaāpattiphalaṁ prâptam iti. Tat kasya hetoḥ. Na hi sa bhagavan kaṁcid dharmam āpannaḥ. Ten≠ôcyate srotaāpanna iti. Na rūpam āpanno na śabdān na gandhān na rasān na spraṣṭavyān dharmān āpannaḥ. Ten≠ôcyate srotaāpanna iti. Saced bhagavan srotaāpannasy≠âivaṁ bhaven, mayā srotaāpattiphalaṁ prâptam iti, sa eva tasy≠âtmagrāho bhavet sattvagrāho jīvagrāho pudgalagrāho bhaved iti. Bhagavān āha, tat kiṁ manyase Subhūte, api nu sakṛdāgāmina evaṁ bhavati, mayā sakṛdāgāmiphalaṁ prâptam iti. Subhūtir āha, no h≠îdaṁ bhagavan, na sakṛdāgāmina evaṁ bhavati, mayā sakṛdāgāmiphalaṁ prâptam iti. Tat kasya hetoḥ. Na hi sa kaścid dharmo yaḥ sakṛdāgāmitvam āpannaḥ. Ten≠ôcyate sakṛdāgām≠îti. Bhagavān āha, tat kiṁ manyase

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[1] Read *ttāna* (?).
[2] Superfluous sign of interpunction at end of line.
[3] Read *skaumavyau*.
[4] Read *srrautāvanä*.

ī sä kāṁmä dāta ttana Subhūvī tta hve sä [iv]ni
syāt nūnam katamaḥ dharmaḥ tena Subhūtiḥ-asya evam avocat nūnam na

midāṁna gyasta baysa niśtä kāmu-jä ṣi dharma cu sakṛttā-
mīḍhvaḥ yajata bhagavan na-asti kaścit saḥ dharmaḥ yaḥ sakṛda-

gāṁmä Ba-
gāmī Bhaga-

[18 a[i]] ysī tta hve tta cūe saittä Subhūva cu mani
vān-asya evam avocat evam kim-te bhāsate Subhūte kim nu

arahaṁdä hama nä sä muhu-[ii]jsa arahaṁdauñä byauda tcamna
arhataḥ bhavet nu nūnam mayā arhattvam prâptam yena

klaiśīnā sāna ttūṣa yanūmä [iii]Subhūvī tta hve na midāna
kleśamayān arīn taviṣī karomi Subhūtiḥ-asya evam avocat na mīḍhvaḥ

gyasta baysa niśta ṣi dharma cu arahaṁ[iv]dauñä nāma āya cī
yajata bhagavan na-asti saḥ dharmaḥ yaḥ arhattvam nāma syāt sacet

arahaṁdä tta hama si muhu-jsa arahaṁdau[18 b[i]]ñä • [1] byaudä
arhataḥ evam bhavet nūnam mayā arhattvam prâptam

ṣi hadä uysāñä-nāsāma hamä o satva-nāsāma jīva-nāsā[ii]ma pudgalä-
saḥ eva ātmagrāhaḥ bhavet atha sattvagrāhaḥ jīvagrāhaḥ pudgala-

nāsāma Gyasta baysä-na klaiśīnā sānāṁ jauni ṣā mä ā[iii]ṇadā
nāsāma grāhaḥ Yajatena bhagavatā kleśamayānām arīṇām hāniḥ sā me ujjvalā (?)

biśä-pīrmāttama hvata aysä arahaṁjñāṁ pahauṣta brrīyai-[iv]jsa ni
viśvaparamā uktā aham arhajjñānam nyavasi rāgeṇa na

Subhūte api nv anāgāmina evaṁ bhavati, may=ânāgāmiphalaṁ prâptam iti. Subhūtir āha, no h=îdaṁ bhagavan, n=ânāgāmina evaṁ bhavati, may=ânāgāmiphalaṁ prâptam iti. Tat kasya hetoḥ. Na hi sa bhagavan kaścid dharmo yo 'nāgāmitvam āpannaḥ. Ten=ôcyate 'nāgām=îti. Bhagavān āha, tat kiṁ manyase Subhūte, api nv arhata evaṁ bhavati, may=ârhattvaṁ prâptam iti. Subhūtir āha, no h=îdaṁ bhagavan, n=ârhata evaṁ bhavati, may=ârhattvaṁ prâptam iti. Tat kasya hetoḥ. Na hi sa bhagavan kaścid dharmo yo 'rhan nāma. Ten=ôcyate 'rhann iti. Saced bhagavann arhata evaṁ bhaven, may=ârhattvaṁ prâptam iti sa eva tasy=âtmagrāho bhavet sattvagrāho jīvagrāhaḥ pudgalagrāho bhavet. Tat kasya hetoḥ. Aham asmi bhagavaṁs tathāgaten=ârhatā samyaksaṁbuddhen=âraṇāvihāriṇām agryo nirdiṣṭaḥ. Aham asmi bhagavann arhan vītarāgaḥ. Na ca me bhagavann evaṁ bhavati, arhann asmy ahaṁ vītarāga iti. Sacen mama bhagavann evaṁ bhaven, may=ârhattvaṁ prâptam iti, na māṁ tathāgato vyākariṣyad, araṇāvihāriṇām agryaḥ

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[1] Superfluous sign of interpunction.

muhu gyasta baysä vyirasä araṇāvyihārai biśä-pīrmāttama a-
mām yajataḥ bhagavān vyākariṣyat araṇāvihārī viśva-paramaḥ a-

[19 a^{i}] raṁṇä cu samāhāña āṇadai cu haṁdarye saṁttāña
raṇe yaḥ samādhāne ujjvalaḥ (?) yaḥ anyasmin saṁtāne

klaiśīnai jauni aⁱⁱspaśde Gyastä baysä tta hve tta cūe saittä
kleśakām hānim īkṣate (?) Yajataḥ bhagavān evam avocat evam kim-te bhāsate

Subhūva aśta nai ṣi dā cu muⁱⁱⁱhu-jsa Dīpaṁkarä •[1] gyasta
Subhūte asti nu saḥ dharmaḥ yaḥ mayā Dīpaṁkarasya yajatasya

baysä īñaka nā āya āya[2] aⁱᵛdhigama-svabhāvī dā
bhagavataḥ antikāt udgṛhītaḥ syāt syāt adhigama-svabhāvikaḥ dharmaḥ

ni nā hämä Subhūvī tta hve sä midaṁna gyasta
nanu udgṛhītaḥ bhavet Subhūtiḥ-asya evam avocat nūnam mīḍhvaḥ yajata

ba[19 b^{i}]ysä niśtä kāmujä ṣi dā cu thu Dīpaṁgarä gyasta
bhagavan na-asti kaścit saḥ dharmaḥ yam tvam Dīpaṁkarāt yajatāt

baysä-na nā āyai • ⁱⁱttana cu adhigamasubhāvä[3] dāta na
bhagavataḥ udgṛhītavān syāḥ tena yat adhigamasvabhāvaḥ dharmaḥ na

nā hamä Subhūvī tta hve sä ⁱⁱⁱna midāṁna gyasta
udgṛhītaḥ bhavet Subhūtiḥ-asya evam avocat nūnam na mīḍhvaḥ yajata

baysa niśti kāmujä ṣi dā cu thu Dīpakara baⁱᵛysä-na
bhagavan na-asti kaścit saḥ dharmaḥ yam tvam Dīpaṁkarāt bhagavataḥ

īñakä nā āya[4] Cu Subhūva tta huñī[5] sa aysä bud-
antikāt udgṛhītavān syāḥ Yaḥ Subhūte evam vadet nūnam aham bud-

dhakṣi-
dhakṣe-

[20 a^{i}] trā padaṁja piṣkalä naṣphāñū ṣi kūra hvāñe Ci
trāṇām santakān vyūhān niṣpādayeyam saḥ vitatham vadet Ye

Subhūtiḥ kulaputro na kvacid viharati, ten=ôcyate 'raṇāvihāry araṇāvihār=îti. (10.) Bhagavān āha, tat kiṁ manyase Subhūte, asti sa kaścid dharmo yas tathāgatena Dīpaṁkarasya tathāgatasy=ârhataḥ samyaksaṁbuddhasy=ântikād udgṛhītaḥ. Subhūtir āha, no h=îdaṁ bhagavan n=âsti sa kaścid dharmo yas tathāgatena Dīpaṁkarasya tathāgatasy=ârhataḥ samyaksaṁbuddhasy=ântikād udgṛhītaḥ. Bhagavān āha, yaḥ kaścit Subhūte bodhisattva evaṁ vaded, ahaṁ kṣetravyūhān niṣpādayiṣyām=

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[1] Superfluous sign of interpunction in space before ringhole.
[2] Cancel the redundant *āya*. [3] Read *-svabhāvä*.
[4] Read *āyai*; the whole passage has been wrongly repeated.
[5] Read *hvāñī*.

buddhakṣitravyūhä avyūhä [ii]aviṣkastä arūpiṇä gyastä baysä-na
buddhakṣetravyūhāḥ avyūhāḥ avyūhitāḥ arūpiṇaḥ yajatena bhagavatā

hvata • Ttye kiṇa Subhūta [iii]baudhisatva avārauttä aysmū
uktāḥ Tasya kṛtena Subhūte bodhisattvena apratiṣṭhitam cittam

śtāka ni rūvā vīra pārauttä [iv]*ni* bajāṣā ni buśañāṃ ni
utpādayitavyam na rūpāṇām upari pratiṣṭhitam na śabdānām na gandhānām na

ysvaiṃñā na skaumatā na dharmāṃ vīra hau[20*b*[i]]ra h(*au*)ṛā[*ṃ*]ñä •
rasānām na sparśānām na dharmāṇām upari dānam dātavyam

Ttrāṃmä māṃñaṃ Subhūva cī jä hve āya cu didaṃdä
Evam upamam Subhūte sacet kaścit puruṣaḥ syāt yat evaṃrūpaḥ

ttaraṃda[ii]rä āya khu Sumīrä garä tta cūe suaittä[1] Subhūta
ātmabhāvaḥ syāt yathā Sumeruḥ giriḥ tat kim-te bhāsate Subhūte

mistä na ttaraṃdarä [iii]na khu Sumīrä gara Bihī mistä miḍāṃna
mahān nu ātmabhāvaḥ nu yathā Sumeruḥ giriḥ Ati mahān mīḍhvaḥ

gyasta baysa Baysī tta [iv]hve *a*bhāva ṣi ttaraṃdarä ttana
yajata bhagavan Bhagavān-asya evam avocat abhāvaḥ saḥ ātmabhāvaḥ tena

ātmabhāvä baysāṃnä sābhaugī tta-
ātmabhāvaḥ bhagavatām sāṃbhogikaḥ ā-

[21*a*[i]] raṃdarä anau ṣkājsīkāna bajaitti Gyasta baysī
tmabhāvaḥ vinā saṃskārāṇām (?) lupyate (?) Yajataḥ bhagavān-asya

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iti sa vitathaṃ vadet. Tat kasya hetoḥ. Kṣetra-vyūhāḥ kṣetra-vyūhā iti Subhūte 'vyūhās te tathāgatena bhāṣitāḥ. Ten*ô*cyante kṣetra-vyūhā iti. Tasmāt tarhi Subhūte bodhisattvena mahāsattven*âi*vam apratiṣṭhitaṃ cittam utpādayitavyaṃ yan na kvacit pratiṣṭhitaṃ cittam utpādayitavyaṃ na rūpa-pratiṣṭhitaṃ cittam utpādayitavyaṃ na śabda-gandha-rasa-spraṣṭavya-dharma-pratiṣṭhitaṃ cittam utpādayitavyam. Tad yath*â*pi nāma Subhūte puruṣo bhaved upêta-kāyo mahākāyo yat tasy*âi*vaṃrūpa ātmabhāvaḥ syāt tadyath*â*pi nāma Sumeruḥ parvata-rājaḥ; tat kiṃ manyase Subhūte api nu mahān sa ātmabhāvo bhavet. Subhūtir āha, mahān sa bhagavan mahān sugata sa ātmabhāvo bhavet. Tat kasya hetoḥ. Ātmabhāva ātmabhāva iti bhagavann abhāvaḥ sa tathāgatena bhāṣitaḥ. Ten*ô*cyata ātmabhāva iti. Na hi bhagavan sa bhāvo n*â*bhāvaḥ; ten*ô*cyata ātmabhāva iti. (11.) Bhagavān āha, tat kiṃ manyase Subhūte yāvatyo Gaṅgāyāṃ mahānadyāṃ vālukās tāvatya eva Gaṅgānadyo bhaveyuḥ. Tāsu yā vālukā api nu tā bahvyo bhaveyuḥ. Subhūtir āha, tā eva tāvad bhagavan bahvyo Gaṃgānadyo bhaveyuḥ prāg eva yās tāsu Gaṃgānadīṣu—

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[1] Read *saittä*.

tta hve ttatta Gaṁgä nyāya [ii]grūīcyau-sye didira • [1] lovadāta
evam avocat evam Gaṁgāyāḥ nadyāḥ vālukābhiḥ tāvantaḥ lokadhātavaḥ

hamāri • kāṁmujä dahä ā-vā strī[iii]ya haudyau raṁnyau-jsa haṁbirä
bhavanti kaścit puruṣaḥ athavā strī saptabhiḥ ratnaiḥ saṁpūrya

gyastāṁ baysāṁnu haurä hidä caṁdī [iv]puña kūśalä mulä [2]
yajatānām bhagavatām dānam dadāti kīyanti-asya puṇyāni kuśalasya mūlāni

hamāri ttye dahä o-vā strīyai cu ttye Vajrrachedakyi [21*b*[i]]
bhavanti tasya puruṣasya athavā strīyaḥ yaḥ tasyāḥ Vajracchedikāyāḥ

[*prajñāpā*]rā[ṁ]m[i] vīra tcūraṁpatī śau gāhä dijsāti vāśīyä
prajñāpāramitāyāḥ upari catuṣpādikām ekām gāthām dhārayet vācayet

sājī [ii]haṁdarāṁṇä vistarna uysdīśīya ttye pracainai pharāka
udgṛhṇīyāt anyeṣām vistareṇa uddeśayet tasya pratyayena-asya bahūni

pu[iii]ña kūśalä mūlä hamāri • Kāmye śadyi piṣkalä vīra ṣi
puṇyāni kuśalasya mūlāni bhavanti Yasya pṛthivyāḥ pradeśasya upari saḥ

dā [iv]ī pajsamavīya ṣi diśä hämä haṁtsa gyasta u hvaṁḍi
dharmaḥ syāt pūjanīyaḥ sā diśā bhavet saha devasya tathā manuṣyasya

ysama-śaṁdai-na kā-
pṛthivī-lokena; ya-

[22 *a*[i]] m-ña diśa-ña dā ī cittye māṁñaṁdä ṣā diśa
syām diśāyām dharmaḥ syāt caityasya upamā sā diśā

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vālukāḥ. Bhagavān āha, ārocayāmi te Subhūte prativedayāmi te yāvatyas tāsu Gaṁgānadīṣu vālukā bhaveyus tāvato lokadhātūn kaścid eva strī vā puruṣo vā sapta-ratna-paripūrṇaṁ kṛtvā tathāgatebhyo 'rhadbhyaḥ samyak-saṁbuddhebhyo dānaṁ dadyāt, tat kiṁ manyase Subhūte api nu sā strī vā puruṣo vā tato nidānaṁ bahu puṇya-skandhaṁ prasunuyāt. Subhūtir āha, bahu bhagavan bahu sugata strī vā puruṣo vā tato nidānaṁ puṇya-skandhaṁ prasunuyād aprameyam asaṁkhyeyam. Bhagavān āha, yaś ca khalu punaḥ Subhūte strī vā puruṣo vā tāvato lokadhātūn sapta-ratna-paripūrṇaṁ kṛtvā tathāgatebhyo 'rhadbhyaḥ samyak-saṁbuddhebhyo dānaṁ dadyāt yaś ca kulaputro vā kuladuhitā vēto dharmaparyāyād antaśaś catuṣpādikām api gāthām udgṛhya parebhyo deśayet saṁprakāśayed ayam eva tato nidānaṁ bahutaraṁ puṇya-skandhaṁ prasunuyād aprameyam asaṁkhyeyam. (12.) Api tu khalu punaḥ Subhūte yasmin pṛthivī-pradeśa ito dharmaparyāyād antaśaś catuṣpādikām api gāthām udgṛhya bhāṣyeta vā saṁprakāśyeta vā sa pṛthivī-pradeśaś caityabhūto bhavet sa-deva-mānuṣ-âsurasya lokasya kaḥ punar vādo ya imaṁ dharma-paryāyaṁ sakala-samāptaṁ dhārayiṣyanti vācayiṣyanti paryavāpsyanti parebhyaś ca vistareṇa

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[1] Superfluous sign of interpunction. [2] Read *mūlä*, as in 21*b*[iii].

pārṣa hamä ttatta hā maññāṁñä [ii]sä śāstāra ttara āsti u
prāsādikā bhavet evam ā mānanīyaḥ nūnam śāstā tatra āste tathā

hastamä pīrmāttaṁmä pīsai• Ttye hvaye [iii]hvanai āśirī Subhuta[1]
sattamaḥ paramaḥ guruḥ Tasmin ukte vacane ācāryaḥ Subhūtiḥ

gyasta baysä tta hve ci nāma gyasta baysä [iv]ṣi dā
yajatam bhagavantam evam avocat kaḥ nāma yajata bhagavan saḥ dharmaḥ

u khūai nāma dijsi Ttye hvayai hvanai gyastä baysä
tathā katham-vai-asya nāma dhāraye Tasmin ukte vacane yajataḥ bhagavān

tta hve prajñā[22 b[i]][*pārāṁma nā*]*ma*[2] Subhūva ṣi dāta
evam avocat prajñāpāramitā nāma Subhūte saḥ dharmaḥ

ttatttai nāma dijsi tta ṣi hadi gyasta ba[ii](*ysä*)-na apārāṁma
evam-asya nāma dhāraya evam saḥ eva yajatena bhagavatā apāramitā

hvata• Tta cūe saittä Subhūva aśtä nai ṣi dāta [iii]cu gyasta
bhāṣitā Tat kim-te bhāsate Subhūte asti nu saḥ dharmaḥ yaḥ yajatena

baysä-na hva āya Subhūvī tta hve khu aysä miḍāṁ[iv]na
bhagavatā bhāṣitaḥ syāt Subhūtiḥ-asya evam avocat yathā aham mīḍhvaḥ

gyasta baysa ttye hvanai arthä bve niśtä kāmujä ṣi dā
yajata bhagavan tasya bhāṣitasya artham bodhe na-asti kaścit saḥ dharmaḥ

cu biśau
yaḥ viśvaiḥ

[23 *a*[i]] gyastyau baysyau-jsa hva āya Baysī tta hve
yajataiḥ bhagavadbhiḥ bhāṣitaḥ syāt Bhagavān-asya evam avocat

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saṁprakāśayiṣyanti. Parameṇa te Subhūta āścaryeṇa samanvāgatā bhaviṣyanti. Tasmiṁś ca Subhūte pṛthivī-pradeśe śāstā viharaty anyatar-ânyataro vā vijña-guru-sthānīyaḥ. (13.) Evam ukta āyuṣmān Subhūtir bhagavantam etad avocat, ko nām=âyaṁ bhagavan dharma-paryāyaḥ kathaṁ c=âinaṁ dhārayāmi. Evam ukte bhagavān āyuṣmantaṁ Subhūtim etad avocat, prajñāpāramitā nām=âyaṁ Subhūte dharma-paryāyaḥ, evaṁ c=âinaṁ dhāraya. Tat kasya hetoḥ. Y=âiva Subhūte prajñāpāramitā tathāgatena bhāṣitā s=âiv=âpāramitā tathāgatena bhāṣitā, ten=ôcyate prajñāpāramit=êti. Tat kiṁ manyase Subhūte api nv asti sa kaścid dharmo yas tathāgatena bhāṣitaḥ. Subhūtir āha, no h=îdaṁ bhagavan n=âsti sa kaścid dharmo yas tathāgatena bhāṣitaḥ. [*ll.* 6–12, *p.* 29, *are not translated in our manuscript.*] Bhagavān āha, tat kiṁ manyase Subhūte dvātriṁśan-mahāpuruṣa-lakṣaṇais tathā-

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[1] Read *Subhūta.*

[2] The first four *akṣaras* of fol. 22 *b* have peeled off, owing to that corner having stuck to the subjacent fol. 23 *a*.

tta cūe saittä Subhūva dvāradi[ii]rsau mahāpuraṣalakṣaṇyau-jsa
evam kim-te bhāṣate Subhūte dvātriṁśadbhiḥ mahāpuruṣalakṣaṇaiḥ

gyasta baysä dyāṁñä nai Subhūtī tta [iii]hve na miḍāṁna
yajataḥ bhagavān draṣṭavyaḥ nu Subhūtiḥ-asya evam avocat na mīḍhvaḥ

gyasta baysa dvāvaradirsa hudihuna gūnā [iv]agūnā baysä-na
yajata bhagavan dvātriṁśat supuruṣa- lakṣaṇāni alakṣaṇāni bhagavatā

hvata ttana cu dātīnai ttaradarä[1] anavyaṁjanī[23 *b*[i]]nai rūpakāyä
bhāṣitāni tena yat dharma- kāyaḥ anuvyañjanavān rūpakāyaḥ

ttaraṁdarä ttina hvañāri dvāradirsä [2]hudihūna [ii]gūnā Cu vā
kāyaḥ tena ucyante dvātriṁśat supuruṣa- lakṣaṇāni Yat vai

Subhuva[3] dahä ā-vā strīya Gaṁgä nyāya grūīcyau-[iii]sye
Subhūte puruṣaḥ athavā strī Gaṅgāyāḥ nadyāḥ vālukābhiḥ

māñaṁdä ttaraṁdarä pasti śi jä vā āya cu ttye sūträ [iv]vīra
upamitān kāyān paryatyajat dvitīyaḥ cit vai syāt yaḥ tasya sūtrasya upari

tcūrapatī gāha pāti sājīyä haṁdarānu vistarna bi-
catuṣpādikām gāthām śṛṇoti udgṛhṇīyāt anyebhyaḥ vistareṇa pra-

[24 *a*[i]] rāśī*yä* budarī puñīnai haṁbīsai hame avamāta
kāśayet bahutaraḥ-asya puṇya- samūhaḥ-asya bhavet aprameyaḥ

anaṁkhiṣṭve[4] rä [ii]Ttī mī āṣirī Subhūta ddharmaviga-na[5] āṣki
asaṁkhyeyaḥ jātu Atha ācāryaḥ Subhūtiḥ dharmavegena aśruṇaḥ

cira yuḍe ā[iii]ṣka mī ustaḍi gyasta baysä tta hve bihī
kiraṇam akarot aśrūṇi prāmārjat yajatam bhagavantam evam avocat ati

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gato 'rhan samyak-saṁbuddho draṣṭavyaḥ. Subhūtir āha, no h≠īdaṁ bhagavan dvātriṁśan-mahāpuruṣa-lakṣaṇais tathāgato 'rhan samyak-saṁbuddho draṣṭavyaḥ. Tat kasya hetoḥ. Yāni hi tāni bhagavan dvātriṁśan-mahāpuruṣa-lakṣaṇāni tathāgatena bhāṣitāny alakṣaṇāni tāni bhagavaṁs tathāgatena bhāṣitāni. Ten≠ôcyante dvātriṁśan-mahāpuruṣa-lakṣaṇān≠îti. Bhagavān āha, yaś ca khalu punaḥ Subhūte strī vā puruṣo vā dine dine Gaṁgānadī-vālukā-samān ātmabhāvān parityajet evaṁ parityajan Gaṁgānadī-vālukā-samān kalpāṁs tān ātmabhāvān parityajet yaś c≠êto dharma-paryāyād antaśaś catuṣpādikām api gāthām udgṛhya parebhyo deśayet saṁprakāśayed ayam eva tato nidānaṁ bahutaraṁ puṇya-skandhaṁ prasunuyād aprameyam asaṁkhyeyam. (14.) Atha khalv āyuṣmān Subhūtir dharma-vegen≠ âśrūṇi prāmuñcat. So 'śrūṇi pramṛjya bhagavantam etad avocat, āścaryaṁ bhaga-

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[1] See Vocabulary. [2] Read perhaps *hudihuna*.
[3] Read *Subhūva*. [4] Read *anaṁkhiṣṭā*. [5] Read *dharmavigä-na*.

duṣkara miḍāṁma gya[iv]*sta* *ba*ysä ṣi dā kū-jsa maṁ bvāṁma
duṣkaraḥ mīḍhvaḥ yajata bhagavan saḥ dharmaḥ yataḥ me jñānam

patata Ni rā muhu-jsa didira gaṁ[24 *b*[i]]bhīrä dā pyūṣṭä
utthitam Na jātu mayā evaṁrūpaḥ gaṁbhīraḥ dharmaḥ śrutaḥ

Cu ṣā bhūttasaṁña ṣā haḍi abhūtasaṁña Na tca baysā śā[ii]ṣaṁ ṣā
Yā sā bhūtasaṁjñā sā eva abhūtasaṁjñā Na ca bhagavatām śāsanam sā

saṁña Cu ttū dā ṣadahīdä pīrā[1] hā yanāti ni-ni ttyāṁ
saṁjñā Ye tam dharmam śraddadhati likhati ā karoti na-na teṣām

[iii]uysāṁñe vī saṁña prravarttä ni satva vīra saṁña ni jvāka vī
ātmanaḥ upari saṁjñā pravarttet na sattvasya upari saṁjñā na jīvasya upari

[iv]na pudgalä vī saṁña na-na ttyāṁnä ni tcarīmai nāsākä
na pudgalasya upari saṁjñā na-na teṣām na caramaḥ grāhakaḥ

arthä vīra
arthasya upari

[25 *a*[i]] hanāsä aśtä • Tty*e* hvay[*ai*] hvanai gyastä baysä
grāhaḥ asti Tasmin ukte vacane yajataḥ bhagavān

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van param-âścaryaṁ sugata yāvad ayaṁ dharma-paryāyas tathāgatena bhāṣito 'gra-yāna-saṁprasthitānāṁ sattvānām arthāya śreṣṭha-yāna-saṁprasthitānām arthāya yato me bhagavañ jñānam utpannam. Na mayā bhagavañ jātv evaṁrūpo dharma-paryāyaḥ śrutapūrvaḥ. Parameṇa te bhagavann āścaryeṇa samanvāgatā bodhisattvā bhaviṣyanti ya iha sūtre bhāṣyamāṇe śrutvā bhūta-saṁjñām utpādayiṣyanti. Tat kasya hetoḥ. Yā c⸗âlṣā bhagavan bhūta-saṁjñā s⸗âlv⸗âbhūta-saṁjñā. Tasmāt tathāgato bhāṣate bhūta-saṁjñā bhūta-saṁjñ⸗êti. Na mama bhagavann āścaryaṁ yad⸗âham imaṁ dharma-paryāyaṁ bhāṣyamāṇam avakalpayāmy adhimucye. Ye 'pi te bhagavan sattvā bhaviṣyanty anāgate 'dhvani paścime kāle paścime samaye paścimāyāṁ pañcaśatyāṁ saddharma-vipralope vartamāne ya imaṁ bhagavan dharma-paryāyam udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavâpsyanti parebhyaś ca vistareṇa saṁprakāśayiṣyanti te param-âścaryeṇa samanvāgatā bhaviṣyanti. Api tu khalu punar bhagavan na teṣām ātma-saṁjñā pravartiṣyate na sattva-saṁjñā na jīva-saṁjñā na pudgala-saṁjñā pravartiṣyate, n⸗âpi teṣāṁ kācit saṁjñā n⸗âsaṁjñā pravartate. Tat kasya hetoḥ. Yā sā bhagavann ātma-saṁjñā s⸗âlv⸗âsaṁjñā; yā sattva-saṁjñā jīva-saṁjñā pudgala-saṁjñā s⸗âlv⸗âsaṁjñā. Tat kasya hetoḥ. Sarva-saṁjñ-âpagatā hi buddhā bhagavantaḥ. Evam ukte bhagavān āyuṣmantaṁ Subhū-

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[1] The syllable *ttā*, in small cursive characters, is inserted in the interlinear space, between ll. 2 and 3, below *rāhā*; and the word appears to be intended to be read *pīrāttā*; we should probably read *pīrāti*.

āṣ̌irī Subhūta tta hve [ii]ttatta gyastä baysä • [1] pīrmāttama
ācāryam Subhūtim evam avocat evam yajata bhagavan paramena

duṣkare-jsa haṁphva hvamāri [2] cu ttye sūträ [iii]hvādä āna ni
duṣkareṇa saṁbhūtāḥ bhavanti ye asya sūtrasya bhāṣitavantaḥ āsīnāḥ na

pvaidä ni harīysāri ni trāysä byehīdä [iv]Pīrmāttama duṣkarä ṣ̌ā
uttrasyanti na saṁtrasyanti na trāsam āpadyante Parama- duṣkarā sā

pārāṁma tvā pārāṁma avamāta gyastä baysä [25 b[i]] *hvādä* •
pāramitā tām pāramitām aparimāṇāḥ yajatāḥ bhagavantaḥ abhāṣanta

Ttana kṣamautitījä pārāma hīvyā tca pamāka häṁnä • Kāma bā[ii]da-na
Tena kṣānti- pārāmitā saṁbandhinī ca pārimitā bhavet Yasmin samaye

maṁmä kalärri • [3] agaprattyaṁga paste na-ni maṁmä ttye
me kalirājaḥ aṅgapratyaṅgam acchaitsīt na-na me tasmin

stye ātma• [4] [iii]saṁña vya ni satvasaṁña ni jīvasaṁña na pud-
samaye ātmasaṁjñā babhūva na sattvasaṁjñā na jīvasaṁjñā na pud-

galäsaṁña na maṁ ttū bā[iv]dä saṁña vya u ni asaṁña Cu
galasaṁjñā na me tam kālam saṁjñā babhūva tathā na asaṁjñā Yadi

maṁ ṣai ysurasaṁña vya muśtä-jsa ra haṁphva
me api ātmasaṁjñā abhaviṣyat vyāpādena jātu saṁbhūtā

[26 *a*[i]] maṁ saṁ*ña* hamīya Paysāni aysä Subhūva byāta yani
me saṁjñā abhaviṣyat Prajāne aham Subhūte smṛtim kurve

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tim etad avocat, evam etat Subhūte evam etat. Param-āścarya-samanvāgatās te sattvā bhaviṣyanti ya iha Subhūte sūtre bhāṣyamāṇe n≈ôttrasiṣyanti na saṁtrasiṣyanti na saṁtrāsam āpatsyante. Tat kasya hetoḥ. Paramapāramit≈êyaṁ Subhūte tathāgatena bhāṣitā yadut≈âpāramitā. Yāṁ ca Subhūte tathāgataḥ parama-pāramitāṁ bhāṣate tām aparimāṇā api buddhā bhagavanto bhāṣante. Ten≈ôcyate paramapāramit≈êti. Api tu khalu punaḥ Subhūte yā tathāgatasya kṣānti-pāramitā s≈âlv≈âpāramitā. Tat kasya hetoḥ. Yadā me Subhūte Kali(ṅga)-rāj≈âṅga-pratyaṅgamāṁsāny acchaitsīt tasmin samaya ātma-saṁjñā vā sattva-saṁjñā vā jīva-saṁjñā vā pudgala-saṁjñā vā n≈âpi me kācit saṁjñā v≈âsaṁjñā vā babhūva. Tat kasya hetoḥ. Sacen me Subhūte tasmin samaya ātma-saṁjñ≈âbhaviṣyad vyāpāda-saṁjñ≈âpi me tasmin samaye 'bhaviṣyat. Sacet sattva-saṁjñā jīva-saṁjñā pudgala-saṁjñ≈âbhaviṣyad vyāpāda-saṁjñ≈âpi me tasmin samaye 'bhaviṣyat. Tat kasya hetoḥ. Abhijānāmy ahaṁ Subhūte 'tīte 'dhvani pañca jāti-śatāni yad ahaṁ Kṣāntivādī ṛṣir abhūvam.

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[1] Read *Subhūta*, instead of *gyastä baysä*. Also superfluous sign of interpunction.
[2] Read *hamāri*.
[3] Superfluous sign of interpunction. Note also the misshaped *ka*.
[4] Superfluous sign of interpunction.

paḍāṁjsyāṁnä bā[ii]ḍānä pajsa-so ysathä kāmä bāḍāṁnä aysä
pūrvēṣām kālānām pañca-śatāni janmāni yeṣām kālānām aham

Kṣāntavādä nāma vyi [iii]raṣiyä Ttī maṁmä·[1] nä ātmasaṁña
Kṣāntivādī nāma babhūva ṛṣiḥ Atha me na ātmasaṁjñā

vya ni satvasaṁña ni jīvasaṁ[iv]ña ni pudgaläsaṁña Ttye härä
babhūva na sattvasaṁjñā na jīvasaṁjñā na pudgalasaṁjñā Tasya arthasya

kiṇa Subhūva baudhisatva mistä baysūṁña [26 *b*[i]]vū*ysai* biśau
kṛtena Subhūte bodhisattvaḥ mahān bodhi- sattvaḥ viśvābhyaḥ

saṁñau-jsa phīśāñä·[1] u biśä-pīrmāttamye baysūśtä aysmū
saṁjñābhyaḥ vārayitavyaḥ tathā viśva-paramāyāṁ bodhau cittam

[ii]upevāṁñä ni rūvāṁ vīra pārautta aysmu[2] upevāṁñä ni
utpādayitavyam na rūpāṇām upari pratiṣṭhitam cittam utpādayitavyam na

bajāṣä [iii]na buśañāṁ ni ysvaṁñāṁ ni skaṁavāṁ na dharmāṁ vīra·[1]
śabdānām na gandhānām na rasānām na sparśānām na dharmāṇām upari

na kuṣṭaiјä [iv]prattakārä vīra pārautta aysmu[2] upevāṁñä
na kasyacit pratikārasya upari pratiṣṭhitam cittam utpādayitavyam

Avārautta aysmu[2]-na
Apratiṣṭhitena cittena

[27 *a*[i]] haurä haurāṁñä khu nä gūnāsaṁña vīra ni pārahi
dānam dātavyam yathā nu lakṣaṇasaṁjñām upari na pratitiṣṭhet

biśāṁ satvānä śiri ki[ii]ṇa Ṣā saṁña skaddhvā·[1] na bīdi·
viśveṣām sattvānām śivasya kṛtena Sā saṁjñā skandheṣu na bhavati

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Tatr=âpi me n=âtma-saṁjñā babhūva na sattva-saṁjñā na jīva-saṁjñā na pudgala-saṁjñā babhūva. Tasmāt tarhi Subhūte bodhisattvena mahāsattvena sarva-saṁjñā vivarjayitv=ânuttarāyāṁ samyak-saṁbodhau cittam utpādayitavyam. Na rūpa-pratiṣṭhitaṁ cittam utpādayitavyaṁ na śabda-gandha-rasa-spraṣṭavya-dharma-pratiṣṭhitaṁ cittam utpādayitavyaṁ na dharma-pratiṣṭhitaṁ cittam utpādayitavyaṁ n=âdharma-pratiṣṭhitaṁ cittam utpādayitavyaṁ na kvacit pratiṣṭhitaṁ cittam utpādayitavyam. Tat kasya hetoḥ. Yat pratiṣṭhitaṁ tad ev=âpratiṣṭhitam. Tasmād eva tathāgato bhāṣate apratiṣṭhitena bodhisattvena dānaṁ dātavyaṁ, na rūpa-śabda-gandha-rasa-sparśa-dharma-pratiṣṭhitena dānaṁ dātavyam. Api tu khalu punaḥ Subhūte bodhisattven=âivaṁrūpo dānaparityāgaḥ kartavyaḥ sarva-sattvānām

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[1] Superfluous sign of interpunction.

[2] Read *aysmū*, as in 26 *b*[i].

Rraṣṭa hvāñe Subhūva gyasta baysa haṭha [iii]hvāñä vyāraṇai
Ṛju vadet Subhūte yajataḥ bhagavān satyam vadet vyākaraṇam-asya

ni aña ttana cu prajñai rraṣṭa śrāvakayāña ha[iv]ṭha[*ysvī*[1]]śe
na anyat tena yat prajñaḥ ṛju śravakayāne satyaṁ

mahāyāṁña Ttāharā vyārana ni aña • Ṣi ra Subhūva cu[27*b*[1]]
mahāyāne Tathāgatānām vyākaraṇam na anyat Saḥ jātu Subhūte yaḥ

ṣi dā cu baysä-na bustä ni vara haṭha u ni drrūja
saḥ dharmaḥ yaḥ bhagavatā buddhaḥ na tatra satyam tathā na mṛṣā

Akṣaryau-jsa hva artha bi[ii]śä parī hālai gīttī • Ttrāmä
Akṣaraiḥ bhāṣitam artham sarvām parityajet diśam gantum (?) Evam

māṁñaṁdä Subhūva khu hve ttārä vitraṁdä ha[iii]mä ni
upamam Subhūte yathā puruṣaḥ andhakāre praviṣṭaḥ bhavet na

nāmuja [2] härä vajiṣdi ttū naiṣadä pārahi-pastä baudhisatva
kaṁcit artham vicaṣṭe tad vyākhyātam pratiṣṭhāpitaḥ bodhisattvaḥ

[iv]dyāṁñä cu parī ni daittä • Ttrāmä māṁñaṁdä Subhūva khu
draṣṭavyaḥ yaḥ tyajet na paśyati Evam upamam Subhūte yathā

tcaimauda hve byūṣṭe-
cakṣuṣmān puruṣaḥ vyuṣṭā-

[28*a*[1]] ye ṣavi[3] saye urmaysdāṁ biśūña rūva daittä ttū
yām kṣapi prabhāte āditye viśvavidhāni rūpāṇi paśyati tad

najsadä baysūṁña vū[ii]ysai dyāñä cu ni nāmye [2] härä vira
vyākhyātam bodhi- sattvaḥ draṣṭavyaḥ yaḥ na kasyacit arthasya upari

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arthāya. Tat kasya hetoḥ. Yā c≠âîṣā Subhūte sattva-saṁjñā s≠âîv≠âsaṁjñā. Ya evaṁ te sarva-sattvās tathāgatena bhāṣitās ta ev≠âsattvāḥ. Tat kasya hetoḥ. Bhūta-vādī Subhūte tathāgataḥ satya-vādī tathā-vādy ananyathā-vādī tathāgataḥ. Na vitatha-vādī tathāgataḥ. Api tu khalu punaḥ Subhūte yas tathāgatena dharmo 'bhisaṁbuddho deśito nidhyāto na tatra satyaṁ na mṛṣā. Tadyath≠âpi nāma Subhūte puruṣo 'ndhakāra-praviṣṭo na kiṁcid api paśyet evaṁ vastu-patito bodhisattvo draṣṭavyo yo vastu-patito dānaṁ parityajati. Tad yath≠âpi nāma Subhūte cakṣuṣmān puruṣaḥ prabhātāyāṁ rātrau sūrye 'bhyudgate nānā-vidhāni rūpāṇi paśyet evam avastu-patito bodhisattvo draṣṭavyo yo 'vastu-patito dānaṁ parityajati.

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[1] This syllable is damaged, and its reading uncertain.
[2] Perhaps wrong for *kāmujä*, and *kāmye*.
[3] Read *śivi*.

pārauttä ṣṭāna haurä hädä ni •[1] ^{iii}parī dittä . Cu Sūbhuva[2]
pratiṣṭhitaḥ san dānam dadāti na tyajet paśyati Yat Subhūte

bisīvrāṣai[3] o-vā bisīvrāṣaiñä ci ttū ^{iv}[*dā dijs*]ādi[4] vāśīdä
ku aputrāḥ athavā kuladuhitaraḥ ye tam dharmam dhārayanti vācayanti

paysāṁda hamāri gyastā baysāṁ-jsa o dya hamā[28 *b*^{i}]ri
prajñātāḥ bhavanti yajatānām bhagavatām tathā dṛṣṭāḥ bhavanti

Avamāta puñīnai haṁbīsä-na haṁphva hamāri • O strīya o-vā
Aparimitena puṇya- samūhena saṁbhūtāḥ bhavanti Atha strī athavā

da^{ii}hä brūhaḍā Gaṁgä nyāya grūicyau-sye māñaṁdä ttaraṁdarä
puruṣaḥ pūrvâhṇe Gaṅgāyāḥ nadyāḥ vālukābhiḥ samān kāyān

paṁste śvaba^{iii}dā paśārä didira ttaraṁdara paṁsti ttana pacaḍa-na
paryatyajat madhyâhne sāyâhne tāvataḥ kāyān paryatyajat tena paryāyeṇa

külä ka^{iv}lpä vaṣṭa āna haurä hidä ci ttū sūträ pāti
koṭim kalpān yāvat tiṣṭhamānaḥ dānam dadāti yaḥ[-ca] tat sūtram śṛṇoti

nai prrakṣīvī ṣada hā
na-etat pratikṣipet śraddhām ā

[29 *a*^{i}][5] [xxx *tt*]y[*e pra*]c[*ai*]na budarä puñīnai haṁbīsä ysyāṁñe
tasya pratyayena bahutaram puṇya- samūham janayet

avamāta a^{ii}naṁkhiṣṭä Cu nara vā •[1] cuai pīrīdai budarä
aprameyam asaṁkhyeyam Kim punaḥ vai yadā-kecit likhanti-etat bahutaram

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Api tu khalu punaḥ Subhūte ye kulaputrā vā kuladuhitaro v*e*imaṁ dharma-paryāyam udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavâpsyanti parebhyaś ca vistareṇa saṁprakāśayiṣyanti jñātās te Subhūte tathāgatena buddha-jñānena dṛṣṭās te Subhūte tathāgatena buddha-cakṣuṣā buddhās te tathāgatena. Sarve te Subhūte sattvā aprameyam asaṁkhyeyaṁ puṇya-skandhaṁ prasaviṣyanti pratigrahīṣyanti. (15.) Yaś ca khalu punaḥ Subhūte strī vā puruṣo vā pūrvâhṇa-kālasamaye Gaṅgānadī-vālukā-samān ātmabhāvān parityajet evaṁ madhyâhna-kālasamaye Gaṅgānadī-vālukā-samān ātmabhāvān parityajet sāyâhna-kālasamaye Gaṅgānadī-vālukā-samān ātmabhāvān parityajet anena paryâyeṇa bahūni kalpa-koṭi-niyuta-śata-sahasrāṇy ātmabhāvān parityajet yaś c*e*imaṁ dharma-paryāyaṁ śrutvā na pratikṣipet ayam eva tato nidānaṁ bahutaraṁ puṇya-skandhaṁ prasunuyād aprameyam asaṁkhyeyaṁ. Kaḥ punar vādo yo likhitv*e*ôdgṛhṇīyād dhārayed vācayet paryavâpnuyāt parebhyaś

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[1] Superfluous sign of interpunction.
[2] Read *Subhūva*.
[3] [Probably read *bisīvrāṣā*, as in 29 *b*^{ii}.—R. H.]
[4] The three first syllables have peeled off.
[5] The first five syllables have peeled off, only the *y* of [*tt*]*y*[*e pra*]*caina* being legible; read perhaps *yanī ttye*.

puñīnai haṁbīsä ysvāñe [iii]avamāta anakhiṣṭa[1] Cu nara vā
puṇya- samūham janayet aprameyam asaṁkhyeyam Kim punaḥ vai

cūe sāji o-vā haṁdarā u[iv][ysd]i[ś]e • [2] Kūṣṭa ttū dā
yadā-kaścit udgṛhṇīyāt athavā anyeṣām uddeśayet Yatra tam dharmam

birāṣīdi pajsamavīya ṣā diśa hamä haṁ[29 b[i]]tsa gyastä hvaṁdä
prakāśayanti pūjanīyā sā diśā bhavet saha devasya manuṣyasya

ysama-śaṁdai-na vaṁnavīya hvaraṁcīñä tvaṁdanä tsuñai [ii]Cittyä
pṛthivī-lokena vandanīyā dakṣiṇena vanditum caritavyā Caityasya

māñaṁdä ttye diśa pajsaṁ tcerai • Cu tti bisīvrrāṣā o-vā
yathā tasyāḥ diśāyāḥ pūjā kartavyā Ye te kulaputrāḥ atha-vā

bisī[iii]vrrāṣaiñä ci dädrrāma sūträ dijsādi vāṣjdi parāṁmīdi
kuladuhitaraḥ ye tādṛśam sūtram dhārayanti vācayanti paryavâpnuvanti

tti • [3] [iv]parabhūtta hamāri śirä hadä parabhūtta hamāri Tta
te paribhūtāḥ bhavanti sādhu eva paribhūtāḥ bhavanti Evam

ci hārä kidna
kasya arthasya kṛtena

[30 a[i]] Ttyāṁnä satvāṁnä padāṁjsyāṁnä ysaṁthvā didrrāma
Teṣām sattvānām atītānām janmasu tādṛśī

karmaya tcaṁmna drrayvā avā[ii]yvā ysaṁthä nāsāñäye ttye sūträ
karmatā yayā triṣu apâyeṣu janma prâpayitavyam-eva tasya sūtrasya

prrabhāva-na tti karma harbiśä • [3] [iii]jāri [4] thyau biśä-pīrmāttama
prabhāvena tāni karmāṇi sarvāṇi hīyante śīghram viśva-paramām

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ca vistareṇa saṁprakāśayet. [*Max Müller, p.* 33, *l.* 14–*p.* 34, *l.* 8, *are not translated in our manuscript.*] Api tu khalu punaḥ Subhūte yatra pṛthivī-pradeśa idaṁ sūtraṁ prakāśayiṣyate pūjanīyaḥ sa pṛthivī-pradeśo bhaviṣyati sa-deva-mānuṣ-âsurasya lokasya vandanīyaḥ pradakṣiṇīyaś ca sa pṛthivī-pradeśo bhaviṣyati caitya-bhūtaḥ sa pṛthivī-pradeśo bhaviṣyati. (16.) Api tu ye te Subhūte kulaputrā vā kuladuhitaro v:êmān evaṁrūpān sūtrântān udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavâpsyanti yoniśaś ca manasi kariṣyanti parebhyaś ca vistareṇa saṁprakāśayiṣyanti te paribhūtā bhaviṣyanti suparibhūtāś ca bhaviṣyanti. Tat kasya hetoḥ. Yāni ca teṣāṁ Subhūte sattvānāṁ paurvajanmikāny aśubhāni karmāṇi kṛtāny apâya-saṁvartanīyāni dṛṣṭa eva dharme paribhūtatayā tāni paurvajanmikāny aśubhāni karmāṇi kṣapayiṣyanti buddha-bodhiṁ c:ânuprâpsyanti. Abhijānāmy ahaṁ Subhūte

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[1] Read *anaṁkhiṣṭa.*

[2] Part of the ī and the whole *e* are legible; there is room only for two syllables; after *uysdiśe* we must probably insert *budarä puñīnai*, &c., as in ll. 2, 3.

[3] Superfluous sign of interpunction.

[4] Read *jyāri.*

baysūśta bvāri • Byāta yani Su[iv]bhūva padāṁjsyāṁnä bādāṁnä
bodhim bodhante Smṛtim kurve Subhūte atītānām kālānām

anaṁkhiṣṭāna kalpāṁnä Dīpaṁkarä gya[30 b[i]]stä baysä pīrmāttaṁmä
asaṁkhyeyānām kalpānām Dīpaṁkarasya yajatasya bhagavataḥ pareṇa

tcahaurä-haṣṭā-kūlä-naysa-sa-ysārä gyasta baysä • [1] [ii]cu harbiśä
catur-aśīti-koṭi-niyuta-śata-sahasrāṇi yajatān bhagavataḥ ye sarve

mu hu-jsa ārähya u ni virähya • Cu vā tti īdä u[iii]stamājsī bādä
mayā ārādhitāḥ tathā na virādhitāḥ Ye vai te santi uttamam kālam

ustamauysye paṁcāśai cu tvā Vajrrachedaka-sū[iv]trä vāśīdi o
uttamāyām pañcaśatyām ye tat Vajracchedikā-sūtraṁ vācayanti tathā

parīdi-pīḍi dijsādi būnaspyau-jsai pajsama yanī-
likhāpayanti dhārayanti dhūpaiḥ-[?] asya pūjām kurva-

[31 a[i]] di u śau śalo ustamāta pūjä pajsaṁ [2] yanī • ttye
nti [yaḥ-]ca ekam ślokam antaśaḥ pūjām pūjām kuryāt tasya

bisīvrrāṣai puñī[ii]nai haṁbīsai brrū bi sataṁna sä ysāraṁna
kulaputrasya puṇyamayaḥ samūhaḥ-asya pūrvaḥ api śatatamam nūnam sahasratamam

sä kūlāna sä haṁkhī•[iii]ysä-masä uśmāṁna-masi na-ni kaśte : [3]
nūram koṭitamam nūnam saṁkhyā-mātram upaniṣad-mātram na kṣamate

Ttī vā āśirī Subhūtä gya[iv]sta baysä tta hve khu vā
Atha vai ācāryaḥ Subhūtiḥ yajatam bhagavantam evam avocat katham vai

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atīte 'dhvany asaṁkhyeyaiḥ kalpair asaṁkhyeyatarair Dīpaṁkarasya tathāgatasyâ̂rhataḥ samyak-saṁbuddhasya pareṇa paratareṇa caturaśīti-buddha-koṭi-niyuta-śata-sahasrāṇy abhūvan ye mayârāgitā ārāgya na virāgitāḥ. Yac ca mayā Subhūte te buddhā bhagavanta ārāgitā ārāgya na virāgitā yac ca paścime kāle paścime samaye paścimāyāṁ pañcaśatyāṁ saddharma-vipralopa-kāle vartamāna imān evaṁ-rūpān sūtrântān udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavâpsyanti parebhyaś ca vistareṇa saṁprakāśayiṣyanti asya khalu punaḥ Subhūte puṇya-skandhasyântikād asau paurvakaḥ puṇya-skandhaḥ śatatamīm api kalāṁ nôpaiti sahasratamīm api śata-sahasratamīm api koṭitamīm api koṭiśatatamīm api koṭiśatasahasratamīm api koṭiniyutaśatasahasratamīm api saṁkhyām api kalām api gaṇanām apy upamām apy upaniṣadam api yāvad aupamyam api na kṣamate. [*The following lines, Max Müller, p.* 35, *ll.* 12–17, *are not translated in our manuscript.*] (17.) Atha khalv āyuṣmān Subhūtir bhagavantam etad avocat, kathaṁ bhagavan bodhisattva-yāna-saṁprasthi-

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[1] Superfluous sign of interpunction.
[2] Here the same loanword is used, side by side, in an older and a later form.
[3] Full stop in the form of double dot or *visarga*.

midāṁna gyasta baysä baudhisatväyāṁnī marä [31 b[i]] mahāyāña
mīḍhvaḥ yajata bhagavan bodhisattvayānikena iha mahāyāne

aysmū biysaṁjāṁñä Gyastä baysī tta hve mara Subhūva
cittam pragrahītavyam Yajataḥ bhagavān-asya evam avocat iha Subhūte

baudhisa[ii]tva mästä baysuṁña[1] vūysai-na ttatta aysmū upevāñä
bodhisattvena mahatā bodhi- sattvena evam cittam utpādayitavyam

biśä satva aharī[iii]na paranirvāyāṁña • Ni hadi kāmujä satva[2]
viśve sattvāḥ anupadhiśeṣe parinirvāpayitavyāḥ Na eva kaścit sattvaḥ

paranirvāña [iv]hämä • Tta ci[3] härä kiṇa • Cī Subhūva
parinirvāpayitavyaḥ bhavet Evam kasya arthasya kṛtena Yadi Subhūte

baudhisatvä satvasaṁña hamāti
bodhisattvasya sattvasaṁjñā bhavet

[32 a[i]] ni ṣa baudhisatvä hvañai O ātmasaṁña o-vā
na saḥ bodhisattvaḥ vaktavyaḥ Athavā ātmasaṁjñā atha-vā

jīvasaṁñä o pudgaläsaṁña [ii]hamāti ni ṣi baudhisatva hvañai
jīvasaṁjñā atha pudgalasaṁjñā bhavet na saḥ bodhisattvaḥ vaktavyaḥ

Tta ci härä kiṇa Niśtä ṣi dharmä [iii]kāmujä baudhisatvayāṁñä
Tat kasya arthasya kṛtena Na-asti saḥ dharmaḥ kaścit bodhisattvayāne

haṁjsedai āya • Aśtä nai ṣi Subhūva [iv]dharmä cu gyasta
saṁprasthitaḥ syāt Asti nu saḥ Subhūte dharmaḥ yaḥ yajatena

baysä-na Dīpaṁkarä gyasta baysä īñaka biśä-pīrmätta [32 b[i]] mä
bhagavatā Dīpaṁkarasya yajatasya bhagavataḥ antikāt viśva-paramām

baysūśtä bustä āya Ttye hvaye hvanai āśirī Subhūta gyastä
bodhim buddhaḥ syāt Tasmin ukte vacane ācāryaḥ Subhūtiḥ yajatam

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tena sthātavyaṁ kathaṁ pratipattavyaṁ kathaṁ cittaṁ pragrahītavyam. Bhagavān āha, iha Subhūte bodhisattva-yāna-saṁprasthiten≠âivaṁ cittam utpādayitavyaṁ, sarve sattvā may≠ânupadhiśeṣe nirvāṇa-dhātau parinirvāpayitavyāḥ. Evaṁ ca sattvān parinirvāpya na kaścit sattvaḥ parinirvāpito bhavati. Tat kasya hetoḥ. Sacet Subhūte bodhisattvasya sattvasaṁjñā pravarteta na sa bodhisattva iti vaktavyaḥ. Jīva-saṁjñā vā yāvat pudgala-saṁjñā vā pravarteta na sa bodhisattva iti vaktavyaḥ. Tat kasya hetoḥ. N≠âsti Subhūte sa kaścid dharmo yo bodhisattva-yāna-saṁprasthito nāma. Tat kiṁ manyase Subhūte asti sa kaścid dharmo yas tathāgatena Dīpaṁkarasya tathāgatasy≠ântikād anuttarāṁ samyak-saṁbodhim abhisaṁbuddhaḥ. Evam ukta āyuṣmān Subhūtir bhagavantam etad avocat, yath≠âhaṁ

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[1] Read *baysuṁña*.
[2] There is a small meaningless hook to the right of *satva*.
[3] The distinguishing line to the left of the akṣara is half effaced.

baysä •[1] [ii]tta hve sä niśtä mäḍāṁna gyastä baysä kāṁmujä
bhagavantam evam avocat nūnam na-asti mīḍhvaḥ yajata bhagavan kaścit

ṣä dharmä cu gyasta baysä-[iii]na biśä-pīrmāttama baysūśtä bustä
saḥ dharmaḥ yaḥ yajatena bhagavatā viśva-paramām bodhim buddhaḥ

āya Ttye hvaye hvanai gyasta ba[iv]ysä āśirī Subhūtä tta hve
syāt Tasmin ukte vacane yajataḥ bhagavān ācāryam Subhūtim evam avocat

ttatta ṣi härä Subhūta niśtä kāṁmujä ṣi dharmä cu ——————
evaṃ saḥ arthaḥ Subhūte na-asti kaścit saḥ dharmaḥ yaḥ

[33 *a*[i]] gyasta bays-na Dīpaṁkarä gyasta baysa-na baysūśtä
yajatena bhagavatā Dīpaṁkarāt yajatāt bhagavataḥ bodhim

bustä āya Cī Subhūva [ii]kāmujä ṣi dharmä vya cu gyasta
buddhaḥ syāt Sacet Subhūte kaścit saḥ dharmaḥ bhavet yaḥ yajatena

baysa-na baysūśta bustä vya ni muhu [iii]vyirasä hama thu
bhagavatā bodhim buddhaḥ bhavet na māṃ vyākariṣyat bhaviṣyasi tvam

māṇavā ustamājsī bāḍä Śākyamunä nāma gya•[1][iv]sta baysä • Ttana
māṇavaka uttamam kālam Śākyamuniḥ nāma yajataḥ bhagavān Tena

cu ttūśāttā ṣi baysūśtä Na ra vara haṭha na drrūṁjä[33 *b*[i]]Ttrāṁmä
yat tucchatā sā bodhiḥ Na jātu tatra satyam na mṛṣā Evam

māṁñaṁdä Subhūva cī jä hve āya cue mistä ttaraṁdarä
upamam Subhūte sacet [kaś]cit puruṣaḥ syāt yat-asya mahān kāyaḥ

āya Subhū[ii]tī tta hve ṣi miḍāṁnä •[1] gyasta baysa ttaraṁdarä
syāt Subhūtiḥ-asya evaṃ avocat saḥ mīḍhvaḥ yajata bhagavan kāyaḥ

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bhagavan bhagavato bhāṣitasy⸗ârtham ājānāmi n⸗âsti sa bhagavan kaścid dharmo yas tathāgatena Dīpaṁkarasya tathāgatasy⸗ârhataḥ samyak-saṁbuddhasy⸗ântikād anuttarāṁ saṁyak-saṁbodhim abhisaṁbuddhaḥ. Evaṃ ukte bhagavān āyuṣmantaṁ Subhūtim etad avocat, evaṃ etat Subhūte evam etat; n⸗âsti Subhūte sa kaścid dharmo yas tathāgatena Dīpaṁkarasya tathāgatasy⸗ârhataḥ samyak-saṁbuddhasy⸗ântikād anuttarāṁ samyak-saṁbodhim abhisaṁbuddhaḥ. Sacet punaḥ Subhūte kaścid dharmas tathāgaten⸗âbhisaṁbuddho 'bhaviṣyat na māṁ Dīpaṁkaras tathāgato vyākariṣyad, bhaviṣyasi tvaṁ māṇav⸗ânāgate 'dhvani Śākyamunir nāma tathāgato 'rhan samyak-saṁbuddha iti. [*Max Müller*, *p.* 36, *l.* 19–*p.* 37, *l.* 2, *are not translated in our manuscript.*] Tat kasya hetos. Tathāgata iti Subhūte bhūtatathatāyā etad adhivacanam. Tathāgata iti Subhūte anutpāda-dharmatāyā etad adhivacanam. Tathāgata iti Subhūte dharm⸗ôcchedasy⸗âitad adhivacanam. Tathāgata iti Subhūte atyant-ânutpannasy⸗âitad adhivacanam. [*Max Müller*, *p.* 37, *ll.* 7–11, *not in our manuscript.*] Yaś ca Subhūte tathāgatena dharmo 'bhisaṁbuddho

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[1] Superfluous sign of interpunction.

attaraṁdarä gyasta ba[iii]ysa-na hvata • Tta cūe saittä Subhūta
akāyaḥ yajatena bhagavatā bhāṣitaḥ Evam kim-te bhāsate Subhūte

aśtä nai ṣi dharmä cu gyasta bays-na [iv]biśä-pīrmāttama baysūśtä
asti na saḥ dharmaḥ yaḥ yajatena bhagavatā viśva-paramām bodhim

busta āya Subhūtī tta hve ni miḍāṁnä
buddhaḥ syāt Subhūtiḥ-asya evam avocat na mīḍhvaḥ

[34 a^{i}] gyasta baysa niśtä kāṁmujä ṣi dharmä cu baysūṁña
yajata bhagavan na-asti kaścit saḥ dharmaḥ yaḥ bodhi-

vūysai nāma āya [ii]Cu vina uysāṁñe vina satvä vina pudgalä biśä
sattvaḥ nāma syāt Yaḥ vinā ātmānam vinā sattvam vinā pudgalam viśve

härа ttū nijsaḍa [iii]vyachī ṣi buddhakṣitrā vyūha näṣphāñe
arthāḥ tad vyākhyātam adhimucyeta saḥ buddhakṣetrāṇām vyūham niṣpādayet

ṣi na baysūña vūysai hva[iv]ñai Cu biśä härа vina uysāṁñe
saḥ na bodhi- sattvaḥ vaktavyaḥ Yaḥ viśve arthāḥ vinā ātmānam

vyachī ṣi tvāharai baudhisatva hva [34 b^{i}] Tta cūe saittä
adhimucyeta saḥ tathāgatena bodhisattvaḥ uktaḥ Tat kim-te bhāsate

Subhūva byaudi ni gyastä baysä gūśtīji tcaiṃaṁñä •
Subhūte prâptāni na yajatasya bhagavataḥ māṁsamayāni cakṣūṁṣi

Su[ii]bhūvī tta hve byaudai gyastä baysä gūśtaijä
Subhūtiḥ-asya evam avocat prâptāni-asya yajatasya bhagavataḥ māṁsamayāni

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deśi o vā tatra na satyaṁ na mṛṣā. [*Max Müller, p.* 37, *ll.* 12–14, *not in our manuscript.*] Tadyath≈âpi nāma Subhūte puruṣo bhaved upêtakāyo mahākāyaḥ. Āyuṣmān Subhūtir āha, yo 'sau bhagavaṁs tathāgatena puruṣo bhāṣita upêtakāyo mahākāya iti akāyaḥ sa bhagavaṁs tathāgatena bhāṣitaḥ. Ten≈ôcyata upêtakāyo mahākāya iti. Bhagavān āha, evam etat Subhūte. Yo bodhisattva evaṁ vaded, ahaṁ sattvān parinirvāpayiṣyām≈îti na sa bodhisattva iti vaktavyaḥ. Tat kasya hetoḥ. Asti Subhūte sa kaścid dharmo yo bodhisattvo nāma. Subhūtir āha, no h≈îdaṁ bhagavan, n≈âsti sa kaścid dharmo yo bodhisattvo nāma. Bhagavān āha, sattvāḥ sattvā iti Subhūte asattvās te tathāgatena bhāṣitās ten≈ôcyante sattvā iti. Tasmāt tathāgato bhāṣate, nirātmānaḥ sarva-dharmā nirjīvā niṣpoṣā niṣpudgalāḥ sarva-dharmā iti. Yaḥ Subhūte bodhisattva evaṁ vaded, ahaṁ kṣetra-vyūhān niṣpādayiṣyām≈îti sa vitathaṁ vadet. Tat kasya hetoḥ. Kṣetra-vyūhā kṣetra-vyūhā iti Subhūte avyūhās te tathāgatena bhāṣitāḥ. Ten≈ôcyante kṣetra-vyūhā iti. Yaḥ Subhūte bodhisattvo nirātmāno dharmā nirātmāno dharmā ity adhimucyate sa tathāgaten≈ârhatā samyak-saṁbuddhena bodhisattvo mahāsattva ity ākhyātaḥ. (18.) Bhagavān āha, tat kiṁ manyase Subhūte saṁvidyate tathāgatasya māṁsa-cakṣuḥ. Subhūtir āha, evam etad bhagavan saṁvidyate tathāgatasya māṁsa-cakṣuḥ. Bhagavān āha, tat kiṁ

tcaimaṁñä • Ttī vā gya[iii]sta baysä āśirī Subhūta tta hve
cakṣūṁṣi Atha vai yajataḥ bhagavān ācāryam Subhūtim evam avocat

byaudi gyastä baysä gyastūṁ[iv]ñä tcaimaṁñä [1] Gyastä baysä
prâptāni yajatasya bhagavataḥ divyāni cakṣūṁṣi Yajatam bhagavantam

āśirī Subhūta tta hve byaudai gyastä ba-
ācāryaḥ Subhūtiḥ evam avocat prâptāni-asya yajatasya bhaga-

[35 a[i]] ysä gyastūṁñä tcaimaṁñä • Ttī vā gyastä baysä āśirī
vataḥ divyāni cakṣūṁṣi Atha vai yajataḥ bhagavān ācāryam

Subhūta tta hve [ii]byaudai gyasta baysä dātījä
Subhūtim evam avocat prâptāni-sya yajatasya bhagavataḥ dharmamayāni

tcaimaṁñä • Āśirī Subhūta tta hve [iii]byaudai gyasta baysä
cakṣūṁṣi Ācāryaḥ Subhūtiḥ evam avocat prâptāni-asya yajatasya bhagavataḥ

dātījä tcaimaṁñä • Ttī vā āśirī [iv]Subhūta gyastä baysä
dharmamayāni cakṣūṁṣi Atha vai ācāryaḥ Subhūtiḥ yajatam bhagavantam

tta hve īdä gyastāṁ baysāṁ hajvattetījä [35 b[i]] tcaimaṁñä
evam avocat santi yajatānām bhagavatām prajñāmayāni cakṣūṁṣi

Gyasta baysä āśirī Subhūta tta hve byaude gyasta baysä • [2]
Yajataḥ bhagavān ācāryam Subhūtim evam avocat prâptam yajatasya bhagavataḥ

[ii]hajvattetīnai tcemä • Ttī vā āśirī Subhūta gyasta baysä
prajñāmayam cakṣuḥ Atha vai ācāryaḥ Subhūtiḥ yajatam bhagavantam

tta [iii]hve īdä gyastā baysāṁ dātījä tcemaṁñä • Gyasta
evam avocat santi yajatānām bhagavatām dharmamayāni cakṣūṁṣi Yajataḥ

baysä ā[iv]śirī Subhūta tta hve īdä gyastāṁ baysāṁ
bhagavān ācāryam Subhūtim evam avocat santi yajatānām bhagavatām

dātījä tcemaṁñä • Ttī
dharmamayāni cakṣūṁṣi Atha

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manyase Subhūte saṁvidyate tathāgatasya divyaṁ cakṣuḥ. Subhūtir āha, evam etad bhagavan saṁvidyate tathāgatasya divyaṁ cakṣuḥ. Bhagavān āha, tat kiṁ manyase Subhūte saṁvidyate tathāgatasya prajñā-cakṣuḥ. Subhūtir āha, evam etad bhagavan saṁvidyate tathāgatasya prajñā-cakṣuḥ. Bhagavān āha, tat kiṁ manyase Subhūte saṁvidyate tathāgatasya dharma-cakṣuḥ. Subhūtir āha, evam etad bhagavan saṁvidyate tathāgatasya dharma-cakṣuḥ. Bhagavān āha, tat kiṁ manyase Subhūte saṁvidyate tathāgatasya buddha-cakṣuḥ. Subhūtir āha, evam etad bhagavan saṁvidyate tathāgatasya buddha-cakṣuḥ. [*There is nothing corresponding to Max Müller, p.* 39, *ll.* 3–13, *in our manuscript.*] Tat kiṁ manyase

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[1] Read *āśirī Subhūtä gyastä baysä tta hve.*

[2] Superfluous sign of interpunction.

[36 a^{i}] vā gyastä baysä āśirī Sūbhuva[1] tta hve īdä
vai yajataḥ bhagavān ācāryam Subhūtim evam avocat santi

gyastāṁ baysāṁ baysūṁña tcai[ii]maṁñaṁmäñä[2] īdä āśirya Subhūta
yajatānām bhagavatām bauddhāni cakṣūṁṣi santi ācārya Subhūte

gyastāṁ baysāṁ baysūṁña tcai[iii]maṁñä • Ttī vā gyasta baysä
yajatānām bhagavatām bauddhāni cakṣūṁṣi Atha vai yajataḥ bhagavān

āśirī Subhūta gūṣṭe u tta pastai [iv]ci tvā trsahasrya
ācāryam Subhūtim āmantrayata atha evam avadat-asya yaḥ tam trisahasryāḥ

mahāsahasrya lovadātä haudyau raṁnyau-jsa haṁ[36 b^{i}]birä hauraṁ
mahāsahasryāḥ lokadhātum saptabhiḥ ratnaiḥ saṁpūrya dānam

hidi caṁdä ṣi bisīvrrāṣai o bisīvrrāṣṣaiñä puña kūśalä
dadāti kīyanti saḥ kulaputraḥ atha-vā kuladuhitā puṇyāni kuśalasya

[ii]mūlä ysyāṁñe Āśirī Subhūtä tta hve bihī pharä midāṁnä
mūlāni janayet Ācāryaḥ Subhūtiḥ evam avocat ati bahum mīḍhvaḥ

gyastä [iii]baysa puñā kūśalä mūlāṁ haṣkamä ysyāṁñe • Cu
yajata bhagavan puṇyānām kuśalasya mūlānām skandham janayet Kim

vātcä haṁdā[iv]rai bisīvrrāṣai cu tva Vajrrachedaka-sūträ ustamāta
punaḥ anugrahaḥ-asya kulaputrasya yaḥ tasmin Vajracchedikā-sūtre antaśaḥ

śau tcūrapatī gāhä
ekām catuṣpādikām gāthām

[37 a^{i}] pīrī sājīyä dijsāti vāśīyä [3]būspyau-jsai pajsaṁ
likhet udgṛhṇīyāt dhārayet vācayet dhūpaiḥ-asya pūjām

yanī • ttye bisīvrrā[4] [ii]ṣaiñä budarä puñīnai haṁbīsä hämä • Sataṁna
kuryāt tasyāḥ kuladuhituḥ bahutaraḥ puṇya- samūhaḥ bhavet Śatatamam

sä ysāraṁna sä [iii]uśmāṁna-masi hā ni kaśtä • Ttī gyasta
nūnam sahasratamam nūnam upaniṣad-mātram ā na kṣamate Atha yajataḥ

Subhūte yaḥ kaścit kulaputro vā kuladuhitā v≠êmaṁ trisāhasra-mahāsāhasraṁ lokadhātuṁ sapta-ratna-paripūrṇaṁ kṛtvā tathāgatebhyo 'rhadbhyaḥ samyak-saṁbuddhebhyo dānaṁ dadyāt api nu sa kulaputro vā kuladuhitā vā tato nidānaṁ bahu puṇya-skandhaṁ prasunuyāt. Subhūtir āha, bahu bhagavan bahu sugata. [*There is nothing in the text to correspond to Max Müller, p.* 40, *l.* 2–*p.* 42, *l.* 4.] Yaś ca kulaputro vā kuladuhitā v≠êtaḥ prajñāpāramitāyā dharma-paryāyād antaśaś catuṣpādikām api gāthām udgṛhya parebhyo deśayed asya Subhūte puṇya-skandhasy≠âsau paurvakaḥ puṇya-skandhaḥ śatatamīm api kalāṁ n≠ôpaiti yāvad upaniṣadam api na

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[1] Read *Subhūva.* The text is here defective. There ought to be a question by Subhūti and a reply by the Buddha, as in the preceding clauses.

[2] Read *tcaimaṁñä.*

[3] Read *būnaspyau*, see 30 b^{iv}.

[4] Read *bisīvrrāṣai ovā bisīvrrāṣaiñä.*

baysä āśirī Subhūta tta [iv]hve tta hve[1] sä tta cve
bhagavān ācāryam Subhūtim evam avocat evam avocat nūnam evam kim-te

sai[2] āśarya Subhūta tta ci härä kidna Ni ṣi Subhūta
bhāṣate ācārya Subhūte evam kasya arthasya kṛtena Nanu saḥ Subhūte

sa [37 *b*[i]] lakṣaṇīja pyālye-jsa gyastä baysä dyāṁñä nai •
nūnam lakṣaṇamayyā saṁpadā yajataḥ bhagavān draṣṭavyaḥ jātu

Āśirī Subhūta tta hve [ii]na midāṁna gyasta baysa lakṣaṇījä
Ācāryaḥ Subhūtiḥ evam avocat na mīḍhvaḥ yajata bhagavan lakṣaṇa-

pyālye-jsa gyasta baysä dyāṁñä ni [iii]Cīyä gyasta baysa
saṁpadā yajataḥ bhagavān draṣṭavyāḥ jātu Sacet yajata bhagavan

lakṣaṇīji pyālye-jsa gyasta baysä vyä rri ṣä [iv]cakrravarttä
lakṣaṇa- saṁpadā yajataḥ bhagavān abhaviṣyat rājā saḥ cakravartī

baysä hamīya ttana cadrravarta[3] rruṁda lakṣaṇa-īji pyālye-
bhagavān abhaviṣyat tena cakravartinaḥ rājñaḥ lakṣaṇa- saṁpadā

[38 *a*[i]] jsa[4] baysä dyāṁñä • Ttī gyastä baysä tta gāha hve •
bhagavān draṣṭavyaḥ Atha yajataḥ bhagavān te gāthe abhāṣata

Cu muhu ruvane[5] deda cu [ii]ma salāyau-jsa mañäre
Ye māṁ rūpeṇa paśyanti ye māṁ ghoṣaiḥ manyante

kūra cedāṁma ttyāṁ tta muhu herṣṭāya na deda
mithyā cintanam teṣām te māṁ sarvadā na paśyanti

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kṣamate. [*There is nothing to correspond to Max Müller, para.* 25, *p.* 42, *ll.* 8–16.] (26.) Tat kiṁ manyase Subhūte lakṣaṇa-saṁpadā tathāgato draṣṭavyaḥ. Subhūtir āha, no h=idaṁ bhagavan. Yath=âhaṁ bhagavato bhāṣitasy=ârtham ājānāmi na lakṣaṇa-saṁpadā tathāgato draṣṭavyaḥ. Bhagavān āha, sādhu sādhu Subhūte evam etat Subhūte evam etad yathā vadasi. Na lakṣaṇa-saṁpadā tathāgato draṣṭavyaḥ. Tat kasya hetoḥ. Sacet punaḥ Subhūte lakṣaṇa-saṁpadā tathāgato draṣṭavyo 'bhaviṣyad rāj=âpi cakravartī tathāgato 'bhaviṣyat. Tasmān na lakṣaṇa-saṁpadā tathāgato draṣṭavyaḥ. Āyuṣmān Subhūtir bhagavantam etad avocat, yath=âhaṁ bhagavato bhāṣitasy=ârtham ājānāmi na lakṣaṇa-saṁpadā tathāgato draṣṭavyaḥ. Atha khalu bhagavāṁs tasyāṁ velāyām ime gāthe abhāṣata,

Ye māṁ rūpeṇa c=âdrākṣur ye māṁ ghoṣeṇa c=ânvaguḥ ı
mithyā-prahāṇa-prasṛtā na māṁ drakṣyanti te janāḥ ıı 1 ıı

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[1] Cancel the second *tta hve*. [2] Read *saittä*. [3] Read *cakrra-*.

[4] Fol. 38, which is in a different hand, has been written with less care than the rest.

[5] Read *rūvā-na*.

[iii]dharmahe-jsa baysä dyāṁña dātīdāvīne [1] taraṁdara ttyāṁna
dharmatayā bhagavantaḥ draṣṭavyāḥ dharmamayaḥ kāyaḥ teṣām

dū [2] [iv]ṣa busta darmaha raṣṭa naiye kara tcāraṁna buśte ॥
saḥ buddhaḥ dharmatā ṛju na-ca kila upāyena boddhum

Tta cve setta Sūbhūva[3][38 *b*[i]]cu tta hvāñīye se baysä ṣta
Tat kim-te bhāsate Subhūte ya evam vadet nūnam bhagavān sthitaḥ

auvā hīśtä au-vā biche au-vā biche [4] [ii]au jsāve ṣi maṁ hvāñāṁme
atha-vā sīdati atha-vā śayīta atha-vā śayīta atha gacchati saḥ me bhāṣitasya

artha baute Cu haḍa hera Subhūva baysä [iii]tathāgata hvīde
artham bodhate Kaḥ eva arthaḥ Subhūte bhagavān tathāgataḥ ucyate

auṣkaujsī cu na hamete Jaḍa haḍa ṣṭā kūra [iv]nāsāre avyāsta
śāsvatam yat na sameti Jaḍāḥ eva santaḥ mithyā gṛhṇanti udgṛhītaḥ

ṣa dharma mūkhau-jsa jaḍau-prahajañau-jsa Tta ce herä
saḥ dharmaḥ mūrkhaiḥ jaḍa-pṛthag-janaiḥ Tat kasya arthasya

[39 *a*[i]] kiṇa Cu ṣi ī Subhūta cu tta hvāñī baysä-na hvata
kṛtena Yaḥ saḥ syāt Subhūte yaḥ evam vadet bhagavatā uktā

uysāṁñai vīra dyāṁ[ii]ma adyāṁma ṣā gyasta baysä-na hvata ttina
ātmānam upari dṛṣṭiḥ adṛṣṭiḥ sā yajatena bhagavatā uktā tena

Dharmato buddho draṣṭavyo dharmakāyā hi nāyakāḥ ।
dharmatā ca na (*or* c=âsya) vijñeyā na sā śakyā vijānitum ॥ 2 ॥

[*There is nothing to correspond to Max Müller, para.* 27 *and* 28, *p.* 43, *l.* 10–*p.* 44, *l.* 6.] (29.) Api tu khalu punaḥ Subhūte yaḥ kaścid evaṁ vadet, tathāgato gacchati v=âgacchati vā tiṣṭhati vā niṣīdati vā śayyām vā kalpayati na me Subhūte bhāṣitasy=ârtham ājānāti. Tat kasya hetoḥ. Tathāgata iti Subhūta ucyate na kvacid gato na kutaścid āgataḥ. Ten=ôcyate tathāgato 'rhan samyak-saṁbuddha iti. [*There is nothing in the text to correspond to nearly the whole of para.* 30 *in Max Müller, p.* 44, *l.* 12–*p.* 45, *l.* 5.] (30.) Bhagavān āha, piṇḍa-grāhaś c=âiva Subhūte avyavahāro 'nabhilapyaḥ. Na sa dharmo n=âdharmaḥ. Sa ca bāla-pṛthag-janair udgṛhītaḥ. (31.) Tat kasya hetoḥ. Yo hi kaścit Subhūta evaṁ vaded, ātmadṛṣṭis tathāgatena bhāṣitā sattvadṛṣṭir jīvadṛṣṭiḥ pudgaladṛṣṭis tathāgatena bhāṣitā, api nu sa Subhūte samyag vadamāno vadet. Subhūtir āha, no h=îdaṁ bhagavan, no h=îdaṁ sugata, na samyag vadamāno vadet. Tat kasya hetoḥ. Yā sā bhagavann

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[1] Read *dātīnai* or *dāvīnai*.

[2] After *ttyāṁna* comes a syllable which looks like *dū* (see 42 *b*[iii]), but is probably a cancelled *du*.

[3] Read *Subhūva*.

[4] *Au-vā biche* has been written twice by mistake.

cu niśtūjä uysāṁnā [iii]dyāṁma ttina gyasta baysä-na hvata avyāstä
yat nāstikā ātmanām dṛṣṭiḥ tena yajatena bhagavatā uktam udgṛhītaḥ

dharma jadyau prahu[iv]jañau-jsa hvata Kāmaṁñä diśañä ttū sūtra
dharmaḥ jaḍaiḥ pṛthagjanaiḥ uktaḥ Yasyām diśāyām tat sūtram

birāśīdi ttatta hā ma[39 *b*[i]]ñāṁñä śāstārä ttara āsti u pīrmāt-
prakāśayanti evam ā mānanīyaḥ śāstā tatra āste tathā para-

taṁmä hamastaṁmä[1] pīsai • Ttye hvaye hva[ii]nai āśirī Subhūta
maḥ sattamaḥ guruḥ Tasmin ukte vacane ācāryaḥ Subhūtiḥ

gyasta baysä tta hve sä cu nāṁma gyastä baysä •[2] [iii]si
yajatam bhagavantam evam avocat nūnam kaḥ nāma yajata bhagavan saḥ

dā u khvai nāma dijsi Gyastä baysī tta
dharmaḥ tathā katham-vai-asya nāma dhāraye Yajataḥ bhagavān-asya evam

hve prrajñāpārāṁma nāṁ[iv]ma Subhūta si dātä [tta]ttai nāma
avocat prajñāpāramitā nāma Subhūte saḥ dharmaḥ evam-asya nāma

dijsä : Cu hadi prrajñāpārāma si gyastä
dhāraya Yā eva prajñāpāramitā sā yajatena

[40 *a*[i]] baysa-na apārāṁma hvata • Tta cūe saittä Subhūta
bhagavatā apāramitā uktā Tat kim-te bhāsate Subhūte

aśtä nai si dā kū-jsa [ii]maṁ bvāma patata Dvāradiradirśau[3]
asti nu saḥ dharmaḥ yataḥ me jñānam utthitam Dvātriṁśadbhiḥ

mahāpuraṣalakṣaṇyau-jsa gyastä ba[iii]ysä dyāṁñä Subhūvī tta
mahāpuruṣa-lakṣaṇaiḥ yajataḥ bhagavān draṣṭavyaḥ Subhūtiḥ-asya evam

hve na midāṁnä gyasta baysa agūnā gyastä [iv]baysä-na hvata •
avocat na mīḍhvaḥ yajata bhagavan alakṣaṇāni yajatena bhagavatā bhāṣitāni

Gyastä baysī tta hve ttatta Subhūta baudhisatvayāṁña
Yajataḥ bhagavān-asya evam avocat evam Subhūte bodhisattvayāne

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ātmadṛṣṭis tathāgatena bhāṣitā adṛṣṭiḥ sā tathāgatena bhāṣitā. Ten≈ôcyate ātmadṛṣṭir iti. [*The ensuing passage is a repetition of fol. 22a*[i]*–22b*[ii]*. There is nothing corresponding in the Sanskrit text.*] Bhagavān āha, evaṁ hi Subhūte bodhisattva-yāna-saṁprasthitena sarva-dharmā jñātavyā draṣṭavyā adhimoktavyāḥ. Tathā ca jñātavyā draṣṭavyā adhimoktavyā yathā na dharma-saṁjñāyām api pratyupatiṣṭhen n≈âdharma-saṁjñāyām. Tat kasya hetoḥ. Dharma-saṁjñā dharma-saṁjñ≈êti Subhūte asaṁjñ≈âiṣā tathāgatena bhāṣitā. Ten≈ôcyate dharma-

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[1] Read *hastamä*.

[2] Superfluous sign of interpunction at end of line.

[3] Read *dvāradirśau*.

hajsaṁ[40 *b*[i]]dai-na baysūṁña vūysai-na harbiśä dharma vyachāṁñä
saṁgacchatā bodhi- sattvena sarve dharmāḥ adhimoktavyāḥ

khu dharmasaṁña vīra na pā[ii]rahi • Cu vā baudhisatva
yathā dharmasaṁjñāyāḥ upari na pratyupatiṣṭhet Yo vai bodhisattvaḥ

baysūṁñä vūysai avamāta anaṁkhiṣṭa lo[iii]vadāta haudyau ranyau-jsa
bodhi- sattvaḥ aprameyān asaṁkhyeyān lokadhātūn saptabhiḥ ratnaiḥ

haṁbiri hauraṁ hidi • cu ṣi bisīvrrāṣai cu ttye [iv]Vajrrachedakyi
saṁpūrya dānam dadāti yaḥ saḥ kulaputraḥ yaḥ tasyāḥ Vajracchedikāyāḥ

prajñāpārāṁme dā vīra ustamāta tcahaurapatī śau gāhä
prajñāpāramitāyāḥ dharmasya upari antaśaḥ catuṣpādikām ekām gāthām

[41 *a*[i]] nāsāti o sājī haṁ[da]ryāṁnä hālai uysdīśīyä
labhet atha udgṛhṇīyāt anyeṣām āśāyām uddeśayet

ṣi hadi ttye puñīnai haṁ[ii]bīsä budarä ysyāṁñe avamāta
saḥ eva tasya puṇyamayam samūham bahutaram prasunuyāt aprameyam

anaṁkhiṣṭä Ttatta hadi birāśāṁñä [iii]khu hā uysnaurāṇa buhu-
asaṁkhyeyam Evam eva prakāśayitavyam yathā ā sattvānām bahu-

māṁnä ni bajaitti ādarä hā yanāri [iv]o garkhuṣṭä nā ttatta
mānaḥ na lupyate ādaram ā kurvanti atha samyak (?) prâptam evam

hvīdi birāṁśāṁñä ॥ Ttī vā gyastä baysä tti gāha hve
ucyate prakāśayitavyam Atha vai yajataḥ bhagavān tāḥ gāthāḥ avocat

Khu[41 *b*[i]]jä oña stārā dyāri ṣivi brrūñāri hamrraṣṭä
Yathā-ca tatra tārāḥ dṛśyante rātrau bhāsante samyak

cī byūśtä sarbä urmaysde [ii]biśä narābhāsa hämāri ॥
yadā prabhāti udayet ādityaḥ viśvāḥ punaḥ-abhāsāḥ bhavanti

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saṁjñ≠êti. (32.) Yaś ca khalu punaḥ Subhūte bodhisattvo mahāsattvo 'prameyān asaṁkhyeyāṁl lokadhātūn saptaratna-paripūrṇaṁ kṛtvā tathāgatebhyo 'rhadbhyaḥ samyak-saṁbuddhebhyo dānaṁ dadyād yaś ca kulaputro vā kuladhuhitā v≠êtaḥ prajñā-pāramitāyā dharma-paryāyād antaśaś catuṣpādikām api gāthām udgṛhya dhārayed deśayed vācayet paryavâpnuyāt parebhyaś ca vistareṇa saṁprakāśayed ayam eva tato nidānaṁ bahutaraṁ puṇyaskandhaṁ prasunuyād aprameyam asaṁkhyeyam. Kathaṁ ca saṁprakāśayet. Tadyath≠âkāśe

tārakā timiraṁ dīpo māyâvaśyāya-budbudam ।
svapnaṁ ca vidyud abhraṁ ca evaṁ draṣṭavyaṁ saṁskṛtam ॥

tathā prakāśayet, ten≠ôcyate saṁprakāśayed iti. [*But our text differs widely owing to the fact that the single verse of the Sanskrit text has, in our text, been expanded into a series of verses, each of the topics brought together in the Sanskrit stanza having been*

ttū padī indri bvāṁñä tcemä āstaṁna ani[iii]ci •
tam prakāram indriyam bodhanīyam cakṣuḥ prabhṛti anityam

cī pana mi bvāma rraṣṭa nijä nä āyāri hugvāna ॥
sacet purataḥ me bodhiḥ ṛjvī nijāḥ na pratibhāsante sujñeyāḥ (?)

Crrāṁma hve cu [iv]tcaiña kāśä biśūña rūva vajseṣḍe
Yādṛśam puruṣaḥ yat cakṣuṣi kācaḥ viśvavidhāni rūpāṇi paśyati

ttai-jä harä ttatva na īdä dyāri hadi
evam-asya-ca arthasya tattvāni na santi dṛśyante eva

[42 a[1]] kāśä pracaina ॥
kācasya pratyayena

ttū padī rūva vicitra biśūña saidä jaḍāṁnä
tam prakāram rūpāṇi vicitrāṇi viśvavidhāni pratibhāsante jaḍebhyaḥ

[ii]vina aysmū gvāna ni īdä saṁ aysmū kūrä ha[iii]näsä
vinā cittam jñeyāni (?) na santi samam cittam mithyā grāhaḥ ॥

Crrā māṁñaṁda uysnaura carau pracai[iv]na vījsyāri
Yena sadṛśam sattvāḥ dīpa- (?) pratyayena caranti (?)

ttū padī •[1] aysmu[2] īña vaṣiyāṁnä •[1] [42 b[1]] dyāṁma bvāṁñä ॥
tam prakārām cittāt antikāt dṛṣṭiḥ bodhanīyā

Saṁ khu prahagīsai nauhya bakä burä āstä u pīttä
Samam yathā bahu āste tathā patati

tta[ii]tta •[1] ttaraṁdarä bata dasti muśa buri pīttä :
evam kāyaḥ bahu patati

Saṁ khu khāysmūlā ūcä [iii]bāna paṣkauta asāra
Samam yathā budbudāḥ udakasya vātena (?) asārāḥ

ttatta varāśāma bvāñä suhadūkha tta[iv]vā upekṣa ॥
evam anubhavaḥ bodhanīyaḥ sukha-duḥkhasya tathā-vai upêkṣā

Saṁ khu hūsaṁdä uysnaura hunä[3] daittä khu vā beyse-[4]
Samam yathā svapan sattvaḥ svapnam paśyati yadā vai prabudh-

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paraphrased, tārakā *and* timira *each in four lines,* dīpa, māyâvaśyāya *and* budbuda *each in two lines,* svapna *and* vidyut *each apparently in four lines, while I am unable to explain the correspondence in the four last lines, which would correspond to* abhra.]

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[1] Superfluous sign of interpunction.

[2] Read *aysmū*. [3] Read *hūnä*.

[4] The syllable *yse* is in a different handwriting, apparently the same as that on fol. 38.

[43 a[i]] dye
dhaḥ-asti

nijä nä vara bhāvä ni drravyä samu byāta hamä ttū bāḍä •
nijasya na tatra bhāvasya na dravyasya samam smṛtiḥ bhavet tam kālam

ttrāṁ[ii]mä tti ṣkaujä cu mara ye hauttä bāḍä
tādṛśam te saṁskārāḥ (?) yān iha kaścit sapati (?) kālam

samu ra ttī byāta •[1] [iii]hämä ttū bāḍä ॥
samam ca atha smṛtiḥ bhavet tam kālam

Ttrāṁma māṁñaṁdä khu pyaura bāraberāṁ[iv][ñä] ttū bāḍa
Evam sadṛśam yathā tam kālam

ttī mañāṁ pracai diysdai hā rvaidä pryaurä prabhāva-
atha matīnām(?) pratyayaḥ dhārayati-enam ā prabhāve-

[43 b[i]]na
na

ttatta ustamājsye ṣkaujä ṣkaujä cu ṣā vīpākajä bhrāntä
evam uttamasya saṁskārasya saṁskārasya yā sā vipākajā bhrāntiḥ

biśūṁñä [ii]ttī maṁñä diysedä hā rvaidä pyaurä prabhāva-na ॥
viśvarūpā atha matiḥ (?) dhārayati (?) ā prabhāvena

Ttū padī [iii]ṣkaujä paṁtsāṁñä nau padya khu mara na
Tam prakāraṁ saṁskāraḥ pratyakṣī-kāryaḥ (?) nava prakārān yathā iha na

jsūṣṭä
juṣate

ttī vasve [1]byehä • [iv]rāśä saṁtsārä ṣi baudhisatvä [2]
atha viśuddhaḥ bhūyaḥ rājā (?) saṁsārasya saḥ bodhisattvaḥ

saṁtsira gvāṁnä nijīyä [3]ni
saṁsāre jñeyam (?) nihanyāt ni-

[44 a[i]] nirvāña yaṁdi prayaugäna
nirvāṇe kurute prayogena

haḍi vara ni ṣi-mä gvāna ttatta a[ii]vārautta hamrraṣṭä
eva tatra na etat-me jñeyam (?) evam apratiṣṭhitam samyak

Ttū-burä hve gyastä baysä sīrä hamye āśi[iii]rī Subhūta
Etāvat avocat yajataḥ bhagavān āttamanās babhūva ācāryaḥ Subhūtiḥ

Idam avocad bhagavān āttamanāḥ, sthavira-Subhūtis te ca bhikṣu-bhikṣuṇy-upāsak-

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[1] Superfluous sign of interpunction at end of line.
[2] There is a sign like a St. Andrew's cross after *baudhisatvä*.
[3] The syllable *ni* has been repeated at the head of fol. 44.

avaśiṣṭau āśirya aśi ūvāysā ūysye gyasta- • [1] [iv]dīvināna
avaśiṣṭāḥ-ca ācāryāḥ bhikṣuṇyaḥ upâsakāḥ upâsikāḥ deva- manuṣyāṇām

aysura- gaṁddharvāṁ āstaṁna lovya parṣa Gyasta baysä • [1] [44 *b*i]
asura- gandharvāṇām prabhṛti laukikā parṣad Yajataḥ bhagavān

hadi Vajrrachedaka ttrśayä prajñāpārāṁma samāsye ॥ [ii]Saddham
evam Vajracchedikām triśatikām prajñāpāramitām samāpayat Siddham

Vajrrachidakyi hīya ttādi ṣṭā tta [iii]hvañāri :
Vajracchedikāyāḥ saṁbandhinaḥ granthāḥ (?) santaḥ evam ucyante ।

padāṁjsyāṁ bādāṁ śiña kṣīra śau lakṣa
atītānām kālānām ekasmin nagare ekam lakṣam

ôpâsikās te ca bodhisattvāḥ sa-deva-mānuṣ-âsura-gandharvaś ca loko bhagavato bhāṣitam abhyanandann iti. Ārya-vajracchedikā bhagavatī prajñāpāramitā samāptā.

TRANSLATION.

[Verse 1] In three ways I bow down to the buddhas of the three ages,[2] with faith . . . I bow down to the law of three vehicles, and also, in three ways, to the order of mendicants.

[Verse 2] In the same way I bow down to the sūtra, the prajñāpāramitā of the buddhas, the mother of all the pāramitās, well established, deep, pleasing, exalted.

[Verse 3] The first and highest of the life of enlightenment,[3] the essence of all the dharmas, which . . . in yoga (?).

[Verse 4] Where there is no . . . . . as the dharmakāya.

[Verse 5] This prajñāpāramitā the omniscient Buddha put together; and when one recites and explains this triśatikā[4] called Vajracchedikā,

[Verse 6] It altogether clears away all particles (?) of karma and āvaraṇa sins as a thunderbolt. Therefore its name is Vajracchedikā (thunderbolt cutter).

[Verse 7] Whatever the law of the buddhas may be, all that is concentrated in this sūtra, in the Vajracchedikā; therefore it is so pleasing and exalted.

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[1] Superfluous sign of interpunction.
[2] Present, past, and future. [3] i.e. *bodhicaryā*.
[4] Loanword, meaning, 'consisting of 300 granthas'.

[Verse 8] Whosoever learns and preserves and reads it, and causes it to be written, by him the entire Law will be grasped, and, after death, he goes . . . in bliss.

[Verse 9] He whose merit is great, when these sūtras are recited, by that prudent man . . . should be altogether made by this sūtra.

[Verse 10] Therefore I start on the exposition of it, in love of the Law and with faith, if the buddhas will give me protection so that I can preach it so that it may be grasped.

[3 b^{ii}] Hail! Homage be done in the direction of all the buddhas and bodhisattvas.

Thus it was heard by me: At one time the Venerable Exalted One was staying in the town of Śrāvastī, in the grove of prince Jeta, in the saṅghārāma of the merchant Anāthapiṇḍika, with a large company of mendicants, with twelve hundred and fifty monks. Then the Venerable among Venerables, the Exalted One, in the forenoon put on his undergarment, took his bowl and cloak, went to the great town of Śrāvastī to collect alms, and, when the Venerable Exalted One had gone to the great town of Śrāvastī to collect alms, and when he had finished the food business, and when he had returned, after eating his food, he put away his bowl and cloak, washed his feet, and sat down on the seat ordered for him, his legs crossed, the body straight; and he was then fixing the thought of emptiness before himself. Then many monks had come in the direction where the Venerable among Venerables, the Exalted One was; when they had come there, they saluted the feet of the Venerable among Venerables, the Exalted, with their heads, went three times round the Venerable Exalted One to the right to greet him, and sat down on one side.

[5 a^{iv}] At that time again the monk Subhūti appeared there in that assembly and sat down. Then the monk Subhūti rose from his seat, put his robe over one shoulder, supported the right knee on the earth, made an añjali-hand for him in the direction where the Venerable Exalted One sat, and said to the Venerable Exalted One: 'It is extraordinary, O Merciful Venerable Exalted One, how much the bodhisattvas, the great beings of exaltedness, have been favoured with the highest favour by Thee, the Venerable among Venerables, the Exalted, the Ttāharau-preacher, worthy of worship, who is properly awake in all the quarters; how much the bodhisattvas, the great beings of exaltedness, have been gratified with the highest gratification by thee, the Venerable, the Exalted, who wanderest amongst the Ttāharai, who conquerest the foes which are the kleśas,[1] who properly understandest all matters. Then, O Merciful, Venerable and Exalted, how should a being of exaltedness, who wanders on the bodhisattvayāna, remain here on the mahāyāna, and how should he restrain his mind?'

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[1] Compare the common explanation of *arhat* as *ari-han*.

[7 a^{ii}] Upon the uttering of this utterance, the Venerable among Venerables, the Exalted One, said to the monk Subhūti: 'Well, well, Subhūti, so is the matter, Subhūti; the bodhisattvas have been favoured by the Venerable Exalted One with the highest favour, the bodhisattvas have been gratified by the Venerable Exalted One with the highest gratification. Therefore, O Subhūti, listen and take it to heart well and rightly. I shall tell thee how a being of exaltedness, who wanders on the bodhisattvayāna, should remain here on the mahāyāna and how he should restrain his mind.' 'So it is good, O Venerable Exalted One'; with those words the monk Subhūti listened to the Venerable Exalted One.

[9 a^{ii}] The Venerable Exalted One spoke thus to him: 'A being of exaltedness, O Subhūti, who wanders here on the bodhisattvayāna, must thus frame his mind, "as many beings as come under enumeration under the conception of beings, those born of eggs and those born from the womb, those who are born in moisture, those who are born miraculously, those with form and without form, those with intelligence and without intelligence, and those beings which are not with nor without intelligence, whichever world of beings might be known that is considered as capable of being made known, all those beings must be delivered by me in the objectless nirvāṇa." And after he has thus delivered immeasurable beings, he would not have delivered a single being. And because of what matter? If, O Subhūti, a bodhisattva had any idea [about a being], he should not be called a bodhisattva. And because of what matter? He should not, O Subhūti, be called a bodhisattva, for whom there might exist the idea about a being, or the idea about a living being, or the idea about a person. Thus further, O Subhūti, a bodhisattva should not give a gift while he is dependent on any object of existence, or give a gift relying on any reward; not relying on forms should he give his gift, not on sounds, not on things that can be smelt, tasted, or touched, not relying on dharmas should he give a gift. Thus, O Subhūti, should a gift be given by a bodhisattva, that there is no giver or receiver or gift under the idea of qualities. And because of what matter? The bodhisattva, O Subhūti, who gives a gift without relying on anything, the stock of merit of that bodhisattva, O Subhūti, cannot easily be measured.'

[11 b^{iv}] 'How does it appear to thee, Subhūti? Can the space in the direction of the rising (eastern) quarter be easily measured?' The monk Subhūti spoke thus: 'No, Venerable Exalted One.' The Venerable Exalted One spoke to him thus: 'In like matter, can the space be easily measured in the south, in the west, in the north, below and above, in the ten quarters?' The monk Subhūti spoke thus: 'No, O Venerable Exalted One.' The Exalted One spoke to him thus: 'Thus is this matter, O Subhūti, thus is this matter. The bodhisattva who gives a gift without relying on anything, his stock of merit cannot easily be measured. What is then the matter, O Subhūti? a gift should be given by a bodhisattva [in such a way].'

[12 b^{iii}] 'How does it appear to thee, Subhūti? Should the Venerable Exalted One be viewed from the possession of signs?' Subhūti spoke thus: 'No.' 'Wherever, O Subhūti, there is a sign, there is falsehood, hence the sign of the Venerable Exalted One is to be viewed as no-sign.'

[13 a^{ii}] Upon the uttering of that utterance the monk Subhūti thus spoke to the Venerable Exalted One: 'Is it the case, O Venerable Exalted One, will there be some beings in the last time who will frame a wrong idea about such sūtras?' The Venerable Exalted One spoke to him thus: 'Do not thou, O Subhūti, speak thus. In the last time, in the last 500 years, in the time when the good law decays, there will at all events be good and wise beings. They will not have served one Venerable Exalted One only, they will not have sown their meritorious roots of bliss on one Venerable Exalted One only. In these sūtras they will in one moment obtain a pure mind. They are known by the Venerable Exalted One, they are seen by the Venerable Exalted One. They are endowed with an unmeasurable stock of merit. How does it appear to thee, O Subhūti? There would not exist the idea of self, and not the idea of a being, not the idea of a living being, not the idea of a pudgala would exist.' The Venerable Exalted One spoke to him thus: 'It appears, O Subhūti, just as if one realizes the teaching of the law as a raft. The right of it must altogether be abandoned, much more the unright. Just as a man when there is some business on the other shore (?), does not abandon the raft (?) so long as he has not reached the shore (?), but does not carry it any more after he has arrived, thus a being of exaltedness, when he realizes bliss, does not reflect on inauspicious things, and he should not make any . . . at all in the law. Therefore, how does it appear to thee, Subhūti? Is there any law which might have been preached by the Venerable Exalted One?' 'It has been preached by all the Venerable Exalted Ones, because they are known as aryapudgalas.' [1]

The Venerable Exalted One spoke thus to him: 'O Subhūti, if somebody would fill the lokadhātus of the trisahasrī mahāsahasrī with the seven gems of treasures, and give gifts, then how does it appear to thee, Subhūti; would that noble son or daughter of a clan acquire great merit?' Subhūti spoke to him thus: 'O Merciful Venerable Exalted One, a very great store of merit he would produce. What is the matter, O Venerable Exalted One? The stock of merit has been preached as a no-stock by the Venerable Exalted One, because it leads to (?) buddhahood as the law; therefore the Venerable Exalted One spoke thus, a stock of merit indeed.

[16 a^{iii}] 'When one gives the lokadhātus of the trisahasrī mahāsahasrī as a gift,

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[1] The translation is very uncertain, and the text is probably incomplete and should be restored as in 23 *a*: there is not any such law as might have been preached by all the Venerable Exalted Ones.

and again if there were another one who would take a stanza of four pādas of the treatise of the law, learn it, and explain it to others in full, he (the latter one) would through this merit produce merit unmeasurable and untold. And because of what matter? The exaltedness of the Exalted Ones, O Venerable Exalted One, is produced from it.'

[16 b^{iv}] 'How does it appear to thee, O Subhūti? Would a srotaāpanna think in this way: "the fruit of the srotaāpannas has been realized by me, because if that were not the case, which law would then be connected with the obeisance belonging to the āryāṣṭāṅgamārga?"' Subhūti spoke to him thus: 'No, O Merciful Venerable Exalted One, he would not have realized the smallest (?) matter. Therefore he is called a srotaāpanna, and has not realized any form, nor sounds, nor smells, nor things that can be touched, nor dharmas. Therefore he is called a srotaāpanna.' [1]

[17 b^{i}] 'Would a sakṛdāgāmin think in this way: "the fruit of the sakṛdāgāmins has been realized by me, because if that were not the case, which law would then be connected therewith?"' Subhūti spoke to him thus: 'No indeed, O Merciful Venerable Exalted One, there is no such dharma as a sakṛdāgāmin.'

[17 b^{iv}] The Exalted One spoke to him thus: 'How does it appear to thee? Would an arhat think in this way: "arhatship has been realized by me, since I am overpowering the kleśa enemies?"' Subhūti spoke to him thus: 'No, O Merciful Venerable Exalted One, there is no such dharma as might be called arhatship. If an arhat were to think in this way: "arhatship has been realized by me," there would ensue a conception of a self, a conception of a being, a conception of a living being, a conception of a pudgala. By the Venerable Exalted One the defeat of the kleśa enemies has been declared in my case to be splendid, the foremost of all. If I had wrapped myself with affection in the arhatwisdom, the Venerable Exalted One would not have prophesied of me: "he is the highest araṇāvihārin of all, who in the araṇa, resplendent in absorption, reaches the defeat of the kleśas in a different train of thought."'

[19 a^{ii}] The Venerable Exalted One spoke thus: 'How does it appear to thee, Subhūti? Is there any such law which might have been taken over by me from the Venerable Exalted Dīpaṁkara? Could such a law which must naturally be realized, be taken over?' Subhūti spoke to him thus: 'Indeed, O Merciful Venerable Exalted One, there is not any such law as thou mightest have taken over from the Venerable Exalted Dīpaṁkara, because the law which must naturally be realized, could not be taken over.'

[19 b^{iv}] 'He, O Subhūti, who would speak thus: "I will produce a display of

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[1] The text has, apparently by mistake, *sakṛttāgāmā*.

buddhakṣetras", he would speak untruth. The buddhakṣetravyūhas have been declared by the Venerable Exalted One to be avyūhas, non-displays, devoid of form. Therefore, O Subhūti, a bodhisattva should frame his mind so that it is independent, and he should give gifts not being bound up with visible things, sounds, or things that can be smelt, tasted, or touched. It is, O Subhūti, as if there were a man who had a body as large as Mount Meru. How does it appear to thee, Subhūti, would that be a large body [which was as large] as Mount Meru?' 'Very large, O Merciful Venerable Exalted One.' The Exalted One spoke to him thus: 'This body is an abhāva (non-existence), therefore it is called ātmabhāva; the sāmbhogika body of the Exalted Ones disappears without the saṁskāras (?).'

[21 a^{i}] The Venerable Exalted One spoke to him thus: 'Suppose there were as many lokadhātus as the sands in the river Ganges, and that some man or woman were to fill them with the seven treasures, and give gifts to the Venerable Exalted Ones, how great would his meritorious roots of bliss be? Now to a man or woman who of this Vajracchedikā prajñāpāramitā would preserve one stanza of four pāda, read it, learn it, or explain it in full to others, there would, on account of that, be large meritorious roots of bliss. And the individual country where this law were, that country would become worthy of worship by the world of gods and men. In which country that law might be, that country would become pleasant like a caitya. And the praised Lord stays there, and the best and highest preceptor.'

22 a^{ii}] Upon the uttering of that utterance the monk Subhūti thus spoke to the Venerable Exalted One: 'What is the name of this law, O Venerable Exalted One, and how shall I preserve its name?' Upon the uttering of this utterance the Venerable Exalted One spoke thus: 'Prajñāpāramitā, O Subhūti, is the name of this Law, and so thou must preserve its name. And this indeed has been called an apāramitā by the Venerable Exalted One. How does it appear to thee, Subhūti, is there any law which might have been preached by the Venerable Exalted One?' Subhūti spoke to him thus: 'As I understand the meaning of this word, O Merciful Venerable Exalted One, there is not any such law as might have been preached by all the Venerable Exalted Ones.'

The Exalted One spoke to him thus: 'Then how does it appear to thee, Subhūti, should the Venerable Exalted One be recognized by the thirty-two mahāpuruṣalakṣaṇas (signs of a great person)?' Subhūti spoke to him thus: 'No, O Merciful Venerable Exalted One; the thirty-two characteristics of good men have been declared by the Exalted One to be non-characteristics, because the body of the law is the body rūpakāya of the anuvyañjanas (secondary marks); therefore they are called the thirty-two characteristics of good men.'

'When a man or woman, now, O Subhūti, has sacrificed his bodies, as many as the sands of the river Ganges, and if there were another one who would hear

a stanza of four pādas of this sūtra, grasp it and explain it in full to others, the stock of merit of this (latter one) would be greater, unmeasured and untold.'

[24 a^{ii}] Then the monk Subhūti, moved by the power of the Law, made a shedding of tears. Having wiped off his tears he thus spoke to the Venerable Exalted One: 'Very difficult, O Merciful Venerable Exalted One, is this Law, from which knowledge has come to me. Never has such a deep Law been heard by me. What is a bhūtasaṁjñā, that is indeed an abhūtasaṁjñā. And that idea is not the teaching of the Exalted Ones. Those who believe in this Law and he who writes it or takes it over, they will not be possessed of any idea about self, or about a being, or about a living being, or about a person; for them there will not be the slightest grasping of an idea of an object.'

[25 a^{i}] Upon the uttering of that utterance the Venerable Exalted One spoke thus to the monk Subhūti: 'So it is, O Venerable Exalted One,[1] those will be in possession of something very difficult to achieve, who do not get frightened or alarmed or into trembling at this sūtra when they sit reading it. This pāramitā is exceedingly difficult to achieve; and immeasurable Venerable Exalted Ones have preached this pāramitā.

'And again the pāramitā of endurance connected with (the Tathāgata) is like to that. At the time when the Kali-king cut me up limb by limb, at that time there was not to me any idea of self, nor idea of a being, nor idea of a living being, nor idea of a person. At that time there was not to me any idea or non-idea. If I had then had any notion of self, then I should have had a notion connected with my destruction.

[26 a^{i}] 'I know, O Subhūti, I do remember, five hundred births in the past times, when I was the Rishi Kṣāntivādin. Then I had no idea of a self, no idea of a being, no idea of a living being, no idea of a person. And on account of that matter, O Subhūti, a bodhisattva, a great being of exaltedness, should keep back from all ideas and direct his mind towards the highest enlightenment, and not make his mind dependent on visible objects, nor on things that can be heard, smelt, tasted, or touched, and not on the dharmas, and not on a reward anywhere he should make his mind dependent. With independent mind he should give gifts, so that he does not get tied up with the idea of qualities, for the sake of the weal of all beings. This notion is not among the skandhas (?). The Venerable Exalted One would speak what is real, would speak what is true. His preaching is nothing else, because the wise man who walks straight on the śrāvakayāna, he is truly (?) on the mahāyāna. The preaching of the Tathāgatas is not otherwise.

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[1] Should be 'O Subhūti'. There is a mistake in the text.

[27 a^{iv}] 'Subhūti, as for the law which has been perceived by the Exalted One, it does not contain truth nor falsehood. A matter which is propounded in letters one might leave to go in every quarter (?). Just, O Subhūti, as if a man had gone out into the dark and could not distinguish any object, thus a bodhisattva should be considered, who having been made to depend on objects, would give away; he does not see.

'And, O Subhūti, just as a man who has got eyes, when the night has become light and the sun is shining, sees all kinds of objects, in that way a bodhisattva should be considered, who, without being dependent on any object, gives a gift. He would not (simply) give it away, he sees.

[28 a^{iii}] 'That noble son and daughter of a clan [1] who preserve this law and read it, they are known and seen by the Venerable Exalted Ones, and they are endowed with an unmeasured store of merit.

[28 b^{ii}] 'And if a woman or man in the morning would sacrifice as many bodies as there are grains of sand in the river Ganges, and would sacrifice as many at noon and at night, and going on in that way for koṭis of kalpas would give gifts, still the man who hears this sūtra, does not reject it but believes in it, would in consequence acquire a larger store of merit, unmeasured and untold. What again about the men who write it? he [1] would acquire a still greater store of merit, unmeasured and untold. What again [need be said] about the man who learns it or teaches it to others? Where they explain that law, that country would become an object of worship by the worlds of gods and men, worthy of praise and of being perambulated towards the right in salutation. The worship of that place should be made as if it were a caitya.

[29 b^{ii}] 'Those noble sons or daughters of clans, who preserve such a sūtra, recite it, and understand it, are paribhūta,[2] and well paribhūta indeed. And that on account of which matter? Such acts done by those beings in former existences from which rebirth in the three apâyas [3] would be obtained, all those acts disappear through the power of that sūtra, and they soon obtain the highest enlightenment.

[30 a^{iii}] 'I do remember, O Subhūti, eighty-four hundred thousand niyutas of koṭis of Venerable Exalted Ones, of earlier times, of untold kalpas, beyond the Venerable and Exalted Dīpaṁkara, who all were pleased by me and not displeased. Those now who will be in the last time, in the last five hundred years, who recite this Vajracchedikā sūtra, cause it to be written, preserve it, and worship it with incense (?), and he who worships even a single śloka, the former store of merit of

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[1] Wrong concord in the text. [But see note 3 on p. 262; hence perhaps 'As regards (*cu* = *yat*) those noble sons and daughters', &c.—R. H.]

[2] The Skr. loanword has not been translated in the text.

[3] Compare L.V., p. 89, l. 14, &c.

that noble son of a clan will not reach a hundredth, or a thousandth, or a ten millionth, or so much as a number, or so much as an upaniṣad.'

[31 a^{iii}] Then the monk Subhūti spoke thus to the Exalted Venerable One: 'O Merciful Venerable Exalted One, how should he who wanders on the bodhisattvayāna restrain his mind here on the mahāyāna?' The Venerable Exalted One spoke thus to him: 'O Subhūti, a bodhisattva, a great being of exaltedness, should here frame his mind thus: "all beings should be delivered in the objectless nirvāṇa." But not a single being would have to be delivered. And that on account of which matter? If, O Subhūti, a bodhisattva had any notion of a being, he ought not to be called a bodhisattva, and if he had any notion of a self or a notion of a living being, or a notion of a person, he ought not to be called a bodhisattva. And that on account of which matter? There is no such dharma as one who wanders on the bodhisattvayāna.

[32 a^{iii}] 'Is there now, O Subhūti, any such dharma, as might have been realized by the Venerable Exalted One, from (the mouth of) the Venerable Exalted Dīpaṁkara, with regard to the highest enlightenment?' Upon the uttering of that utterance the monk Subhūti spoke thus to the Venerable Exalted One: 'O Merciful Venerable Exalted One, there is no such dharma as might have been realized by the Venerable Exalted One with regard to the highest enlightenment.'

[32 b^{iii}] Upon the uttering of this utterance the Venerable Exalted One spoke thus to the monk Subhūti: 'Thus is this matter, O Subhūti, there is no dharma which might have been realized by the Venerable Exalted One from the Venerable Exalted Dīpaṁkara with regard to enlightenment. If, O Subhūti, there had been any such dharma as might have been realized by the Venerable Exalted One with regard to enlightenment, he would not have prophesied of me: "thou wilt become, young man, in the future time, a Venerable Exalted One, Śākyamuni by name." For it is emptiness which is enlightenment. There is no truth and no falsehood in it.

[33 b^{i}] 'It is, O Subhūti, as if there were a man, whose body were great.' Subhūti spoke thus to him: 'O Merciful Venerable Exalted One, this body has been called a non-body by the Venerable Exalted One.' 'Then how does it appear to thee, Subhūti, is there such a dharma, as might have been realized by the Venerable Exalted One with regard to the highest enlightenment?' Subhūti spoke thus to him: 'No, O Merciful Venerable Exalted One, there is no such dharma as a being of enlightenment would be.'

[34 a^{ii}] 'He who is confident that all objects are without self, without being, without personality, he might effect a vyūha (display) of buddhakṣetras. He would then not have to be called a being of exaltedness. He who is (simply) confident that all objects are without self, he is called a bodhisattva by the Tathāgata.'

[34 b^{i}] 'Then how does it appear to thee, Subhūti, has the Venerable Exalted One eyes of flesh?' Subhūti spoke thus to him: 'The Venerable Exalted One has eyes of flesh.'

Then the Venerable Exalted One spoke thus to the monk Subhūti: 'Does the Venerable Exalted One possess divine eyes?' The monk Subhūti spoke thus to the Venerable Exalted One:[1] 'The Exalted Venerable One possesses divine eyes.'

Then the Venerable Exalted One spoke thus to the monk Subhūti: 'Has the Venerable Exalted One the eyes of the law?' The monk Subhūti spoke thus: 'The Venerable Exalted One has the eyes of the law.'

[35 a^{iii}] Then the monk Subhūti spoke thus to the Venerable Exalted One: 'Have the Venerable Exalted Ones the eyes of knowledge?' The Venerable Exalted One spoke thus to the monk Subhūti: 'The Venerable Exalted One possesses the eye of knowledge.'

Then the monk Subhūti spoke thus to the Venerable Exalted One: 'Have the Venerable Exalted Ones the eyes of the law?' The Venerable Exalted One spoke thus to the monk Subhūti: 'The Venerable Exalted Ones have the eyes of the law.'

Then the monk[1] Subhūti spoke thus to the Venerable Exalted One: 'Have the Venerable Exalted Ones the eyes of exaltedness?' 'O monk Subhūti, the Venerable Exalted Ones have the eyes of exaltedness.'

[36 a^{iii}] Then the Venerable Exalted One addressed the monk Subhūti and spoke to him thus: 'He who would fill the lokadhātu of this trisahasrī mahāsahasrī with the seven treasures and give gifts, how many happy roots of bliss would that noble son or daughter of a clan be able to produce?' The monk Subhūti spoke thus: 'A very great collection of happy roots of bliss, O Merciful Venerable Exalted One, he would produce. But what about the favour shown by that noble son or daughter of a clan who would write even a stanza of four pādas of this Vajracchedikā sūtra, learn it, preserve it, recite it, and worship it with incense? The store of merit of that noble [son or] daughter of a clan would be greater. [The other one] does not reach a hundredth, a thousandth, or as much as an upaniṣad.'

[37 a^{iii}] Then the Venerable Exalted One spoke thus to the monk Subhūti: 'How does it appear to thee, O monk Subhūti, on account of which matter is that? Should a Venerable Exalted One be judged from the possession of signs?' The monk Subhūti spoke thus: 'No, O Merciful Venerable Exalted One, the Venerable Exalted One should not be recognized from the possession of signs. If, O Venerable Exalted One, the Venerable Exalted One should be recognized from the possession of

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[1] The text has 'The Venerable Exalted One spoke thus to the monk Subhūti'.

signs, the Exalted One would have become a king, an emperor. Therefore the Exalted One should be recognized from the possession of the signs of an emperor-king.'

[38 a^{i}] Then the Venerable Exalted One recited these stanzas:

'Those who see me in the body and think of me in words,
their way of thinking is false, they do not see me at all.
The Exalted Ones should be viewed as being the Law; their body consists of the Law;
he is rightly understood as being the Law, and he is not to be understood by means of expedients.'

[38 a^{iv}] 'Then how does it appear to thee, Subhūti? He who would say, "the Exalted One stands, or sits, or he might lie down or walk," does he understand the meaning of my words? What is the matter, Subhūti? The Exalted One is called a Tathāgata, because he never goes. Those who are foolish conceive it falsely. This dharma is perceived by fools and common people. And that on account of which matter? If any one were to speak thus, O Subhūti: "belief in a self has been preached by the Exalted One," then [the answer is that] it has been preached as a no-belief, because the belief in self is unreal. Therefore it has been said by the Venerable Exalted One: "this dharma has been perceived by fools and common people."

[39 a^{iv}] [1] 'The country where they explain this sūtra, the praised Lord stays there and the best and highest preceptor.' Upon the uttering of that utterance the monk Subhūti thus spoke to the Venerable Exalted One: 'What is the name of this Law, O Venerable Exalted One, and how shall I preserve its name?' The Venerable Exalted One spoke to him thus: 'Prajñāpāramitā, O Subhūti, is the name of the Law, and so thou must preserve its name. And what is a prajñāpāramitā, that has been called a non-pāramitā by the Venerable Exalted One. How does it appear to thee, Subhūti, is there now any Law from which knowledge has come to me? Should the Venerable Exalted One be viewed from [the possession of] the thirty-two mahāpuruṣalakṣaṇas?' Subhūti spoke to him thus: 'No, O Merciful Venerable Exalted One, they have been called non-characteristics by the Venerable Exalted One.' The Venerable Exalted One spoke to him thus: 'Thus, O Subhūti, are all dharmas to be perceived by a being of exaltedness who wanders on the bodhisattvayāna that he does not depend on the idea of dharma. And the bodhisattva, the being of exaltedness, who would fill unmeasured and untold lokadhātus with the seven treasures and give gifts, and the noble son or daughter of a clan who would take even a stanza of four pāda within the Law of this Vajracchedikā prajñāpāra-

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[1] This is a repetition of the passage above, 22 a^{i}–22 b^{ii}.

mitā, learn it and explain it in the presence of others,—the latter would from this produce a larger stock of merit, unmeasured and untold. And it should be explained in such a way that the high opinion of the beings does not disappear and that they pay respect to it and grasp it entirely. Thus, it is said, should it be explained.'

[41 a[iv]] Then the Venerable Exalted One recited these stanzas:

Just as the stars are seen yonder, and shine all right at night; but when it becomes bright, and the sun rises, then they all become non-refulgent, so the organs of sense, beginning with the eye, should be considered as perishable; if however my view is right, they appear well recognizable (?) as not my own.

Just as a man who has a cataract[1] in his eye sees all sorts of things, but the real state of things is not such, they appear to him in consequence of his cataract, thus the forms appear to fools, manifold and of all kinds, without the mind they are not perceptible (?), that the mind is right is a false conception.

Just as the beings wander about with the help of lamps,
thus the view of the . . . should be realized from the mind.
Just as . . . . sits and falls,
thus the body . . . . falls.
Just as worthless bubbles are raised in the water by the wind,
thus the attainment of happiness and misery, and indifference should be realized [?].

Just as a person sees a dream while sleeping, and when he awakes he does not then remember his own condition or the object (of the dream) at that time, thus the impressions which one receives in this time will be remembered in the same way at that time.

Like as when . . . . at that time, and then confidence in the notions takes hold of him . . . by the force of . . . thus the illusion which arises as a result of the last impression, takes hold of him as a manifold notion by the force of . . .

In this way the impressions should be realized (?), in nine manners, so that he does not delight in them, then he would become ever more purified, the king (?) of the saṁsāra, and that bodhisattva would conquer the ideas in the saṁsāra, and accomplish them in nirvāṇa through application;

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[1] *Kāca* is thus defined by Mādhavakara, as quoted in the Śabdakalpadruma,

candrâdityau sanakṣatrāv antarīkṣe ca vidyutaḥ ।
nirmalāni ca tejāṁsi bhrājiṣṇūnîva paśyati ॥

And Vāgbhaṭa says,

kācībhūte dṛg aruṇā paśyaty āsyam anāsikam ।
candradīpâdyanekatvaṁ vakram ṛjv api manyate ॥

Kāca is, according to Suśruta, the second stage of cataract, while *timira*, the word used in the Sanskrit text, is the third.

Thus this is not . . . , thus altogether independent.

This much the Venerable Exalted One said. Pleased was the monk Subhūti, the other monks and nuns, the male and female lay worshippers, the audience in the world of gods, men, asuras, gandharvas, etc.

Thus the Venerable Exalted One completed the Vajracchedikā, the prajñāpāramitā of three hundred [granthas].

Hail. Thus are spoken the passages belonging to the Vajracchedikā; in bygone days [were recited] one hundred thousand [granthas] in one place [?].

THE APARIMITÂYUḤ SŪTRA

The Old Khotanese Version together with the Sanskrit Text and the Tibetan Translation.

Stein MS., Ch. xlvi. 0013. *b*. (Plates XIV—XVII.)

Edited by Sten Konow

INTRODUCTION

The Aparimitâyuḥ Sûtra is a Dhāraṇī which has long been known to exist in Sanskrit manuscripts and in Tibetan, but which has not hitherto attracted much notice in Europe. It has, however, enjoyed great fame in the Buddhist world, and we now know that it has been translated into Khotanese, the old Iranian dialect of Eastern Turkestan.

A complete manuscript of this version was found by Sir Aurel Stein in the cave temples at the Halls of the Thousand Buddhas, the same place which yielded the valuable manuscript of the Vajracchedikā, published above pp. 214 ff. A description of the manuscript and a transliteration of the beginning was published by Dr. Hoernle,[1] who has subsequently revised this text[2] and also[3] given an edition of fols. 7 and 8 with facsimile plates. An edition of Dr. Hoernle's transcript of the beginning of the text was finally published by Professor Leumann.[4]

The manuscript is complete, but not uniform. The whole consists of twenty leaves, written on paper, and numbered, in the left-hand margin, on the reverse of fol. 1 and on the obverse of the remaining folios. With the exception of fols. 7 and 8, which will be dealt with separately, the manuscript leaves measure 350 × 63 mm. (or $13\frac{5}{8} \times 2\frac{1}{2}$ inches). The obverse of fol. 1 and the reverse of fol. 20 have

[1] Journal of the Royal Asiatic Society, 1910, pp. 834 and ff.

[2] *l.c.*, p. 1293.

[3] *l. c.*, 1911, pp. 468 and ff.

[4] Zur nordarischen Sprache und Literatur, pp. 75, 82–3.

been left blank. The remaining pages each carry four lines of writing. The character is the well-known calligraphic Upright Gupta of Eastern Turkestan. Before the opening word of the manuscript, in the upper left-hand corner of fol. 1, there is a small coloured figure of the seated Buddha within a black line circlet.[1]

Fols. 7 and 8 are of smaller size, and measure 310 × 63 mm. (or 12 × 2½ inches). Fol. 7 has four lines of writing on each side, fol. 8 four on the obverse and two on the reverse. The alphabet is Cursive Gupta. There cannot be any doubt that these leaves are of a later date than the bulk of the manuscript, and that they have been substituted for older leaves, of the same kind as the remaining ones. It would seem that the original fols. 7 and 8 had become damaged, and were therefore copied, in another script, in order to keep the manuscript complete. The matter contained in the first three lines and part of the fourth of fol. 7 is also found on a detached leaf, marked B in the footnotes, which was likewise found in the Tun-huang caves. Fols. 7 and 8 are not therefore the only attempt at filling up the lacuna.

That fols. 7 and 8 are later copies from an older original is not only inferred from the difference in script and from the appearance of the leaves. It also follows from the fact that the writer has, in some cases, evidently misread his original. Thus he has confounded *au* and *āṃ*. Compare *samāṃdagatta* instead of *samaud-gatta*, i.e. *samudgatta* in the first line of fol. 7. I think that we have here to do with simple miswritings and not with phonetical changes as suggested by Professor Pelliot.[2]

The bulk of the manuscript is evidently itself a leaf for leaf copy of an older one. This is evident from the fact that the writer has not infrequently had to fill up vacant space at the end of a folio. This he has done by means of superfluous dots and lines. Thus we find a dot at the end of fols. 4, 6, 10, 14, 15, and 18; two dots and a double vertical line at the end of fol. 3; one dot followed by a double line at the end of fols. 11 and 13; a double line with one dot on each side at the end of fol. 17, and the same signs followed by a double line and a dot at the end of fols. 9 and 16. In other cases, at the end of fols. 9, 11, and 18, the writer has made the intervals between the letters unusually wide, in order to fill up the empty space. It is evident that the copyist has endeavoured to arrange that each folio of his transcript should begin and end exactly as his original. He has also, in most

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[1] The colour scheme is: vermilion on upper robe and nimbus; light green on lower robe, lotus seat, and aureola; dull yellow on body, and blank area of the circlet; black on hair and top-knot; also black outlines of aureola and lotus seat; a black spot on forehead; and two black collars on the breast.

[2] Un fragment du Suvarṇaprabhāsasūtra en iranien oriental. Études linguistiques sur les documents de la mission Pelliot, Fasc. IV, Paris, 1913, p. 19.

cases, succeeded. Only once, at the end of fol. 13, in a formula which recurs so many times that it must have become quite familiar, one akṣara has been added which is also found at the head of fol. 14. In this case there is consequently an overlapping.

There are also some mistakes which are due to careless copying. Thus we find *ṣāṃṇä* instead of *ṣauṇä*, para. 39; *bajāṣnaṃ*, 7, *bijāṣnaṃ*, 9, *bajāṣṇä*, 11, instead of *bajāṣäna*; *garnaṃ* instead of *garäna*, 31. All this points to the conclusion that the manuscript is a quite mechanical and not overcareful copy. In this connexion we may note that the long *ū* has very commonly been replaced by a short *u*. Compare *rrispurä*, *ḅaysuña vuysyau* in para. 1, and so forth. It seems probable that the original has used a form of the long *ū* of the same kind as that occurring in the Vajracchedikā manuscript.[1] It is however also possible that the distinction between long and short *u* had become less marked. In my transcript I have, in such cases, added the sign of length within brackets and written *rrispu[-]rä*, &c.

Several signs of interpunction occur in the manuscript, and it will be seen from the remarks made above that they are often used simply to fill up vacant space. In addition to the instances already quoted we may mention the dot at the end of a line, fol. 19 b^{i}; in the middle of a line, 1 b^{i}, 7 a^{i}; before the circlet of the string-hole, 16 a^{iii}; between the members in an enumeration, 15 a^{ii}, and before the word *tadyathā* in the Dhāraṇī, 9 b^{iii}, 12 a^{iv}, and 14 b^{iii}. In the last two instances the dot can of course also be considered as a sign of interpunction. A double dot is used to fill up space at the end of a line in 7 b^{iii} and 8 b^{ii}, and in the middle of a line in 8 b^{i}. Usually, however, we find such signs used at the end of a sentence or pada. Thus we find the single dot used in this way in paras. 1, 3, 6, 9, 18, 34, 37, 38, 39; the double dot in paras. 13, 14, 15, 16, 29, 32, 38, 39; the double line in paras. 7, 8, 9, 10, 11, 12, 17, 19, 21, 22, 23, 24, 25, 26, 27, 28, 30, 33, 36, 37, and 40.

The edition of the text has been prepared on the same principles as in the case of the Vajracchedikā. Following indications in the manuscripts of the Sanskrit version I have, however, divided the text into paragraphs. The numbering of these paragraphs is my own.

The interpretation of the text is based, primarily, on a comparison of the Sanskrit original and the Tibetan translation. In order to make this comparison easier I have also subdivided these versions into paragraphs, in the same way as the Khotanese text and with the same numbering. The Khotanese text has been printed on the left-hand pages, and, on the opposite right-hand pages, will be found the Sanskrit and Tibetan versions, so arranged that all the existing versions of each

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[1] See above, pp. 216–7.

paragraph can be overlooked at a glance. A tentative English translation has been added under the Khotanese text. A complete analysis of the latter will be found in the combined vocabulary of the Vajracchedikā and the Aparimitâyuḥ Sūtra, in which the words and forms taken from the latter have been distinguished by the addition of an *A*.

The Sanskrit Version.

The edition of the Sanskrit text of the Aparimitâyuḥ Sūtra is based on the following manuscripts:

B, a Nepalese paper manuscript in the collection of the Asiatic Society of Bengal, numbered No. B, 58 by Rājendralāla Mitra, The Sanskrit Buddhist Literature of Nepal, Calcutta 1882, p. 41, where it is described as follows:

'Substance, Nepalese paper of a yellow colour, 7 × 3 inches. Folia 22. Lines on each page, 5. Extent in Ślokas, 190. Character, Newari. Appearance, old. Prose. Generally correct.'

Begins *Oṁ namaḥ śrībuddhāya* ॥. Ends *Ārya-Aparimitâyur nāma dhāraṇī samāpta.*

C[1], a paper manuscript, belonging to the Cambridge University Library. See Cecil Bendall, Catalogue of the Buddhist Sanskrit Manuscripts in the University Library, Cambridge. Cambridge 1883, p. 38, Add. 1277, where we find the following description:

'Paper (black, with gold letters); 20 leaves and cover, 5 lines, 6 × 2½ in.; xviith–xviiith cent. On leaf 1 there is an elaborately-painted picture of a Buddha holding a flower in a vase on his clasped hands.'

Begins *Oṁ namaḥ śrī-Āryâvalokiteśvarāya.* Ends *Ārya-Apalimṛtâyu nāma dhālaṇī mahāyānaśutraṁ samāptaḥ.*

C[2], a paper manuscript in the Cambridge University Library, Add. 1385, described by Bendall, p. 81, as follows:

'Paper; 17 leaves, 5 lines, 9½ × 3 in.; dated N. S. 779 (A.D. 1659). The leaves are numbered 54–70. The work stood apparently fifth, from the No. 5 at the beginning, in a series.'

Begins *Oṁ namo bhagavatyai ārya-ārya-śrī-Āryāvalokiteśvarāya* ॥ *oṁ namaḥ sarvabuddhabodhisatvebhyaḥ.* Ends *Ārya-Aparimitâyur nāma mahāyānasūtraṁ samāptaṁ* ॥ *Ye dharmā hetuprabhavā*, &c. ॥ *subha maṁgaraṁ bhavantu* ॥ *śubha* ॥ *saṁvat* 779 *kārttikamāse śuklapakṣa trayodasyān tithau Revatīnakṣatre śuddhiyoge yathā karṇṇamuhurttare Vṛhaspativāsare tulyarāśigate savirttari mīnarāśigate candramasi* ॥ *etaddine idaṁ śrīśrīśrībhagavatī vasuṁdhārāyā maṁtrôddhāraṇī saptavāra aparamitâdi*

saṁpūrṇṇa narocakājuro ॥. *Mahārājādhirāja-śrī-śrī-rājarājendra-kavīndra-jaya Pratāpamalladevaprabhuṭhākulasya vijayarājya* ॥. Then after various minor particulars *likhiteyaṁ Sauvarṇṇapraṇārimahānagare Maitrīpure* । *mahāvihārāvasthita Vajrācārya Jinīdeveneti* ॥ *yādṛśyaṁ pustakaṁ dṛṣṭvā*, &c. *śubha maṁgaraṁ bhavantu sarvvadā* ॥ *śubha* ॥ *ye dharma hetuprabhavā*, &c. *śubha* 2 *dānapatid* 2 *saṁmvat* 785 *vaiśakhaśuklapūrṇṇamāsi kuṅku dānapati Dorakhajināristitvarayā dayāru Śaśidevana jhikhācidhāyādesasa śrī* 3 *vajāsana akṣobhyetā.*

C^3, a paper manuscript in the Cambridge University Library, Add. 1623, described by Bendall, p. 141, as follows:

'Black paper with gold letters; 100 leaves, 5 lines, 15½ × 4 in.; dated N. S. 820 (A. D. 1700). This MS. is in three parts, written by the same scribe and continuous numbering. I. Leaves 1–10 (formerly marked Add. 1622). Aparimitâyusûtra. The text is equally barbarous with that of Add. 1277.'

Begins *Oṁ namo ratnatrayāya.* Ends *Ārya-mahā-Aparimitâyu nāma mahāyānasūtraṁ samāptaḥ.*

These four manuscripts have been copied by Dr. Hoernle, who has been good enough to place his transcript at my disposal.

They can be divided into two classes, one represented by B and the other by the Cambridge manuscripts C^1, C^2, and C^3. They differ from each other in numerous places; compare, e.g., the variants in paragraphs 2, 3, 4, 6, 16, 17, 23, 24, 26, &c.

If we turn to the group represented by the Cambridge manuscripts, it will be seen that C^1 and C^2 are very closely related. A comparison of the Apparatus Criticus with paragraphs 2, 3, 4, 6, 16, 17, 22, 26, 28, 30, 32, &c., will show that they often agree with each other as against B, C^3, and also that they have, in many cases, common mistakes. If we compare the readings C^1 *bhūto* ॥ *paritā diśi*, C^2 *bhupariṣṭyan diśi* instead of *upariṣṭāyāṁ*, para. 2, it seems probable that C^1 is based on C^2 and represents an attempt at correcting the latter. A comparison of C^1 *-saṁbuddhāya*, C^2 *-saṁbuddhāsya* instead of *-saṁbuddhasya* in para. 3 leads to the same result. Compare also C^1 *dāsyanti*, C^2 *dāsyaṁti* instead of *dāsyati*, para. 28. On the whole, C^1 is dependent on C^2.

It follows from this state of affairs that the reading of B will have to be adopted in such cases where it agrees with any of the manuscripts of the other group. In other cases, where the two groups differ from each other, I have consulted the Tibetan translation, which can be considered as a third group. I have then preferred the readings of B if they agree with the Tibetan text, and, on the other hand, I have followed C if its reading is in accordance with the Tibetan version.

The Sanskrit text has been printed in the form which can be derived from the materials just described. I have added a full Apparatus Criticus in order to make

it superfluous in future to compare the manuscripts of this dull text. The only various readings which I have not noticed are evident miswritings, and orthographic peculiarities such as the consistent writing *satva* and the common doubling of consonants after an *r*.

The Tibetan Translation.

The Sanskrit text is the basis of the Tibetan translation, which is contained in the Kanjur, where it exists in two slightly differing recensions, Rgyud XIV, 200 *b*–208 *b*, and 208 *b*–215 *a* respectively. My quotations are taken from the former of these two, Rgyud XIV, pp. 200–208. This Tibetan version seems to have been very popular in Eastern Turkestan, and Sir Aurel Stein has brought home several manuscripts of it. My edition is based on two such manuscripts.

T[1], paper manuscript from Sir Aurel Stein's collection; two sheets, measuring 92 × 31 cm. (or $35\frac{1}{2} \times 11\frac{3}{4}$ inches). Each sheet has been divided into four columns, each containing 18 lines of well-executed writing, except the last column of the second sheet, which has only seven lines. The beginning of the first ten lines, and the eight last lines of the two first columns, and part of the last line of the third column are missing. Begins . . . *ri · mi · ta · a · yur · na · ma · ma · ha · ya · na · su · tra . . . . du · myed · pa · ŝes · theg · pa · chen · poḫi · mdo* ‖ *saṅs · rgyas · daṅ . . . thams · chad · ḫphyag · ḫtshal · lo.* Ends *Tshe · dpag · du · myed · paḫi · ŝes · bya · ba · theg · pa · chen · poḫi · mdo · rdzogs · so. Bam · stag · slebs · bris.* There are several corrections made in a different handwriting, in red pencil. On the middle of the last page there is a whole line in red pencil, and after it, in a later handwriting, a repetition of the passage *Tshe · dpag · du . . . . . . rdzogs · so.* The back of the manuscript has a number of lines in Cursive Gupta.[1]

T[2], paper manuscript from Sir Aurel Stein's collection; one folio, measuring 142 × 32 cm. ($55\frac{1}{4} \times 12\frac{1}{2}$ inches), and divided into six columns, five of which contain 19 lines of well-executed writing, while the last column has nine detached lines. Begins *Rgya · gar · skad · du · A · pa · ri · mi · ta* | *a · yur · na · ma · ha · ya · na · su ·*

[1] These lines, very coarsely written, parallel to the narrow side of the sheet, number about twenty-five on the first, and six on the second sheet. They are divided into a number of paragraphs, each beginning a fresh line. The first and second paragraphs on the first sheet commence with a date. The former has *mauysaṁ saṁlya cvāṁvajāṁ māśta*; the latter has *mauysaṁ salya kaji māśta miysū ttye taṁpaṁ* . . . . Here the sheet is broken off. The two dates name the year *mauysa*, and its two months *cvāvaja* and *kaja*. Cf. JRAS., 1910, pp. 469 ff. In addition there are interspersed some lines of large illegible scrawls. There is also half a column of four very large Chinese ideographs.

tra ॥ *Bod · skad · du · Tshe · dpag · du · myed · pa · źes · bya · baḫ · theg · pa · chen · poḫi · mdoḫ* ၊ *sańs · rgyas · dań* ၊ *byań · cub · sems · dpaḫ · sems · dpaḫ · thams · chad · la · phyag · ḫtsal · lo.* Ends on the fourth line of the sixth column with *Tshe · dpag · du · myed · pa · źes · bya · ba · theg · pa · chen · poḫi · mdo · rdzogs · so* ॥. Then follow, in two lines of a later handwriting, the Sanskrit text of the Dhāraṇī, and, after an interval, the half line *Ḻgo · mdo · brtsan · bris · so.* Finally, there are two more lines in a later handwriting, one containing an invocation of Amitâbha in barbaric Sanskrit, the other running *Śin · dar · źus* ၊ *ston · ma · yań · źus* ၊ *chos · bdun · sum · źuso* ॥. The chief peculiarity of T^2 is the separating off of the last of two finals; thus *sań · s* instead of *sańs.*

The two manuscripts agree very closely with each other. Both omit the paragraphs numbered 8–11, 16, 19, and 31. Where the two differ, T^1 has on the whole the better reading.

My text is nothing more than a reproduction of the manuscripts. I have not mentioned such various readings in T^2 as only represent orthographic peculiarities, nor have I made any attempt at bringing the writing into accord with Standard Tibetan. Paragraphs 8–11, 16, 19, 31 which are missing in the Turkestan manuscripts have been copied from the Kanjur. The same is the case with some short passages and single words, all of which have been taken from the Kanjur and are printed within square brackets. My friend Dr. F. W. Thomas has given me much assistance in copying these passages. When necessary they have been marked K in the footnotes.

I have not made any attempt at producing a critically satisfactory text of the Tibetan version. It is only printed as a help for the interpretation of the Khotanese translation. Tibetan scholars will not experience any difficulty on account of the orthographic peculiarities of the Central Asian manuscripts.

KHOTANESE VERSION.

[1 *b*[i]] Saddham Ttatta muhuṁ-jsa pyūṣṭä Śiña beḍa gyastä baysä Śrāvastä āsta vye Jīvä •[1] rrispūrä bāsa Anātha[ii]piṇḍī hārū saṁkhyerma dvāsse paṁjsāśau āśiryau-jsa u pharākyau[2] baudhisatvyau mistyau baysūña vū[iii]ysyau-jsa hatsa • [1]

Ttiña beḍa mī gyastä baysä Maṁjuśrī eys[āṁnai] gurṣṭe u ttai pasti Sa aśca[3] Maṁjuśrya [iv]sarbaṁdä hālai guṇaaparamittā saṁcayä nāṁma lovadāva ra ttiña lovadeva Aparamattā-

[2 *a*[i]] yujñānasuviniścittarājä nāṁma gyastä baysä āsti rraṣṭa tsūkä kleśāṁ hatcañākä rraṣṭä biysāṁda bvau[ii]mai vara ona jsīna diysde u ciḍa o va satvāṁ dā uysdīśe [2]

TRANSLATION.

Hail. Thus it was heard by me. At one time the Venerable Exalted One was staying in Śrāvastī, in the grove of Jeta, the king's son, in the saṁghārāma of the merchant Anāthapiṇḍika, with twelve hundred and fifty monks and many bodhisattvas, great beings of exaltedness. [1]

At that time the Venerable Exalted One called prince Maṁjuśrī and spoke to him thus,

There is, O Maṁjuśrī, in the rising direction, a world called Collection of unmeasured Virtues. In that world lives a Venerable Exalted One, Aparimitāyujñānasuviniścitarāja by name, who wanders rightly, who eradicates the *kleśas*, who is rightly awake, possessing knowledge, there he thus leads his life, conducts it, and preaches the law to the beings. [2]

K. [1] Wrong sign of interpunction.
[2] The manuscript has *pharānyau baudhisatvau.* [3] Read *aśtä.*

S. [1] BC[1] *bhagavaṁ.* [2] MSS. *Śrāvasyāṁ.*
[3] C[1] *Anāthapiṇḍasy-*, C[2] *Anārtha-.* [4] BC[3] *-daśabhi*, C[1] *-daśa.*
[5] C[3] *bhikṣusataisārddhamarddha'rayodaśai.* [6] MSS. *mahāsatvaiḥ.*
[7] B *bhagavā.* [8] C[3] *-śrīyaṁ.* [9] C[2,3] *kumāla-*, C[1,3] *-bhūtom.*
[10] C[1,2] *Mañjuśrī.*
[11] C[1] *bhūto* ‖ *paritādiśi*, C[2] *bhupariṣṭyan diśi*, C[3] *upariṣṭān diśir.*
[12] C[1] *Aparimitāyuguṇasaṁcayo*, C[3] *Aparimitāndisiguṇasaṁcayo.*
[13] C[2] *-dhātos*, C[3] *-dhātu.*

Sanskrit Text.

Evaṁ mayā śrutaṁ. Ekasmin samaye Bhagavān[1] Śrāvastyāṁ[2] viharati sma Jetavane Anāthapiṇḍadasy[3]≠ârāme mahatā bhikṣusaṁghena sârdham ardhatrayodaśabhir[4] bhikṣuśataiḥ[5] saṁbahulaiś ca bodhisattvair mahāsattvaiḥ[6] [1]

Tatra khalu Bhagavān[7] Mañjuśriyaṁ[8] kumārabhūtam[9] āmantrayate sma. Asti Mañjuśrīr[10] upariṣṭāyām[11] Aparimitaguṇasaṁcayo[12] nāma lokadhātus,[13] tatr≠Âparimitâyu[r]jñānasuviniścitatejorāja[14] nāma[15] tathāgato 'rhan[16] samyaksaṁbuddha[17] eva[18] hi tiṣṭhati dhriyate[19] yāpayati[20] sattvānāṁ ca[21] dharmaṁ deśayati. [2]

Tibetan Version.

H̱di · skad · bdag · gis · thos · pa. Dus · gcig · na · Bcom · ldan · ẖdas · Mñan · du · yod · pa · na · H̱dzeẖ · taẖi [1] · tsal · Mgon · myed · zas · sbyin · kun · dgaẖi · ra · ba · na · dge · sloṅ · gi · dge · ẖdun · chen · po · dge · sloṅ · brgya · phrag · phyed · daṅ · bcu · gsum · daṅ · byaṅ · chub · sems · dpaẖ · sems · dpaẖ · chen · po · rab · du · maṅ · ba · daṅ · thabs · gcig · du · bźugs · so. [1]

De · na · Bcom · ldan · ẖdas · kyis · H̱jam · dpal · gźo · nur · gyurd · pa · la [2] · bkaẖ · stsald-pa,[3] · H̱jam-dpal, · steṅ · gi · phyogs · na · ẖjig · rten · khams · yon · tan · dpag · du · myed · pa · ẖtshogs · pa [4] · źes · bya · ba · źig · yod · de · de · na · de · bźin · gśegs · pa · dgra · bcom · ba · yaṅ · dag · par · rdzogs · paẖi · saṅs · rgyas · Tshe · daṅ · ye · śes · dpag · du · myed · pa · śin · du · rnam · par · gdon · myi · za · baẖi · [gzi · brjid · kyi [5]] · rgyal · po · źes · bya · ba · bźugs · ẖtsho · soṅs · te · sems · chan · rnams · la · chos · kyaṅ · stond · to. [2]

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[14] BC[2.3] *tatr-Apari-*, C[1] *tatr-Aparamṛtāyuḥ-* ; B *-tejo*, C[1] *-tejorājāya*.
[15] C[1.2] om. *nāma*.
[16] B *tathāgato 'rhat*, C[1.3] *tathāgatārhante*, C[2] *tathāgatāyārhanta*.
[17] C *-saṁbuddho vidyācaraṇa* (C[1] *calana*) *sampannaḥ sugato lokavid* (C[3] *rokavid*) *anuttaraḥ* (C[2] *-ra*) *puruṣadasyasārathiḥ* (C[2] *-sarathiḥ*, C[3] *-sārathi*) *śāstā* (C[2] *sa*, C[3] *śāsta*) *devānāṁ ca manuṣyānāṁ ca* (C[3] om. *ca*) *buddho bhagavān* (C[1] *-vaṁ*).
[18] B *eta*, C *evaṁ*. [19] C[1] *dhiyate*, C[2] *dhīyate*, C[3] *dhṛyante*.
[20] C *jāpayati*. [21] B om. *ca*.

T. [1] T[1] *mdze · taẖi*. [2] T[2] *gyur · ba · la*. [3] T[1] here has a lacuna.
[4] T[1] *ẖstsogs · pa*, K *la · sogs · pa*. [5] This word is omitted in T.

Khotanese Version.

P̮u ttā vaña Majuśrya[1] eysāṁnā Jaṁ[iii]bvīya bisā satva bīhī p̮uysga[2]-jsīnya ttadīyu ssa-sa[l]ī jsīna • Pharāka jsāṁ tti cu akā[iv]la-maraṇyau-jsa jsīna paśīdä Kāṁmä mī Majuśrya[1] ṣ̮i ī cu ttye Aparamittāyujñānasuvini[2 b[i]]ścatarājä gyastä b̮aysä hīya b̮ujsā birāś̮āṁmatīnai sūträ u tvā dā hīya dasa pīrī parī pī[ii]ḍe u nāṁmai pvāte vāś̮ī pustya tīviścī biśī dījsāte b̮unaspyau buśañau graunyau saṁkhalunyau-jsai [iii]pajsaṁ yanī ttye mī ja ṣṭāṁna jsīna paskyāṣṭä ssa-salī uskhaṁysde • Ttatta mī Maṁjuśryaṁ kāṁmä [iv]ṣ̮e himāte cu ttye Aparimittāyujñānasuvaniścitarājä gyastä b̮aysä hīya nāma ssa ha-

[3 a[i]]ṣṭa juna pv̮āde ttyāṁ mī ṣ̮a jsīna byehä byehä uskhaysde cu

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Translation.

Now listen, prince Mañjuśrī, the beings who live here in Jambudvīpa are shortlived; their lifetime is a hundred years. And those are many who lose their life by an untimely death. Whoever it might be, O Maṁjuśrī, who would write or cause to be written the sūtra expounding the merits belonging to that Venerable Exalted One Aparimitāyujñānasuviniścitarāja and the treatise connected with this law, and who would hear its name and read it, enter it in a book and keep it all, and worship it with incense (?), perfumes, garlands, and aromatic powders, his life will, when being exhausted, afterwards increase a hundred years. Thus also, O Maṁjuśrī, whoever it might be who would hear the name belonging to the Venerable Exalted Aparimitāyujñānasuviniścitarāja, one hundred and eightfold, their

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K. [1] Read *Maṁjuśrya*. [2] Perhaps *muysga-*.

S. [22] C[1] *Mañjuśrīyaṁ*. [23] C[1,2] *imāṁ*, C[3] *imaṁ*. [24] B *manuṣyakā*, C[3] *manuṣyāṁ*.
[25] C *alpāyuṣo* (C[1] *-ṣū*) *varṣaśatāyuś* (C[1] *-yuṣaś*) *ca bhaviṣyati* (C[2] *-ṣyaṁti*).
[26] BC[2] *bahuny*, C[1] *bahūnāṁ*, C[3] *bahuni*.
[27] C[1] *kālasmaraṇāni*, C[2] *akāra-*, C[3] *nakāni maranā*.
[28] C[1] *idṛśāni*, C[2,3] *nidṛṣṭāni*. [29] C *ye ca khalu punaḥ*.
[30] C[3] *Mañjuśrīya satvā*. [31] C[2,3] om. *tasy*.
[32] BC[2] *Apari-*, C[1] *Aparamṛtāyuṣaḥ*, C[3] *Parimi-*.
[33] C[1] *-kīrttano*, C[2] *-kīrttanaṁ*, C[3] *-kīrttamaṁ*.
[34] B *nāmadhyeya-*, C[1] *nāmadhyeyaṁmantraṁ*, C[2,3] *nāmadhyaya-*.
[35] C *śroṣyanti* (C[1] *śloṣyanti*) *dhārayiṣyanti vācayiṣyanti*.
[36] B *gṛhe dhārayiṣyanti vācayiṣyanti paryyavāpsyanti parebhyaś ca vistāreṇa saṁprakāśayanti*, C[2,3] om. *vācayiṣyanti*. [37] C *puṣpadhūpadīpa-*.
[38] C[1] om. *-gandha-*. [39] C[1] *-vilepita-*, C[2] *-vilepanaiḥ-*, C[3] *-vilepanaḥ-*.

SANSKRIT TEXT.

Śṛṇu Mañjuśrīḥ[22] kumārabhūta, ime[23] Jāmbudvīpakā manuṣyā[24] alpâyuṣkā[25] varṣaśatâyuṣas; teṣāṁ bahūny[26] akālamaraṇāni[27] nirdiṣṭāni[28]. Ye khalu[29] Mañjuśrīḥ[30] sattvās tasy[31]≠Âparimitâyuṣaḥ[32] tathāgatasya guṇavarṇaparikīrtana[33] nāma dharmaparyāyaṁ likhiṣyanti likhāpayiṣyanti nāmadheyamātram[34] api śroṣyanti[35] yāvat pustakagatām api kṛtvā gṛhe[36] dhārayiṣyanti vācayiṣyanti puṣpa-dhūpa[37]-gandha[38]-mālya-vilepana[39]-cūrṇa[40]-cīvara-cchattra-dhvaja-ghaṇṭā-patākābhiś[41] ca samantāt pūjābhiḥ[42] pūjayiṣyanti te[43] parikṣīṇâyuṣaḥ punar eva varṣaśatâyuṣo[44] bhaviṣyanti.[45] Ye khalu punar[46] Mañjuśrīḥ sattvās[47] tasy[48]≠Âparimitâyurjñānasuviniścitatejorājasya[49] tathāgatasya nāmâṣṭôttaraśataṁ[50] śroṣyanti dhārayiṣyanti vācayiṣyanti, teṣām[51] āyur[52] vardhayiṣyati[53]; ye parikṣīṇâyuṣaḥ sattvā

TIBETAN VERSION.

H̱jam · dpal · gźo · nur · gyurd · pa · ñon · cig. H̱dzam · bu · gliṅ · ẖdiẖi · [mi · rnams · ni · tshe · thuṅ · ba · las · tshe · lo · brgya · thub · pa · śa · stag · ste][1] · de · dag · las · kyaṅ · phal · cher · dus · ma · yin · bar · ẖchi · bar · brjod · do. H̱jam · dpal · sems · chan · gaṅ · de · dag · de · bźin · gśegs · pa · Tshe · dpag · du · myed · pa · deẖi · yon · tan · daṅ · bstsags · pa · yoṅs · su · brjod · pa · źes · bya · baẖi · chos · kyi · rnam · graṅs · [yi · ger · ẖdriẖam · yi · ger][2] · ẖdrir · ẖjug · gam · [miṅ · tsam · yaṅ · ñan · tam · klog · pa · nas · glegs · bam · la · bris · te · khyim · na][2] · ẖchaṅ · ṅam[3] · klog · gam · men · tog · daṅ · bdug · pa · daṅ · spos · daṅ · ẖphreṅ · ba · daṅ · phye[4] · ma · rnams · kyis · mchod · par · ẖgyur · ba · de · dag · gi · tshe · yoṅs · su · zad · pa · las · tshe · yaṅ · lo · brgya · thub · par · ẖgyur · ro. H̱jam · dpal · sems · chan · gaṅ[5] · de · dag · de · bźin · gśegs · pa · Tshe · dpag · du · myed · pa · śin · du · rnam · par · gdon ·

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40 B *-purṇṇa-*. 41 $C^{1.2}$ *-dhvajapatākābhiḥ gaṇṭabhiḥ*, C^{3} *-patākādibhi*.
42 C om. *ca samantāt pūjābhiḥ*. 43 B *ye* instead of *te*.
44 $BC^{1.3}$ *-śatāyuṣā*. 45 B *nti* instead of *bhaviṣyanti*.
46 C^{2} *ye ca khalu*, C^{3} om. *ye khalu punar*. 47 C^{2} *satvāstatvāstathās*.
48 B *tasyāstapari-*, C^{1} *tasyāpali-*.
49 $C^{1.2}$ *-rājāya tathāgatāyārhante samyaksaṁbuddhāya* (C^{2} *-ddhāsya*), C^{3} *-rājasya tathāgatasyārhata samyaksaṁbuddhasya*.
50 B *-aṣṭottaraśataṁta*, C^{1} *-aṣṭoteśatam*, C^{2} *-āṣṭottaratarṁ*, C^{3} *-āstottaraṁ satataṁ*.
51 C *teṣām api*. 52 $C^{2.3}$ *āyu*.
53 BC^{1} *varddhayiṣyanti*, $C^{2.3}$ *vivarddhayiṣyanti*; C om. the passage after *vardhayiṣyati*.

T. 1 T^{2} *sems · chan · rnam · ni · tshe · thuṅ · ba · tshe · lo · brgya · pa · ze · dag · sthe*.
2 The words within brackets are missing in T.
3 T^{1} begins again after the lacuna with *ṅam*. 4 T^{2} *bye*. 5 T^{2} *gyaṅ*.

KHOTANESE VERSION.

pātcä biśta ka jya-jsīnya īde u tvā nāṁmaṁ dijsāṁde [ii]ttyāṁ pātcä byehä byehä jsīna uskhaysde • [3]

Ttatta mī Majuśryaṁ[1] cu b̮uysye jsīñi āyīmāṁma kṣamī u haṁ[iii]js̮e hā yanāve bisīvrrāṣai au bisīvrrāṣaiñä ttye mī Aparamittāyujñānasuvini-[iv]ścittarāgyä[2] jastä b̮aysä hīya ssa haṣṭa junauma[3] pvāte u pīrī parī pīḍe ttai hāva anu[3 *b*[i]]śaṁsa himāre ॥ [4]

Namau bhagavate Aparamitāyajñānasuviniścitatejaurājāya tathā-gatāya [ii] rhite samyatsabuddhāya tadyathā aum sarvasaṁskārapari-śuddhadharmate gganasmudgate svabhāvaviśu[iii]ddhi mahānayaparivare svāhā [5]

Kaṁmä ṣ̮i hamāte cu ttye gyastä b̮aysä hīya nāṁma haṣṭa juna pīrī parī [iv]pīḍe ttye jya ṣṭāṁna jsīna ssa-salī paskyāṣṭä uskhaysde • khu jsā mara āna jsīna paśe ttye Aparamittā- : ॥[4]

TRANSLATION.

life would increase more and more; and again on death, when they have exhausted their life and preserve his name, their life would again increase more and more. [3]

Thus, O Mañjuśrī, the noble son or daughter of a clan who might wish for the possession of long life, and who would make an effort and hear the name of the Venerable Exalted Aparimitāyujñānasuviniścitarāja one hundred and eightfold, and write it or cause it to be written, to him would thus excellency and blessing accrue. [4]

Salutation to the Lord, the sovereign of endless life, knowledge, and unfailing glory, the tathāgata, the arhat, the perfect Buddha; thus, Hail to the possession of a nature purified by all embellishments, rising in the sky, the naturally pure, surrounded by great wisdom, blessing. [5]

Whoever it might be who would write or cause to be written the name belonging to that Venerable Exalted One eightfold, his life will, when being exhausted, afterwards increase a hundred years; and when he being here gives up life, he will

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K. [1] Read *Maṁjuśrya.* [2] Read *-rājä gyastä.* [3] Read *juna nāma.*
[4] Superfluous signs of interpunction at the end of the folio.

S. [54] B om. *apy.*
[55] B *vivarddhayiṣyanti.* [56] MSS. *dīrghāyuṣkāṇāṁ.*
[57] B *prārthayituṁkāmā*, C[1] *prārthayiṣyati* ॥ *kāmā*, C[3] *-kāmā.*
[58] C[1.3] °*putro.* [59] C °*duhitā.* [60] B om. *tasy*; C[1.2] *tasyāṁ.*
[61] BC[1] *Apari-*, C[2] *Aparimitāyuṣ.*
[62] C[1] *ṣṭottaraśataṁ nāmaṁ*, C[3] *ṣṭottaranāmaśataṁ.*

SANSKRIT TEXT.

nāmadheyaṁ śroṣyanti dhārayiṣyanti vācayiṣyanti teṣām apy[64] āyur vivardhayiṣyati.[65] [3]

Tasmāt tarhi Mañjuśrīr dīrghâyuṣkatvaṁ[56] prârthayitukāmāḥ[57] kulaputrā[58] vā kuladuhitaro[59] vā tasy[60]=Âparimitâyuṣas[61] tathāgatasya nāmâṣṭôttaraśataṁ[62] śroṣyanti likhiṣyanti likhāpayiṣyanti[63] teṣām ime guṇânusaṁsā bhaviṣyanti. [4]

Oṁ namo bhagavate[64] Aparimitâyurjñānasuviniścitatejorājāya tathāgatāy=ârhate samyaksaṁbuddhāya, tadyathā, oṁ puṇyamahāpuṇya-aparimitapuṇyaaparimitâyupuṇyajñānasaṁbhārôpacite,[65] oṁ sarvasaṁskārapariśuddhadharmate gagaṇasamudgate svabhāvapariśuddhe[66] mahānayaparivāre svāhā.[67] [5]

Imāṁ[68] Mañjuśrīs tathāgatasya nāmâṣṭôttaraśataṁ ye kecil likhiṣyanti likhāpayiṣyanti pustakagatām[69] api kṛtvā gṛhe[70] dhārayiṣyanti vācayiṣyanti, te parikṣīṇâyuṣaḥ[71] punar eva varṣaśatâyuṣo[72] bhaviṣyanti; itaś

TIBETAN VERSION.

myi · zaḫi · rgyal · poḫi · mtshan · [brgya · rtsa · brgyad · thos · par][1] · ḫdzin · par · ḫgyur · ba · de · dag · gi · tshe · yaṅ · ḫphel · bar · ḫgyur · ro. [3]

Ḫjam · dpal · de · lta · bas · na · rigs · kyi · bu · ḫam · rigs · kyi · bu · mo · tshe · riṅ · bar · ḫdod · pas · de · bźin · gśegs · pa · Tshe · dpag · du · myed · pa · deḫi · mtshan · brgya · rtsa · brgyad · ñan · tam · [yi · ger][1] · ḫdri · ḫam · [yi · ger][1] · ḫdrir · bcug · na · de · dag · gi · yon · tan · daṅ · legs · pa · ni · ḫdi · dag · go. [4]

Tad · tya · tha · na · mo · ba · ga · ba · te · A · pa · ri · mi · ta · a · yu · gña · na · su · bi · ni · ści · ta · ra · dza · ya · ta · tha · ga · ta · ya · om · sa · rba · saṅ · ska · ra · pa · ri · śud · dha · dar · ma · te · ma · ha · na · ya · pa · ri · ba · re · sva · haḥ. [5]

Ḫjam · dpal · sṅags · kyi · tshig[2] · ḫdi · dag · gaṅ · la · la · źig · [yi · ger][1] · ḫdri · ḫam · [yiger] · ḫdrir · ḫjug · gam · glegs · bam · la · bris · te · khyim · na · ḫchaṅ · [ṅam · klog · par · ḫgyur ·][1] ba · deḫi[3] · tshe · zad · pa · las · kyaṅ · lo[4] · brgya · thub ·

63 B *dhārayiṣyanti vācayiṣyanti* instead of *likhiṣyanti likhāpayiṣyanti.*

64 C[1] *bhagavatyai.*

65 B *-aparimitapuṇyaaparimitapuṇyajñāna-.*

66 B *-viśuddha*, C[1] *-viśuddhe.*

67 After *svāhā* B adds 108 ‖ *dhā*, i.e. *dhāraṇī.*

68 B *imāni*, C[1] *imaṁ*, C[2] *idaṁ.*

69 B *pustakalikhitām.*

70 C[1.2] *gṛhe kṛtvā*, C[3] om. *kṛtvā.*

71 C[1] *parimitāyuṣaḥ.*

72 B *-śatāyuṣā*, C[3] *punar evāyu vivarddhayiṣyanti.*

T. [1] The words within brackets are missing in T.

[2] K has *de · bźin · gśegs · paḫi · mtshan · brgya · rtsa · brgyad · po* instead of *sṅags · kyi · tshig.*

[3] T[2] *de.*

[4] T[1] has here a lacuna down to *mdo* in para. 7.

KHOTANESE VERSION.

[4 a[i]] yujñānasuviniścitarājä gyastä baysä buddhakṣetra guṇa-aparamittasaṁcayä lovadeta ysathä nā[ii]ste [6]

Namau bhagavate Aparamittāyujñānasuviniścittatejaurājāya tathāgaya rhatte saṁ[iii]myatsabuddhāya tadyathā aum sarvasaṁskārapariśuddhadharmate gaganasamudgate svabhāvavi[iv]śuddhe mahānayaparivare svāhā ‖ Ttī vā ttiña beḍa nau-vara-nau nayutta gyasta baysa hamye aysmū[4 b[i]]-na hamye bajāṣnaṁ ttu Aparamittāyusūtträ hvāṁdä [7]

Namau bhagavate Aparamittāyujñānasuvini[ii]ścitatejaurājāya tathāgatāya rhite samyatsabuddhāya tadyathā aum sarvasaṁskārapari[iii]śuddhadharmate gaganasamudgatte śvabhāvaviśuddhe mahānayaparivare svāhā Ttī vā pātcä ttiña [iv]beḍa tcihaura-haṣṭā nayutta gyasta baysa hamye aysmū-na hamye bijāṣä-na ttu A- •[1]

[5 a[i]] paramittāyusūtträ hvāṁdä ‖ [8]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya[2] tathā[ii]gatāya rhate saṁmyasaṁbuddhāya tadyathā aum sarvasaskārapari-

TRANSLATION.

obtain rebirth in the buddhafield of the Venerable Exalted Aparimitāyujñānasuviniścitarāja, in the world Collection of unmeasured Virtues. [6]

Salutation to the Lord [*etc., as para.* 5]. And then, at that time, ninety-nine myriads of Venerable Exalted Ones recited the Aparimitāyusūtra, with united mind and united voice. [7]

Salutation to the Lord [*etc., as para.* 5]. And then, at that time, eighty-four myriads of Venerable Exalted Ones recited the Aparimitāyusūtra, with united mind and united voice. [8]

Salutation to the Lord [*etc., as para.* 5]. And then, at that time, seventy-seven

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K. [1] Superfluous sign of interpunction at the end of the folio.
[2] The *jā* of *rājāya* has been added under the line.

S. [73] BC[1] *catvā*, C[2.3] *catvāro*. [74] B *-kṣatrā*, C[1] *-kṣatra*, C[2.3] *-kṣatre*.
[75] C[1] *upadyante*, C[2.3] *upapadyate*.
[76] B om. the words *aparimitāyuṣaś—lokadhātau*, and adds ‖ 1 ‖ after *upapadyante*; C[1] *apalimṛtāyuṣya* and om. *ca*, C[2] *aparimitāyuś ca*, C[3] om. *aparimitāyuṣaś ca bhaviṣyanti*.
[77] C[1] *aparimṛtaguṇasaṁcayo*, C[2] *saṁcayāmyāṁ*, C[3] *aparimitāyuguṇasaṁcayāyaṁ*.
[78] BC[1] omit the whole para.

SANSKRIT TEXT.

cutvā[73] Aparimitâyuṣas tathāgatasya buddhakṣetre[74] upapadyante,[75] aparimitâyuṣaś[76] ca bhaviṣyanti Aparimitaguṇasaṁcaye[77] lokadhātau. [6]

[78] Oṁ namo bhagavate [*etc., as para.* 5]. Tena khalu punaḥ samayena navanavatīnāṁ buddhakoṭīnām[79] ekamaten≠âikasvareṇa idam Aparimitâyuḥsūtraṁ [80] bhāṣitam. [7]

Oṁ namo bhagavate [*etc., as para.* 5]. Tena khalu punaḥ samayena caturaśītīnāṁ buddhakoṭīnām [81] ekamaten≠âikasvareṇa [82] idam Aparimitâyuḥsūtraṁ [83] bhāṣitam.[84] [8]

[85]Oṁ namo bhagavate [*etc., as para.* 5]. Tena khalu punaḥ sama-

TIBETAN VERSION.

bar · hgyurd · te · de · nas · śi · hphos · nas · de · bźin · gśegs · pa · Tshe · dpag · du · myed · pahi · saṅs · rgyas · kyi · źiṅ · hjig · rten · gyi · khams · yon · tan · dpag · du · myed · pa · stsogs · pa · skye · bar · hgyur · ro. [6]

Na · mo · ba · ga · ba · te [*etc., as para.* 5]. Yaṅ · dehi · tshe · saṅs · rgyas · bye · ba · phrag · dgu · bcu · rtsa · dgus · dgoṅs · pa · gcig · daṅ · dbyaṅs · gcig · gis · Tshe · dpag · du · myed · pahi · mdo [1] · hdi · gsuṅs · so. [7]

[2] Na · mo · ba · ga · ba · te [*etc., as para.* 5]. Yaṅ · dehi · tshe · saṅs · rgyas · bye · ba · phrag · brgyad · cu · rtsa · bźis · dgoṅs · pa · gcig · daṅ · dbyaṅs · gcig · gis · Tshe · dpag · tu · med · pahi · mdo · sde · hdi · gsuṅs · so. [8]

Na · mo · ba · ga · ba · te [*etc., as para.* 5]. Yaṅ · dehi · tshe · saṅs ·

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[79] C[2] *-koṭināṁ ekametennaika-*, C[3] *-koṭīnām ekamatemaika-*.

[80] C[2.3] *Aparimitāyuṣūtraṁ.*

[81] C[3] here and in the following *koṭināṁm.*

[82] B *ekamatainaikasvaro*, C[1] *yakamyatenaikasvalena*, C[2] *ekameten-*.

[83] MSS. *Aparimitāyuṣūtraṁ.*

[84] B adds ॥ 2 ॥ after the para.

[85] C[3] omits the whole para.

T. [1] T[1] recommences with *mdo.*

[2] T[2] om. paras. 8–11, T[1] paras. 8–12.

Khotanese Version.

śuddhadharmate gaganasamudga[iii]te svabhāvaviśuddhe mahānayaparavare svāhā ‖ Ttī vā pātcä ttiña beḍa hau-para-haudā nayu[iv]tta gyasta baysa hamye aysmū-na hamye bijāṣnaṁ ttu Aparamitāyusūtträ hvāṁdä • [9]

Namau bhagavate Aparami[5 *b*[i]]ttāyujñānasuviniścittatejaurājāya tathāgatāya rhite saṁmyatsaṁbudhāya tadyathā auṁ sarva[ii]saṁskāra-pariśuddhadharmette gaganasamudgate svabhāvaviśuddhe mahānaya-parivare svāhā ‖ Ttī vā [1] [iii]pātcä ttiña biḍa s-para-kṣaṣṭä nayuta gyasta baysa hamye aysmū-na hamye bajāṣä-na ttu Apara[iv]mittāyusūtträ hvāṁdä ‖ [10]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya ta-[6 *a*[i]] thāgatāya rhate samyasaṁbuddhāya tadyathā au sarvasaṁ-skārapariśuddhadharmate gaganasamudgate svabhā[ii]vaviśuddhe mahā-nayaparevare svāhā ‖ Ttī vā pātcä ttiña beḍa s-para-paṁjsāsä nayutta gyastaṁ baysa ha[iii]mye aysmū-na hamye bajāṣnä ttu Aparamittāyusūtträ hvāṁdä [11]

Namau bhagavate Aparamittāyu[iv]jñānasuviniścitatejaurājāya tathā-gatāya rhete samyatsabuddhāya tadyathā aum sarvasaṁ[6 *b*[i]]skāraṁ-pariśuddhadharmate gaganasamudgate svabhāviśuddhe mahānayaparivare svāhā ‖ Ttī vā pātcä ttiña [ii] beḍa s-para-tcahausä nayutta gyasta

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Translation.

myriads of Venerable Exalted Ones recited the Aparimitāyusūtra, with united mind and united voice. [9]

Salutation to the Lord [*etc., as para.* 5]. And then, at that time, sixty-six myriads of Venerable Exalted Ones recited the Aparimitāyusūtra, with united mind and united voice. [10]

Salutation to the Lord [*etc., as para.* 5]. And then, at that time, fifty-six myriads of Venerable Exalted Ones recited the Aparimitāyusūtra, with united mind and united voice. [11]

Salutation to the Lord [*etc., as para.* 5]. And then, at that time, forty-six

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K. [1] The manuscript has *nā*.

S. [86] C[1] *°koṭināṁm.*

[87] B *ekanaikasvareṇa*, C[1] *ekamyatenaikaśvaleṇa*, C[2] *ekametenaikasvareṇa.*

[88] C[1] *Apalimitāyusūtraṁ*, C[2] *Aparimitāyūsūtraṁ.*

SANSKRIT TEXT.

yena saptasaptatīnāṁ buddhakoṭīnām[86] ekamaten=âikasvareṇa[87] idam Aparimitâyuḥsūtraṁ[88] bhāṣitam.[89] [9]

Oṁ namo bhagavate [*etc., as para.* 5]. Tena khalu punaḥ samayena pañcaṣaṣṭīnāṁ buddhakoṭīnām ekamaten=âikasvareṇa idam Aparimitâyuḥsūtraṁ bhāṣitam.[90] [10]

Oṁ namo bhagavate [*etc., as para.* 5]. Tena khalu punaḥ samayena pañcapañcāśatīnāṁ[91] buddhakoṭīnām ekamaten=âikasvareṇa idam Aparimitâyuḥsūtraṁ bhāṣitam.[92] [11]

[93]Oṁ namo bhagavate [*etc., as para.* 5]. Tena khalu punaḥ samayena

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TIBETAN VERSION.

rgyas · bye · ba · phrag · bdun · cu · rtsa · bdun · gyis · dgoṅs · pa · gcig · daṅ · dbyaṅs · gcig · gis · Tshe · dpag · tu · med · paḥi · mdo · sde · ḥdi · gsuṅs · so. [9]

Na · mo · ba · ga · ba · te [*etc., as para.* 5]. Yaṅ · deḥi · tshe · saṅs · rgyas · bye · ba · phrag · drug · cu · rtsa · lṅas · dgoṅs · pa · gcig · daṅ · dbyaṅs · gcig · gis · Tshe · dpag · tu · med · paḥi · mdo · sde · ḥdi · gsuṅs · so. [10]

Na · mo · ba · ga · ba · te [*etc., as para.* 5]. Yaṅ · dei · tshe · saṅs · rgyas · bye · ba · phrag · lṅa · bcu · rtsa · lṅas · dgoṅs · pa · gcig · daṅ · dbyaṅs · gcig · gis · Tshe · dpag · tu · med · paḥi · mdo · sde · ḥdi · gsuṅs · so. [11]

Na · mo · ba · ga · ba · te [*etc., as para.* 5]. Yaṅ · deḥi · tshe · saṅs · rgyas ·

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89 B adds ॥ 3 ॥ after the para.

90 B adds ॥ 4 ॥ after the para.

91 B *paṁcapaṁcāśitīnāṁ*, C[1] *paṁcaṣaṣṭīnāṁ*, C[2] *paṁcaśatānāṁ*, C[3] *paṁñcaśatānāṁ*.

92 B adds ॥ 5 ॥ after the para. 93 C[1] omits the whole para.

Khotanese Version.

baysa hamye aysmū-na hamye bijāṣä-na ttu Aparimitā[iii]yusūtträ hvāṁdä ॥ [12]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā-[iv]gatāya rhite samyatsaṁbuddhāya tadyathā aum sarvasaṁskāripariśud-dhadharmate gaganasa • -[1]

[2] [7 a^{i}] samāṁdagatta • [3] subhāvaväsūde [4] mahānīyäparivare [5] svāhā : Ttī vā pātca [6] s-pära-baista [7] nayu[ii]tta jasta [8] beysa haṁmye aysmū-na [9] hamye[10] bījāṣna[11] ttū Aparämīttāyäsuttra[12] hvāṁda : [14]

Namau[13] bhagavatte Aparaṁ[iii]mīttāyujñāṁñanasuvanaiścittattejāṁ-rājāyä [14] ttathāgatāyä [15] rahette samyäsabaudhāyä [16] ttadyethā [iv]auma sarvasaskāripaśūṁdedarmatte [17] gagänesamāṁdagätta subhā-vaśūde mahānīyaparvare [7 b^{i}] svāhā : Ttī vā pātca [18] Gaga ñāyä

Translation.

myriads of Venerable Exalted Ones recited the Aparimitāyusūtra, with united mind and united voice. [12]

[Para. 13 is missing in the Khotanese text.]

Salutation to the Lord [*etc., as para.* 5]. And then, at that time, twenty-six myriads of Venerable Exalted Ones recited the Aparimitāyusūtra, with united mind and united voice. [14]

Salutation to the Lord [*etc., as para.* 5]. And then, at that time, as many

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K. [1] Superfluous sign of interpunction at end of folio.

[2] Fols. 7 and 8 have been written in Cursive Gupta; cf. p. 290. The text of 7 *a* so far as *gaganasamāṁda*, 7 a^{iv}, is also found in another cursive fragment, which has been marked B, while the readings of the principal manuscript have been distinguished as A. [3] Superfluous sign of interpunction; B *samādagätta*.

[4] B adds superfluous sign of interpunction.

[5] A perhaps *-parävare*; B *-pärä* and omits *vare*. [6] Read *pātcä*.

[7] The manuscripts have *späratcabaista*, but *tca* has been cancelled in both; read *sparabistä*; B adds superfluous sign of interpunction.

[8] B *jastaṁ*; read *gyasta baysa*. [9] A *aysmūṁ-jsa*.

[10] B *haṁmye*. [11] Read *bijāṣä-na*.

[12] B *äparamätāyäsuttra*; read *Aparimitāyusūtträ hvāṁdä*. [13] B *namāṁ*.

Sanskrit Text.

pañcacatvāriṁśatīnāṁ [94] buddhakoṭīnām ekamaten⸗âikasvareṇa idam Aparimitâyuḥsūtraṁ bhāṣitam.[95] [12]

Oṁ namo bhagavate [*etc., as para.* 5]. Tena khalu punaḥ samayena ṣaṭtriṁśatīnāṁ [96] buddhakoṭīnām ekamaten⸗âikasvareṇa idam Aparimitâyuḥsūtraṁ bhāṣitam.[97] [13]

Oṁ namo bhagavate [*etc., as para.* 5]. Tena khalu punaḥ samayena pañcaviṁśatīnāṁ [98] buddhakoṭīnām ekamaten⸗âikasvareṇa idam Aparimitâyuḥsūtraṁ bhāṣitam.[99] [14]

Oṁ namo bhagavate [*etc., as para.* 5]. Tena khalu punaḥ samayena

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Tibetan Version.

bye · ba · phrag · bźi · bcu · rtsa · lṅas · dgoṅs · pa · gcig · daṅ · dbyaṅs · gcig · gis · Tshe · dpag · du · myed · paḫi · mdo · ḫdi · gsuṅs · so. [12]

Na · mo · ba · ga · ba · te [*etc., as para.* 5]. Yaṅ · deḫi · tshe · saṅs · rgyas · bye · ba · phrag · sum · cu · rtsa · drug · gis · dgoṅs · pa · gcig · daṅ · dbyaṅs · gcig · gis · Tshe · dpag · du · myed · paḫi · mdo · ḫdi · gsuṅs · so. [13]

Na · mo · ba · ga · ba · te [*etc., as para.* 5]. Yaṅ · deḫi · tshe · saṅs · rgyas · bye · ba · phrag · ñi · śu · rtsa · lṅas · dgoṅs · pa · gcig · daṅ · dbyaṅs · gcig · gis · Tshe · dpag · du · myed · paḫi · mdo · ḫdi · gsuṅs · so. [14]

Na · mo · ba · ga · ba · te [*etc., as para.* 5]. Yaṅ · deḫi · tshe · saṅs · rgyas ·

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[14] B *apärämīttäyuṁjñänasuvanaiścattattejäyärājäya.*

[15] A *ttathāgittäyä.* [16] A adds sign of interpunction ; B *saṁmyä-.*

[17] B *särvasäskārapäśūdedarma a gagänasamāṁda.*

[18] Read *pätcä Gaṁga-ñāya gruicyausye-jsa hamaṁgi gyasta ḇaysa hamye aysmū-jsa hamye bijāṣä-na ttū Aparimitāyusūtträ hväṁdä.*

S. [94] B *catvariṁśatānāṁ*, C[2] *paṁcarasatīnāṁ*, C[3] *paṁñcasatināṁ buddhakoṭinām.*

[95] B adds ॥ 6 ॥ after the para.

[96] B *ṣaḍviṁśatīnāṁ*, C[1] *ṣaṣṭisatināṁ*, C[2] *ṣaṭtriṁśatināṁ*, C[3] *ṣaṣṭisatināṁ.*

[97] B adds ॥ 7 ॥ after the para., and then repeats the whole para. and adds ॥ 8 ॥.

[98] B *paṁcaviṁśatimāṁ*, C[1.3] *paṁcaviṁśatināṁ.*

[99] B adds ॥ 9 ॥ after the para.

KHOTANESE VERSION.

grītcesye-jsa hämagi nayutta jasta beysaṁ hamye aysmū-jsa ha[ii]hamye bijāṣna ttū Apäramīttāyäsuttra hvāda [15]

Namāṁ bhagavatte Aparamīttāyujñānasuvanai[iii]ścattatejāyä ttathāgattāyä rahetta samyäsabaudhāyä ttadyethā auma savaskārapaśūde : [iv]dharmatta gaganasämāṁdagattä subhāvavaśūde mahānīyaparvare svāhā :

[8 a[i]] Kāṁma ṣa hamāve cä[1] ttū Apäramīttāyäsuttra[2] pīrī ttye ja ṣṭāṁna jsīna sä[3]-sälī paskyāṣṭa ukha[ii]ysde[4] : [16]

Namāṁ bhagavatta Aparimīttāyäjñāṁnasuvänaiścattattejāya rājāyä ttathāgattāyu [iii]rahette samyasäbaudhāyä ttadyethā auma saskārapaśūdedarmatte gaganasaṁmāṁdagattätta subhāva[iv]vaśūde mahānīyäparvare svāhā [8 b[i]] Kauma[5] ṣa hämāve tca ttū Aparamattāyäsuttra pīye : ṣa naryajsāveña na brrīyvā [ii]nä ttraiśūña na haṣṭvā ahakṣa :—

[9 a[i]] ṇvā ra ysaṁthä ni byehe nai na varä haṁgūjsä hame audä

TRANSLATION.

myriads of Exalted Venerable Ones as the sands of the river Ganges recited the Aparimitāyusūtra, with united mind and united voice. [15]

Salutation to the Lord [*etc., as para.* 5]. Whoever it might be who would write the Aparimitāyusūtra, his life will, when being exhausted, afterwards increase up to a hundred years. [16]

Salutation to the Lord [*etc., as para.* 5]. Whoever it might be who would write the Aparimitāyusūtra, he would not take rebirth in the hells, not among the ghosts, not among animals, not in the eight akṣaṇas, he would not transmigrate anywhere;

K. [1] Read *ci*. [2] Read *Aparamitāyusūtträ*.
[3] Read *sa-salī*. [4] Read *uskhaysde*.
[5] Read *Kāmä ṣä himāte cu ttu Aparimitāyusūtträ pīrī ṣä nä naryajsāväña nä prīyvā nä trīyaśūña*; superfluous signs of interpunction after *pīye*, and at end of line.

S. [100] B *daśa-Gaṁgā-*. [101] B adds ॥ 10 ॥ after the para.
[102] B *ye*, C[1.2] *yaḥ*.
[103] C[1] *Apalimṛtāyusūtraṁ bhāṣitaṁ*, C[2] *Aparimitāyusūtraṁ bhāṣitaṁ*.
[104] C *likhiṣyanti likhāpayiṣyanti*.
[105] B *gatāyuṣā varṣāśatāyuṣā*, C[1] *varṣaśatāyu*, C[2] *varṣaśatāyuś ca*, C[3] *varṣaśatāyuṣa*.

SANSKRIT TEXT.

Gaṅgānadīvālukôpamānāṁ [100] buddhakoṭīnām ekamaten≠âikasvareṇa idam Aparimitâyuḥsūtraṁ bhāṣitam.[101] [15]

Oṁ namo bhagavate [*etc., as para.* 5]. Ya [102] idam Aparimitâyuḥsūtraṁ [103] likhiṣyati likhāpayiṣyati [104] sa gatāyur api varṣaśatâyur [105] bhaviṣyati [106] punar ev≠âyur vivardhayiṣyati.[107] [16]

Oṁ namo bhagavate [*etc., as para.* 5]. Ya idam Aparimitâyuḥsūtraṁ [108] likhiṣyati likhāpayiṣyati sa na kadācin narakeṣ≠ûpapadyate [109] na tiryagyonau [110] na yamaloke na akṣaṇeṣu [111] ca [112] kadācid api upapat-

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TIBETAN VERSION.

bye·ba·phrag·Gaṅ·gahi·[1]kluṅ·gi·bye·ma·sñed·kyis·dgoṅs·pa·gcig·daṅ·dbyaṅs·gcig·gis·Tshe·dpag·du·myed·pahi·mdo·hdi·gsuṅs·so. [15]

[2]Na·mo·ba·ga·ba·te [*etc., as para.* 5]. Gaṅ·źig·Tshe·dpag·tu·med·pai·mdo·sde·hdi·yi·ger·hdri·ham·yiger·hdrir·hjug·na·de·tshe·zad·pa·las·tshe·lo·brgya·thub·par·hgyur·te·tshe·yaṅ·rnam·par·hphel·bar·hgyur. [16]

Na·mo·ba·ga·ba·te [*etc., as para.* 5]. Gaṅ·źig·Tshe·dpag·du·myed·pahi·mdo·hdi[3][yi·ger·hdri·ham·yi·ger]·hdrir·bcug·na·de·sems·chan·dmyal·ba·daṅ·byol·soṅ·gi·skye·gnas·daṅ·Gśin·rjehi·hjig·

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106 BC[1.2] *bhaviṣyanti*, C[3] *bhavanti.*

107 B omits *punar—vivardhayiṣyati*; C[1] *punal api āyu vivudhayiṣyanti*, C[2.3] *punar evāyu vivardhayiṣyanti.* B adds ॥ 11 ॥ after the para.

108 C[1.2] *-sūtraṁ bhāṣitaṁ.*

109 B *≠upapadyante*, C[1.2] *≠upapadyate.*

110 C[1] *-yonī*, C[2.3] *-yoni.*

111 Instead of *na akṣaṇeṣu*, which is omitted in C, B reads *na cakṣu* । *śayepattau.*

112 B *na* instead of *ca*, C[3] *ca sa.*

T. [1] K has *kluṅ·bcui.*

[2] Paragraph 16 is missing in T, which here inserts the passage repeated below in para. 18.

[3] The words within brackets are missing in T.

KHOTANESE VERSION.

ustamāṁjsye tca cibure uṣṭa hacä ysyāte jāsma[ii]rä hame pīrūyai ysaṁthä biśä byāta himāre ‖ [17]

Namau bhagavate Aparamittāyujñānasuvini[iii]ścitattejaurājāya tathāgattāya rhite samyatsaṁbuddhāya tadyathā aum sarvasaṁskārapari[iv]śuddhadharmate gaganasamudgate svabhāvaviśuddhe mahānayaparivare svāhā Kāṁ ṣi hamäte cu [9 b[i]] ttu Aparämettāṁyusūṁträ pīrī ttye tcahaura-haṣṭā ysāra skandhā baysāṁ dā biśä pīḍa pachīysde • [18]

Namau bha[ii]gavate Aparamittāyujñānasuviniścitatejaurājāya tathāgatāya rhete samyatsabuddhā[iii]ya • tadyathā aum sarvasaṁskārapariśuddhadharmate gaganasamudgate svabhāvaviśuddhe mahā[iv]nayaparavari svāhā ‖ Kāṁ ṣi himāte cu ttu Aparamattā- • ‖ • ‖ •[1]

[10 a[i]] yusūtra pīrī ttye paṁjsa anaṁttanarya kīra vasusīdä ‖ [20]

Namau bhagavate Aparamitāyujñāṁnasuviniścita[ii]tejaurājāya tathā-

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TRANSLATION.

and as many lives as one lives up to the last one, one will be 'birth-remembering', all his previous births will be remembered. [17]

Salutation to the Lord [*etc., as para.* 5]. Whoever it might be who would write the Aparimitāyusūtra, by him the law of the Buddhas consisting of eighty-four thousand skandha would be completely written. [18]

[Para. 19 is missing in the Khotanese text.]

Salutation to the Lord [*etc., as para.* 5]. Whoever it might be who would write the Aparimitāyusūtra, for him the five acts that bring about endless hells become purified. [20]

Salutation to the Lord [*etc., as para.* 5]. Whoever it might be who would write

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K. 1 Superfluous signs to fill up space at end of page.

S. 113 B *pratilapsyante*, C[1] *upasyate*, C[3] *upaparsyate*.

114 B *yatra ya jatmani janmany*, C[1] *atmani*, C[2.3] *janmani*.

115 B *upapadyante*, C[1] *upadyate*, C[2.3] *utpadyate*.

116 C[1.2] om. *tatra tatra*.

117 B om. *sarvatra jātau*.

118 B *jātissarā*, C[2] *jātismarāś ca*, C[3] *jātismara*.

119 BC[2.3] *bhaviṣyanti*, C[1] *bhavanti*. B adds ‖ 12 ‖ after the para.

120 BC[2] *ye*, C[1.3] *yaḥ*.

121 C[1] *Apalimṛtāyusūtraṁ bhāṣitaṁ*.

SANSKRIT TEXT.

syate[113]. Yatra yatra janmany[114] upapadyate[115], tatra tatra[116] sarvatra jātau[117] jātau jātismaro[118] bhaviṣyati.[119] [17]

Oṁ namo bhagavate [*etc., as para.* 5]. Ya[120] idam Aparimitâyuḥ-sūtraṁ[121] likhiṣyati likhāpayiṣyati tena[122] caturaśītidharmaskandhasahasrāṇi likhāpitāni[123] bhaviṣyanti.[124] [18]

Oṁ namo bhagavate [*etc., as para.* 5]. Ya[125] idam Aparimitâyuḥ-sūtraṁ likhiṣyati likhāpayiṣyati tena[126] caturaśītidharmarājikāsahasrāṇi kārāpitāni[127] pratiṣṭhāpitāni bhaviṣyanti.[128] [19]

Oṁ namo bhagavate [*etc., as para.* 5]. Ya[129] idam Aparimitâyuḥ-sūtraṁ likhiṣyati likhāpayiṣyati tasya pañcânantaryāṇi[130] karmâvaraṇāni parikṣayaṁ[131] gacchanti.[132] [20]

TIBETAN VERSION.

rten · du · nam · yaṅ · [1] skye · bar · myi · ḫgyur · te · nam · du · ḫaṅ · myi · khom · bar · skye · bar · myi · ḫgyurd · to · gaṅ · daṅ · gaṅ · du · skye · ba · thams · chad · du · skye · ba · dran · bar · ḫgyur-ro. [17]

Na · mo · ba · ga · ba · te [*etc., as para.* 5]. Gaṅ · la · la · źig · Tshe · dpag · du · myed · paḫi · mdo · ḫdi · [2][yi · ger · ḫdri · ḫam · yiger] · ḫdrir · bcug · na · des · chos · kyi · phuṅ · po · stoṅ · phrag · brgyad · cu · rtsa · bźi · ḫdrir · bcug · par · ḫgyur-ro. [18]

[2] Na · mo · ba · ga · ba · te [*etc., as para.* 5]. Gaṅ · źig · Tshe · dpag · tu · med · paḫi · mdo · sde · ḫdi · yi · ger · ḫdri · am · yi · ger · ḫdrir · ḫjug · na · de · chos · kyi · phuṅ · po · brgyad · khri · bźi · stoṅ · byed · du · bcug · pa · daṅ · rab · tu · gnas · par · byas · pa · yin · no. [19]

Na · mo · ba · ga · ba · te [*etc., as para.* 5]. Gaṅ · źig[3] · Tshe · dpag · du · myed · paḫi · mdo · ḫdi · [2][yi · ger · ḫdri · ḫam · yi · ger] · ḫdrir · bcug · na · deḫi · mtshams · myed · pa · lṅa · yoṅs · su · byaṅ · bar · ḫgyur · ro. [20]

Na · mo · ba · ga · ba · te [*etc., as para.* 5]. Gaṅ · źig[3] · Tshe · dpag ·

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[122] C[2] *te.* [123] C[1.2] *likhāpitāni pratiṣṭhāpitāni*, C[3] *likhāpitā pratiṣṭhāpita.*
[124] B *bhavanti* ‖ 13 ‖ C[1] repeats the whole passage. [125] B *ye*, C *yaḥ.*
[126] C[3] *te.* [127] C[1] *kalāpitani*, C[3] *kalāpitāni* and omits *prati-*.
[128] B *bhavanti* ‖ 14 ‖. [129] C *yaḥ.*
[130] B *paṁcānaryāṇi karmācaraṇani*, C[1.3] *paṁcānantaryyāni karmāni*, C[2] *paṁcānantaryāni.* [131] C[2] *kṣapagaṁ.* [132] B adds ‖ 15 ‖ after the para.

T. [1] T[1] has here a lacuna from *skye* down to *gaṅ · du* in para. 17.
[2] The bracketed words, as well as the whole of paragraph 19, are omitted in T.
[3] T[2] *gaṅ-gi.*

KHOTANESE VERSION.

gatāya rhite samyatsaṁbuddhāya tadya aum sarvasaṁskārapariśuddhadharmate [iii]gaganasamudgate svabhāviviśuddhe mahānayaparivare svāhā ॥ Kāṁ ṣi himāte cu ttu Apa[iv]rami [1] ttu Aparamittāyusūttrā pīre ṣai khvai ttye Sumīrā garā mase baśde īde garkhye biśī vasusīdā [10 b[i]] ॥ [21]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathāgatāya rhite samyatsaṁbuddhā[ii]ya tadyathā aum sarvasaṁskārapariśuddhadharmate gaganasamudgate svabhāvaviśauddhe mahāna[iii]yaparivare svāhā ॥ Kāṁmä ṣe himāte cu ttu Aparamettāyusūtträ pīrī ttye na Mārä ni mā[iv]rīña hīna rakṣaysa-prritta-mahairdyāṁ āstaṁna vaśu nara na satva bidāṣṭä akālamaraṁ • [2]

[11 a[i]] vaski bidāṣṭä vāṁnīha ni byehīdä ॥ [22]

Namau bhagavate Aparimettāyujñānasuviniścitatejaurājāyä [ii]tathāgatāya rhite saṁmyatsaṁbuddhāya tadyathā aum sarvasaṁskārapariśuddhadharmate gaṁganasamu[iii]dgate svabhāvaviśuddhe mahānayaparivare svāhā ॥ Kāṁ ṣi [hi]māte [3] cu ttu Aparamittāyusūtträ pī[v]rī khu ṣi jsīna paśe maraṇakālī hā nau-vara-nau nayutta gyasta baysa pichaṣṭä dyāṁma nijsāṁñāre[11 b[i]]ysārī jsāṁ gyasta baysa dastä-na biysaṁjāre

TRANSLATION.

the Aparimitāyusūtra, his sins will all get thoroughly purified, even if they are as great as mount Meru. [21]

Salutation to the Lord [*etc., as para.* 5]. Whoever it might be who would write the Aparimitāyusūtra, against him neither Māra, nor the army of Māra, nor the evil beings such as Rākṣasas, pretas, and those possessing great magical power will get any opportunity to bring about untimely death (?). [22]

Salutation to the Lord [*etc., as para.* 5]. Whoever it might be who would write the Aparimitāyusūtra, when he gives up life, at the time of death, ninety-nine myriads of Venerable Exalted Ones individually present themselves to his eyes, and thousands of Venerable Exalted Ones support him by their hands; being in this

K. [1] Cancel the superfluous *ttu aparami.*
[2] Superfluous sign of interpunction. [3] The manuscript has *māte.*

S. [133] C *yaḥ.* [134] C[3] om. *tasya.*
[135] B *mārā,* C[1] *mālō dā,* C[2] *māro vā,* C[3] *mālo vā,* and om. *na.*
[136] C[1] *mālakāṁ,* C[2] *mālakā,* C[3] *mālakāyikā.*
[137] C[1] *nakāramṛtupadravā,* C[2] *nākālamṛtyūpadravā.*

Sanskrit Text.

[Para. 21 is missing in the Sanskrit text.]

Oṁ namo bhagavate [*etc., as para.* 5]. Ya[133] idam Aparimitâyuḥ-sūtraṁ likhiṣyati likhāpayiṣyati, tasya[134] na māro[135] na mārakāyikā[136] na yakṣā na rākṣasā n≠âkālamṛtyur[137] avatāraṁ lapsyante.[138] [22]

Oṁ namo bhagavate [*etc., as para.* 5]. Ya[139] idam Aparimitâyuḥ-sūtraṁ likhiṣyati likhāpayiṣyati, tasya maraṇakālasamaye navanavatayo buddhakoṭyaḥ[140] saṁmukhaṁ darśanaṁ dāsyanti[141], buddhasahasraṁ hastena[142] hastaṁ[143] tasy≠ôpanāmayanti, buddhakṣetrād[144] buddha-

Tibetan Version.

du·myed·pahi·mdo·hdi·[1][yi·ger·hdri·ham·yi·ger]·hdrir·bcug·na·dehi·sdig·gi·phuṅ·po·Ri·rab·tsam·yaṅ·yoṅs·su·byaṅ·bar·hgyur·ro. [21]

Na·mo·ba·ga·ba·te [*etc., as para.* 5]. Gaṅ·źig·Tshe·dpag·du·myed·pahi·mdo·hdi·[1][yi·ger·hdri·ham·yi·ger]·hdrir·bcug·na·de·la·[1][bdud·daṅ]·bdud·kyi·ris·kyi·lha·daṅ·gnod·sbyin·daṅ·srin·po·glags·bltas·kyaṅ·glags·rñed·par·myi·hgyur·ro. [22]

Na·mo·ba·ga·ba·te [*etc., as para.* 5]. Gaṅ·źig·Tshe·dpag·du·myed·pahi·mdo·hdi·[1][yi·ger·hdri·ham·yi·ger]·hdrir·bcug·na·dehi·hchi·bai·dus·kyi·tshe·saṅs·rgyas·bye·ba·phrag·dgu·bcu·rtsa·dgus·mṅon·du·ston·bar·mdzad·de·saṅs·rgyas·stoṅ·gis·de·la·phyag·brgyaṅ·bar·

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138 B adds ॥ 16 ॥ after the para.
139 C *yaḥ.* 140 C² *-koṭīnāṁ,* C³ *-koṭyaṁ.* 141 B *syanti.*
142 C om. *hastena.* 143 C¹ *hastān,* C² *stāṁ tathāgatāṁ*; C³ *hastan.*
144 C¹ om. *buddhakṣetrād,* C²·³ *buddhakṣatrā.*

T. 1 The words within brackets are omitted in T.

KHOTANESE VERSION.

ttiña buddhakṣettra ṣṭāṁnai aḍāña buddhakṣettra bāyīdä na [ii]mī ttye vīra ṣ́inauhyā ā aṣadīna tcerā ñāpaṁdai ttatta ıı [23]

Namau bhagavate Aparamittāyujñā[iii]nasuviniścitatejorājāya tathāgatāya rhite samyatsaṁbuddhāya tadyathā aum sa[iv]rvasaṁskārapariśuddhadharmate gaganasamudgate svabhāvaviśuddhe mahāna- • ıı [1]

[12 a[i]] yaparivare svāhā ıı Kāṁ ṣi himāte cu ttu Aparamittāyusūtträ pīrī ttye tcähaura lokapāla kuṣṭä [ii]tsī ni maṣ́ī tsuṁmaṁdā himāre cu bura atvaśte vaṣ́u debīśī janīdä āysdai yanāre ıı [24]

Namau bha[iii]gavate Aparamittāyujñānasuviniścitatejaurājāya tathāgatāya rhate samyasaṁ[iv]buddhāya • tadyathā aum sarvasaṁskārapariśuddhadharmate gaganasamudgate svabhāvaviśuddhe mähā[12 b[i]]nayaparivare svāhā ıı Kāṁ ṣe [2] hamāte cu ttu Aparämittāyusūtträ pīre khu ṣi jsīna paśe Suhā[ii]valovadeta Ārmayästä baysä buddhakṣetträ ysathä nāste ıı [25]

Namau bhagavatte Aparamittāyu[iii]jñānaca[3]suviniścitatejaurājāya tathāgatāya rhate samyasaṁbuddhāya tadyathā au[iv]m sarvasaskāraparaśuddhadharmate gaṁgänasamudgate svabhāviśuddhe mahānayaparivare svāhā Kāña

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TRANSLATION.

buddhafield they take him to another buddhafield; about that there should not be entertained any doubt or disbelief, as it is known (?) in that way. [23]

Salutation to the Lord [*etc., as para.* 5]. Whoever it might be who would write the Aparimitāyusūtra, after him the four lokapālas will follow, where he might wander, and give him protection against all the evil . . . who hurt him. [24]

Salutation to the Lord [*etc., as para.* 5]. Whoever it might be who would write the Aparimitāyusūtra, when he quits life, he obtains rebirth in the region Sukhāvatī, in the buddhafield of the Exalted Amitābha. [25]

Salutation to the Lord [*etc., as para.* 5]. That country in which they thus write

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K. [1] Superfluous signs of interpunction at end of page.
[2] *Ṣe* has been added in a later handwriting under the line.
[3] The *ca* in *-jñāna-ca-su-* appears to have been cancelled.

S. [145] C[2.3] ***buddhakṣatraṁ.***
[146] C[1.3] ***svayaṁ saṁ(C[1] sa)kramiṣyanti,*** C[2] ***svayaṁ kramiṣyanti.***
[147] B om. ***na vicikitsā na.*** C[1] ***vicikisā,*** C[3] ***cikitsā.***
[148] C[1.3] ***vimativāda,*** C[2] ***viṣānirvvāda.*** [149] B adds ıı 17 ıı after the para.

SANSKRIT TEXT.

kṣetraṁ[145] saṁkrāmanti[146]; n◦âtra kāṅkṣā na vicikitsā na[147] vimâtir[148] utpādayitavyā.[149] [23]

[150] Oṁ namo bhagavate [*etc., as para.* 5]. Ya idam Aparimitâyuḥsūtraṁ likhiṣyati likhāpayiṣyati, tasya catvāro mahārājānaḥ pṛṣṭhataḥ pṛṣṭhataḥ samanubaddhā rakṣâvaraṇaguptiṁ kariṣyanti.[151] [24]

Oṁ namo bhagavate [*etc., as para.* 5]. Ya[152] idam Aparimitâyuḥsūtraṁ likhiṣyati likhāpayiṣyati sa Sukhāvatyāṁ lokadhātav[153] Amitâbhasya tathāgatasya buddhakṣetre[154] upapadyate.[155] [25]

Oṁ namo bhagavate [*etc., as para.* 5]. Yasmin pṛthivīpradeśe[156] idam Aparimitâyuḥsūtraṁ[157] likhiṣyanti likhāpayiṣyanti, sa[158] pṛthivīpra

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TIBETAN VERSION.

ẖgyur · ro · saṅs · rgyas · kyi · źiṅ·nas·saṅs·rgyas·kyi·źiṅ·du·ẖgro·bar·mdzad· par · ẖgyur · te · ẖdi · la·the · tsom · daṅ · som·ñi·daṅ·yid·gñis·ma·za·śig. [23]

Na · mo · ba · ga · ba · te [*etc., as para.* 5]. Gaṅ · źig · Tshe · dpag · du · myed · paẖi · mdo · ẖdi · [1] [yi · ger · ẖdri · ẖam · yi · ger] · ẖdrir · bcug · na · rgyal · po · chen · po · bźi · deẖi · phyi · bźin · ẖbraṅ · źiṅ · bsruṅ · ba · daṅ · bskyab · pa · daṅ · sbed · pa · byed · par · ẖgyur · ro. [24]

Na · mo · ba · ga · ba · te [*etc., as para.* 5]. Gaṅ · źig · Tshe · dpag · du · myed · paẖi · mdo · ẖdi · [1] [yi · ger · ẖdri · ẖam · yi · ger] · ẖdrir · bcug · na · de · de · bźin · gśegs · paẖi · Ḫod · dpag · du · myed · paẖi · saṅs · rgyas · kyi · źiṅ ·'ajig · rten · gyi · khams · [2]Bde · ba · can · du · skye · bar · ẖgyur · ro. [25]

Na · mo · ba · ga · ba · te [*etc., as para.* 5]. Sa · phyogs · su · dkon · mchog · mdo · sde · ẖdi · ẖdrir· bar · ẖgyur · baẖi · sa · phyogs · de · yaṅ · mchod · rten ·

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[150] C omits this para. [151] B °*gupti kariṣyanti* ॥ 18 ॥.
[152] C *yaḥ*. [153] B *lokadhāto*, C[1] *lokadhat*, C[3] *lokadhatum*; C places *upapadyate* after *loka-*. [154] C[2.3] *-kṣatre*.
[155] C[2] repeats the whole passage down to *lokadhātāv upapadyate*; B adds ॥ 19 ॥ after the para. [156] B *pradeśe*, C[1.3] *pṛthivipradeśya*.
[157] C[2] *Aparimitāyusūtraṁ ratnarājaṁ*, C[3] *Aparimitāyusūtraṁ bhāṣitaṁ ratna*.
[158] C[1.2] *sa ca*, C[3] *sarva*.

T. [1] The words within brackets are omitted in T. [2] T[1] *bde-can-du*.

Khotanese Version.

[13 *a*[i]] diśiña ona ttu Aparamittāyuśūträ pīrīde ṣi diśa caittyä māṁñadä hime aurgavīya tti khu ṣai daṁvau-mu[ii]rāṁ āstaṁna trīya-śuñāṁ gvaṁña hīsī tti pātcä harbiśä ñāpaṁdai pīrmāttama bayśuśtä bustä hi[iii]māre ॥ [26]

Namau bhagavate Aparamittāyujñānasuvaniścitejaurājāya tathā-gatāya rhi[iv]te saṁmyatsaṁbuddhāya • tadyathā aum sarvasaṁskāra-pariśuddhadharmate gaganasamudgate svabhāvaviśu[13 *b*[i]]ddhe mahā-nayaparivare svāhā ॥ Kāṁmä pātcä ṣe himāte cu ttu Aparamittāyu-śūtträ parī pīḍe ṣi pya[ii]tsāṣṭä staiñä ttaradarä ni byehe ॥ [27]

Namau bhagavate Aparamittāyujñānasuviniścittatejaurā[iii]jāya tathāgatāya rhite samyatsaṁbuddhāya tadyathā aum sarvasaṁskāra-pariśuddhadharma[iv]te gaganasamudgate svabhāvaviśuddhe mahānaya-paravare svāhā ॥ Kāṁmä pātcä ṣi hi- • ॥ [1]

[14 *a*[i]] hamāte cu ttye Aparamittāyuśūträ udiśāyä tanka masi haurä

Translation.

the Aparimitāyusūtra, that country would become worthy of worship like a caitya; and even if it were to be sounded into the ears of animals, such as deer and birds, then all those would become enlightened in the highest enlightenment which is known (?). [26]

Salutation to the Lord [*etc., as para.* 5]. And whoever it might be who would cause the Aparimitāyusūtra to be written, he would never in future obtain an existence as a woman. [27].

Salutation to the Lord [*etc., as para.* 5]. And whoever it might be who would make a gift as great as a farthing on account of the Aparimitāyusūtra, by

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K. [1] Superfluous signs of interpunction at end of page. Read *himāte* instead of *hihamāte*.

S. [159] C[1] *pithīpadeśya* ; C[2] *pṛthivīpradeśe*, C[3] *pṛthivipradeśya*.

[160] C *vandanīyaś ca* (C[2] here adds *bhaviṣyanti*) *pradakṣiniyaś* (C[2] *-ṇīyaś*) *ca pūjanīyaś ca bhaviṣyanti*.

[161] C[1] *tiryyagyogatānāṁ*.

[162] B *mṛgapakṣidraṣṭriṇāṁ*.

[163] C *api yadi karṇṇapūṭe sarvvā* (C[2] *śabdā*, C[3] *yatra sarva*) *nipataṁti* (C[2] *nipatiṣyanti*, C[3] *nipatite*) *sarvva adhovarttikā* (C[4] *adhevattiko*) *bhaviṣyanti anuttarāyāṁ*.

[164] BC[1,3] *samyaksaṁbodhim*, and omit *abhisaṁbodhim*.

Sanskrit Text.

deśaḥ[159] caityabhūto vandanīyaś ca bhaviṣyati.[160] Yeṣāṁ tiryagyonigatānāṁ[161] mṛgapakṣiṇāṁ[162] karṇapuṭe[163] nipatiṣyati te sarve anuttarāyāṁ samyaksaṁbodhāv abhisaṁbodhim[164] abhisambhotsyante.[165] [26]

Oṁ namo bhagavate [*etc., as para.* 5]. Ya[166] idam Aparimitâyuḥsūtraṁ likhiṣyati likhāpayiṣyati tasya strībhāvo[167] na kadācid api bhaviṣyati.[168] [27]

Oṁ namo bhagavate [*etc., as para.* 5]. Ya[169] idam Aparimitâyuḥsūtraṁ dharmaparyāyam[170] uddiśya ekam api kārṣāpaṇaṁ[171] dānaṁ

Tibetan Version.

du · ḫgyur · te · phyag · ḫts[h]al · bar · ḫgyur · ro · gal · te · byol · soṅ · gi · skye · gnas · su · soṅ · bya · daṅ · ri · dags · gaṅ · dag · gi · rna · lam · du · sgra · grags · par · ḫgyur · ba · de · dag · thams · chad · bla · na · myed · pa · yaṅ · dag · par · rdzogs · paḫi · byaṅ · cub · du · mṅon · bar · rdzogs · par · ḫtshaṅ · rgya · bar · ḫgyur · ro. [26]

Na · mo · ba · ga · ba · te [*etc., as para.* 5]. Gaṅ · źig · Tshe · dpag · du · myed · paḫi · mdo · ḫdi ·[1] [yi · ger · ḫdri · ḫam · yi · ger] · ḫdrir · bcug · na · de · bud · med · gyi · dṅos · por · nam · du · yaṅ · myi · ḫgyur · ro. [27]

Na · mo · ba · ga · ba · te [*etc., as para.* 5]. Gaṅ · la · la · źig · chos · kyi · rnam · graṅs · ḫdiḫi · phyir · kar · śa · pa · ni · ḫgaḫ · źig · sbyin · ba · byin · na ·

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[165] B *atisaṁbhātsyante*, C[1] *abhisaṁbuddhyate*, C[2] *abhisaṁbotsyate*. C[3] *abhisaṁbhotsyate*; B adds ॥ 20 ॥ after the para. [166] C *yaḥ*.

[167] C[1] *tribhāve*, C[2] *stāsrābhāvo*, C[3] *strībhāvi*.

[168] B *pratilapsate* ॥ 21 ॥. C adds *oṁ namo* [etc., as para. 5]. *Yaḥ idam Apari. likhi. likhāp. tasya na kadācid dāvidrabhāvo* (C[1] *drāvidrabhāva*) *bhaviṣyati* (C[1.3] *bhaviṣyanti*).

[169] C *yaḥ*. [170] B *-sutraṁ ratnarājaṁ dharmmaparyāyaṁ*.

[171] B *kāṣāyeṇaṁ*, C[1] *kāthānā*, C[2] *kāṣāyanan*, C[3] *kākhāyanaṁ*.

T. [1] The words within brackets are omitted in T.

KHOTANESE VERSION.

haurī ttye biśä ttrrisāhasrya mahāsa[ii]hasrye lovadā haudyau ramnyau hambadä ona haurä haudä himi ॥ [28]

Namau bhagavatte Aparamittā[iii]yujñānasuviniścitatejaurājāya tathāgatāya rhite sammyatsabuddhāya • tadyathā [iv]aum sarvasaṁskāra-pariśuddhadharmate gaganasamudgate svabhāvaviśuddhe mahānaya-parivare[14 b[i]]svāhā Kāmmä ṣi himāte cu ttye Aparamittāyus'u'tträ bhājanībhūtä pajsaṁ yanī ttye biśä aharī[ii]na baysāṁ dā pajsamevye hime : [29]

Namau bhagavate Aparamittāyujñānasuviniścittate[iii]jaurājāya tathāgatāya rhete samyatsaṁbuddhāya • tadyathā aum sarvasaṁskārapa[iv]ri-śuddhadharmate gaganasamudgate svabhāvaviśuddhe mahānayaparavare svāhā ॥ Ṣi mī ttatta khu •[1]

[15 a[i]] Vipaśä gyastä baysä Śikhä gyastä baysä Viśvaṁbhä gyastä baysä Krrakasudä gyastä baysä Kanakamunä [ii]gyastä baysä • Kāśavä gyastä baysä • Śākyamunä gyastä baysä āstaṁna gyastāṁ baysau[2] haudyāṁ raṁnyau-[iii]jsa paṁjsa yanī ttye hamadā puñīnai haṁbīsä

TRANSLATION.

him gifts would thus have been given to the extent of filling the world of the whole trisahasrī mahāsahasrī with the seven treasures. [28]

Salutation to the Lord [*etc.*, *as para.* 5]. Whoever it might be who, having become a receptacle of the Aparimitāyusūtra, would do worship, by him the whole entire law of the Exalted Ones would have been honoured. [29]

Salutation to the Lord [*etc.*, *as para.* 5]. It is as if he would do homage with the seven treasures to the Venerable Exalted Ones, the Venerable Exalted Vipaśyin, the Venerable Exalted Śikhin, the Venerable Exalted Viśvambhu, the Venerable Exalted Krakucchanda, the Venerable Exalted Kanakamuni, the Venerable Exalted Kāśyapa, the Venerable Exalted Śākyamuni, and so forth, his store of merit could at

K. [1] Superfluous sign of interpunction.
[2] Read *baysāṁ haudyau raṁnyau-jsa pajsaṁ.*

S. [172] C[1] *dāsyanti*, C[2] *dāsyaṁti.*
[173] B *-mahāsāhasre-*, BC[1] *-dhātu*, C[2,3] *-dhātau.*
[174] B *-ratnamayīparipūrṇam.*
[175] B *dadyās*, C[1] *dartta bhavanti*, C[2] *dartta bhavati*, C[3] *dattaṁ bhaviṣyanti*; B adds *tasya puṇyaskaṁdhasya pramāṇaṁ śakyaṁ gaṇayituṁ na tv Aparimitāyuḥsūtrasya puṇyaskandhasya pramāṇaṁ śakyaṁ gaṇayituṁ* ॥ 22 ॥.
[176] C *yaḥ idaṁ Apari.- saṁskṛte* (C[2] *saṁskṛtya*) *pūjayiṣyanti* (C[3] *pūjayiṣyati*).
[177] B *-samāptaṁ*, C[1] *-savvāpta*, C[2,3] *-samāpta.*

SANSKRIT TEXT.

dāsyati [172], tena trisāhasramahāsāhasralokadhātuṁ [173] saptaratnaparipūrṇaṁ [174] kṛtvā dānaṁ dattaṁ bhavati.[175] [28]

Oṁ namo bhagavate [*etc., as para.* 5]. Ya[176] idaṁ dharmabhāṇakaṁ pūjayiṣyati, tena sakalasamāptaḥ [177] saddharmaḥ [178] pūjito bhavati.[179] [29]

Oṁ namo bhagavate [*etc., as para.* 5]. Yathā Vipaśvi-Śikhi-Viśvabhu[180]- Krakucchanda - Kanakamuni - Kāśyapa - Śākyamuni[181]- prabhṛtīnāṁ [182] tathāgatānāṁ [183] saptaratnamayāḥ [184] pūjāḥ [185] kṛtvā [186] tasya [187]

TIBETAN VERSION.

des·stoṅ·gsum·gyi·stoṅ·chen·poḥi·ḥjig·rten·gyi·khams·rin·po·che·sna·bdun·gyis·yoṅs·su·bkaṅ·ste·sbyin·ba·byin·bar·ḥgyur·ro. [28]

Na·mo·ba·ga·ba·te [*etc., as para.* 5]. Gaṅ·la·la·źig·chos·kyi·rnam·graṅs·ḥdi·la·mchod·pa·byed·par·ḥgyur·ba·des·dam·paḥi·chos·mthaḥ·dag·chub·par·mchod·par·ḥgyur·ro. [29]

Na·mo·ba·ga·ba·te [*etc., as para.* 5]. Ḥdi·lta·ste·de·bźin·gśegs·pa·Rnam·par·gzigs·pa·daṅ·Gtsug·tor·daṅ·Thams·chad·skyob·daṅ·Log·par·dad·stel·daṅ·Gser·thub·daṅ·Ḥod·sruṅ·daṅ·Śag·kya·thub·pa·la·stsogs·pa·la·rin·po·che·sna·bdun·gyis·mchod·pa·rnams·

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178 B *saddharma*, C[1] *sadhama*, C[2] *sarvadharmādharmeṣa*, C[3] *sarvadharma*.

179 B *pūjitā bhavanti* ‖ 23 ‖, C[1.2] *pūjitaṁ bhaviṣyaṁti*, C[3] *pūjayitaṁ bhaviṣyati*.

180 B *-Viśvantara-*, C[2] *-Viśvabhuk-*.

181 C[1.2] *-Śākyasiṁha*, C[3] *-Śrīśākyamunis*.   182 C om. *prabhṛtīnāṁ*.

183 C *tathāgatas teṣaṁ tathāgatānāṁ*; B *tathāgatānāṁ samyaksaṁbuddhāya*.

184 C[1] *saptaratnaparipurṇṇam api*, C[2] *saptaratnamapipurṇṇaṁ*, C[3] *saptaratnaparipūrṇṇamayaṁ*.   185 B *pūjāyāḥ*, C *pūjāṁ*.

186 B *kṛtvās*, C[1] *kṛtvā ryādat*, C[2] *kṛtvā yavan*, C[3] *kṛtvā ryāvat*, read *kuryāt* (?).

187 C[3] *tasya pūjāyā puṇyaskandhasya*.

KHOTANESE VERSION.

pamāka hime Cu ttye Aparimettāyäsūi[iv]tträ hīyai puñīnai haṁbīsä pamāka ni yuḍi hime ıı [30]

Namau bhagavate Aparamittāyu[15 *b*[i]]jñānasuviniścittatejaurājāya [1] tathāgatāya rhete samyatsaṁbuddhāya • tadyathā aum sarvaṁsa[ii]skāra-pariśuddhidharmate gaganasamudgate svabhāviviśuddhe mahānaya-parivare svāhā [iii]Ttatta mī khu Sumīrä garnaṁ [2] hamaṁgä raṁnīnai haṁbīsä padīme u haurī-ye heḍä ttye puñī[iv]nai haṁbīsä hamadā pamāka hame u ttye Aparamittāyusūtträ puñīnai haṁbīsä • [3]

[16 *a*[i]] pamāka ni yuḍä hame ıı [31]

Namau bhagavate Aparamittāyujñānasuviniścetatejaurājāya tathā-gatā[ii]ya rhite samyatsaṁbuddhāya tadyathā aum saṁrvasaṁskārapari-śuddhadharmate gaganasamudgate svabhā[iii]vaviśuddhe mahāna •[4] yapari-vare svāhā : Ttatta mī khu tcahaura mahāsamudrra ṣṭāre ūca-jsa haṁba[iv]ḍaṁ ttyāṁ hamadā ūci hīyāṁ kanāṁ hakhīysä [5] pamāka hame ttye Aparamittāyusūtträ pamāka ne ha[16 *b*[i]]me [32]

TRANSLATION.

all events be measured, but the store of merit resulting from the Aparimitāyusūtra could not be made measured. [30]

Salutation to the Lord [*etc., as para.* 5]. Thus if one would lay up a store of treasures equal to mount Meru and give a gift of it, then his store of merit could at all events be measured, but the store of merit resulting from the Aparimitāyusūtra could not be made measured. [31]

Salutation to the Lord [*etc., as para.* 5]. Thus if the four oceans were full of water, then the number of the drops contained in their water could at all events be measured, but that of the Aparimitāyusūtra could not be measured. [32].

K. [1] The manuscript perhaps has *-uiścaitta-*. [2] Read *garä-na*.
[3] Superfluous sign of interpunction at end of page.
[4] Superfluous sign of interpunction in vacant space in front of string-hole.
[5] Read *haṁkhīysä*.

S. [188] C^1 *tu*, C^2 *tuṁ*, C^3 *no*.
[189] C^1 *Aparimṛtāyusutraṁ*, C^3 *Parimitāyusūtraṁ*.
[190] BC^3 *puṇyaskandha*, and om. *pramāṇaṁ śakyaṁ*, C^1 om. *śakyaṁ*.
[191] B adds ıı 24 ıı after the para. [192] C *yeṣāṁ Sumeru*.
[193] C^1 *parvvatarāja*. [194] B *sama*, $C^{1.2}$ *samāna*. [195] $BC^{1.3}$ *-rāsiṁ*.

SANSKRIT TEXT.

puṇyaskandhasya pramāṇaṁ śakyaṁ gaṇayituṁ, na tv[188] Aparimitâyuḥsūtrasya[189] puṇyaskandhasya[190] pramāṇaṁ śakyaṁ gaṇayitum.[191] [30]

Oṁ namo bhagavate [*etc., as para.* 5]. Yathā Sumeroḥ[192] parvatarājasya[193] samānaṁ[194] ratnarāśiṁ[195] kṛtvā dānaṁ dadyāt, tasya[196] puṇyaskandhasya pramāṇaṁ śakyaṁ[197] gaṇayituṁ, na tv Aparimitâyuḥsūtrasya puṇyaskandhasya pramāṇaṁ gaṇayitum.[198] [31]

Oṁ namo bhagavate [*etc., as para.* 5]. Yathā[199] catvāro mahāsamudrā[200] udakaparipūrṇṇā bhaveyuḥ,[201] tatra ekâikavinduṁ[202] śakyaṁ[203] gaṇayituṁ, na tv Aparimitâyuḥsūtrasya[204] puṇyaskandhasya[205] pramāṇaṁ[206] gaṇayitum.[207] [32]

TIBETAN VERSION.

kyis · mchod · par · byas · paḫi · bsod · nams · kyi · phuṅ · po · deḫi · tshad · ni · bgraṅ · bar · nus · kyi · Tshe · dpag · du · myed · paḫi · mdo · ḫdiḫi · bsod · nams · kyi · phuṅ · poḫi · tshad · ni · bgraṅ · bar · myi · nus · so. [30]

[1]Na · mo · ba · ga · ba · te [*etc., as para.* 5]. Ḫdi · lta · ste · dper · na · riṅ · po · cheḫi · phuṅ · po · Ri · rab · tsam · spuṅs · te · sbyin · pa · byin · pa · deḫi · bsod · nams · kyi · phuṅ · poḫi · tshad · ni · bgraṅ · bar · nus · kyi · Tshe · dpag · tu · med · paḫi · mdo · sde · ḫdiḫi · bsod · nams · kyi · phuṅ · poi · tshad · ni · bgraṅ · bar · mi · nus · so. [31]

Na · mo · ba · ga · ba · te [*etc., as para.* 5]. 'Adi · lta · ste · rgya · mtsho · chen · po · bźiḫi · chus · yoṅs · su · gaṅ · baḫi · thigs · pa · re · re · nas · bgraṅ · bar · nus · kyi · Tshe · dpag · du · myed · paḫi · mdo · ḫdiḫi · bsod · nams · kyi · phuṅ · poḫi · tshad · ni · bgraṅ · bar · myi · nus · so. [32]

196 C *dānaṁ dattasya.* 197 C[1,3] om. *śakyaṁ.*

198 B om. *na tu—gaṇayitum*, and adds ‖ 25 ‖ at the end of the para.

199 C[1] *atha.*

200 B *-samudra*, C[1] *-samudrodakaparipūrṇṇa*, C[2] *samudrodakaṁparipurṇṇaṁ.*

201 B *bhaveyur*, and om. *tatra*; C[1,3] *bhaveyu.*

202 C[1] *ekaikasamudrodakavindu*, C[2] *ekaikasamudrodakāṁvinduṁ*, C[3] *ekaikidakavindu.*

203 BC[3] om. *śakyaṁ*, C[2] *gaṇayituṁ śakyaṁ.*

204 C[3] *Pari*, and omits rest. 205 B *puṇyaskandhaṁ*, C[1] *puṇyaskandha.*

206 BC[1] om. *pramāṇaṁ.* 207 B adds ‖ 26 ‖ after the para.

T. [1] Paragraph 31 is omitted in T.

KHOTANESE VERSION.

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathāgatāya rhite samyatsaṁbuddhā[ii]ya tadyathā aum sarvasaṁskārapariśuddhadharmate gaganasamudgate svabhāvaviśuddhe mahānaya[iii]parivare svāhā ‖ Kāṁmä pātcä ṣi hamāve cu ttye Aparamittāyusūtträ pajsa yanī u pīrī āysdaṁrjai [iv]yanī ttye daṁśvā diśvā bisā buddhakṣettrā biśāṁ gyastāṁ baysāṁ orga yude hame • ‖ • ‖ • [1]

[17 *a*[i]] u mistä pūjä pajsaṁ ‖ [33]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathāgatāya rhi[ii]te samyatsaṁbuddhāya tadyathā aum sarvasaṁskārapariśuddhadharmate gaganasamudgate svabhāva[iii]viśuddhe mahānayaparavare svāhā ‖

Dāṁnabalābhiratā narasīhā dāṁnabalena samudgatāṁ [iv]buddhā
dāṁnabalasya śruṇīyata śabdaṁ kāruṇakasya puraṁ praveśaṁte ‖
Haurīje hauva-jsa hayaraṁ[17 *b*[i]]dā hvaṁḍāṁna sarauva
haurīje hauvi-jsa āysdaḍä ṣṭāṁna baysūṁśtä bustī •
haurīje hauva bijāṣä [ii]pvāma na vaysñaṁ pūśdi
ṣauṇä ttraṁdye ṣṭāṁ kīthāṣṭä vāṣṭaṁ ‖ [34]

Śīlaṁbalābirattā narasīhā śīlaba[iii]lena samudgata buddhā
śīlabalasya śruṇīyata śabdaṁ kāruṇakasya pura praveśaṁte ‖

TRANSLATION.

Salutation to the Lord [*etc., as para.* 5]. Whoever again he might be who would do homage to the Aparimitāyusūtra, and write it and hallow it, by him obeisance would be done to all the Venerable Exalted Ones in the buddhafields existing in the ten quarters. [33]

Salutation to the Lord [*etc., as para.* 5].

By the power of alms the lions amongst men are living,
being hallowed by the power of alms, thou acquiredest buddhahood;
the hearing of the sound of the power of alms one does not hear here,
it is proclaimed to him who has entered into the city of the Merciful One. [34]

K. [1] Superfluous signs of interpunction at end of page.

S. [208] C *yaḥ*. [209] C[1] *saskṛte*, C[3] *sakṛte*. [210] C *pūjayiṣyanti*.
[211] B *daśa*.
[212] C[2] *sarvvalokadhātau buddha-*; BC[1.2] *-kṣatreṣu*, C[3] *-kṣatre likhiṣyati likhāpayiṣyati*. [213] C[2] *-tathāgatān darśayati*, C[3] *-tathāgatāḥ*.
[214] C[3] *pūjitāś ca sanmānito bhaviṣyati*. [215] B adds ‖ 27 ‖ after the para.

Sanskrit Text.

Oṁ namo bhagavate [*etc., as para.* 5]. Ya[208] idam Aparimitâyuḥ·sūtraṁ likhiṣyati likhāpayiṣyati saṁskṛtya[209] pūjayiṣyati[210] tena daśasu[211] dikṣu sarvabuddhakṣetreṣu[212] sarvatathāgatā[213] vanditāḥ pūjitāś[214] ca bhaviṣyanti.[215] [33]

Oṁ namo bhagavate[216] [*etc., as para.* 5].

Dānabalena[217] samudgata buddho dānabalâdhigatā[218] narasiṁhāḥ ı
dānabalasya ca[219] śrūyati[220] śabdaḥ[221] kāruṇikasya pure[222] pravi-
śāntam ıı [34]

Tibetan Version.

Na·mo·ba·ga·ba·te [*etc., as para.* 5]. Gaṅ·źig·Tshe·dpag·du·myed·paḫi·mdo·ḫdi·ḫdrir·bcug·gam·mchod·pa·byed·par·ḫgyur·ba·des·phyogs·bcuḫi·saṅs·rgyas·kyi·źiṅ·thams·chad·du·de·bźin·gśegs·pa·thams·chad·la·phyag·byas·pa·daṅ·mchod·pa·byas·pa·yin·no. [33]

Na·mo·ba·ga·ba·te [*etc., as para.* 5].

Sbyin·baḫi·stobs·kyis·saṅs·rgyas·yaṅ·dag·ḫphags·myiḫi·seṅ·ges ı
sbyin·baḫi·stobs·rtog·ste ı
[1]sñiṅ·rjeḫi·groṅ·khyer·du·yaṅ·ḫjug·pa·na ı
sbyin·baḫi·stobs·kyi·sgra·ni·grags·par·ḫgyurd ıı [34]

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216 After *svāhā* C adds *atha khalu* (C¹ om. *khalu*) *Bhagavān tasyāṁ velāyām imāṁ gāthām abhāṣat.*

217 C² *dānabarena samudgata buddho dānabarasya ca śrūyati śabdā.*

218 BC¹·² *dānabarādhigatā.*

219 BC² *dānavarasya ca,* C³ *dānabalakṣatra.*

220 C¹ *śrūyanti.*

221 B *śabda,* C *śabdā,* and so also in the following.

222 C¹ *puryeṁ,* C³ here and in the following *pulyaṁ*; C³ adds ıı 1 ıı after the para.

T. ¹ T¹ sec. man., T² *sñiṅ·rje.*

KHOTANESE VERSION.

[iv]Parāhīje hauvi-jsa haṁraṁyadā [1] hvaṁṇḍāṁna sarauva
parāhīje hauvi-jsa āysdaḍä ṣṭā- • ॥ • [2] [18 *a*[1]] na baysuśtä bustī
parāhīje hauvi-jsa [3] bījāṣä pvāṁma ni vaysñaṁ puśdi
ṣauṇä ttraṁdye ṣṭāṁ kīthāṣṭä vāṣṭaṁ [35]

Kṣāntaba[ii]lābhirattā narasīhāṁ kṣāṁntabalena samudgata buddhāṁ
kṣāṁntabalasya śruṇīyati śabda kārū[iii]ṇikasya pure praveśaṁte ॥
Kṣamauttevīje hauva-jsa hayaraṁdā hvaṁḍāṁna sarauva
kṣamautevīji hauvi[iv]jsa āysdaṁḍä ṣṭāṁna baysuṁśtä bustī
kṣamauttevīje hauvi bijāṣä pvāṁma ni vaysñaṁ puśdä
ṣauṇä ttraṁdye ṣṭāṁ kī[18 *b*[1]]thāṣṭä vāṣṭa ॥ [36]

Vīryabalābhiratā narasīhā • vīryabalena samudgata buddhā
vīryabalasya śru[ii]ṇīyata śabdaṁ kāruṇakasya puri praveśaṁte ॥
Virśīje hauvi-jsa hayaraṁdā hvaṇḍāṁna sarauva
virśī[iii]je hauvi-jsa āysdaḍä ṣṭāṁna baysuśtä bustaṁ •
virśīje hauvi bajāṣä pvāṁma na vaysñaṁ puśdi
ṣauñä [4] ttradye [iv]ṣṭāṁ kīthāṣṭä vāṣṭaṁ ॥ [37]

TRANSLATION.

By the power of morality the lions amongst men are living, etc. [35]
By the power of forbearance the lions amongst men are living, etc. [36]
By the power of energy the lions amongst men are living, etc. [37]

K. [1] Read *hayaraṁdā*. [2] Superfluous signs of interpunction at end of page.
[3] Read *hauvi bijāṣä*. [4] Read *ṣauṇä ttraṁdye*.

S. [223] MSS. *buddho*.
[224] B *śīlavarādhi-*, C[2] *śīlabarādhi-*, C[3] *śīlabalālitanā narasiṁho*.
[225] BC[1] *śīlavarasya ca*, C[2] *śīlabarasya ca*, C[3] *śīlabalakṣatra*. [226] C[1.2] *śrūyanti*.
[227] C[2] *pratiśāntaṁ*, C[3] *praviśāntaṁ* ॥ 2 ॥. [228] B *-vareṇaṁ*, C[2] *-vareṇa*.

SANSKRIT TEXT.

Śīlabalena samudgata buddhaḥ[223] śīlabalâdhigatā [224] narasiṁhāḥ ı
śīlabalasya ca [225] śrūyati [226] śabdaḥ kāruṇikasya pure praviśāntam [227] ıı [35]

Kṣāntibalena [228] samudgata buddhaḥ [229] kṣāntibalâdhigatā [230] narasiṁhāḥ ı
kṣāntibalasya [231] ca śrūyati [232] śabdaḥ kāruṇikasya pure praviśāntam[233] ıı [36]

Vīryabalena [234] samudgata buddho vīryabalâdhigatā [235] narasiṁhāḥ [236] ı
vīryabalasya ca[237] śrūyati[232] śabdaḥ kāruṇikasya pure praviśāntam [238] ıı [37]

TIBETAN VERSION.

Tshul·khrims·stobs·kyis·saṅs·rgyas·yaṅ·dag·ḫphags·myiḫi·seṅ·ges ı
tshul·khrims·stobs·rtog·ste ı
[1] sñiṅ·rjeḫi·groṅ·khyer·du·yaṅ·ḫjug·pa·na ı
tshul·khrims·stobs·kyi·sgra·ni·grags·par·ḫgyurd ıı [35]

Bzod·paḫi·stobs·kyis·saṅs·rgyas·yaṅ·dag·ḫphags·myiḫi·seṅ·ges ı
bzod·paḫi·stobs·rtog·ste ı
[1] sñiṅ·rjeḫi·groṅ·khyer·du·yaṅ·ḫjug·pa·na ı
bzod·paḫi·stobs·kyi·sgra·ni·grags·par·ḫgyurd ıı [36]

Brtson·ḫgrus [2]·stobs·kyis·saṅs·rgyas·yaṅ·dag·ḫphags·myiḫi·seṅ·ges ı
brtson·ḫgrus·stobs·rtog·ste ı
[1] sñiṅ·rjeḫi·groṅ·khyer·du·yaṅ·ḫjug·pa·na ı
brtson·ḫgrus·stobs·kyi·sgra·ni·grags·par·ḫgyurd ıı [37]

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229 MSS. *buddho.* 230 C⁴ *-varādhigatā*, C³ *-balālitanā narasiṁho.*
231 BC¹·² *kṣāntivarasya ca*, C³ *kṣāntivalakṣatra.* 232 C¹·² *śrūyanti.*
233 C³ adds 3 ıı. 234 B *-vareṇaṁ*, C¹ *-valenā*, C² *-varena.*
235 C¹·² *-varādhigatā*, C³ *-balālitanā.* 236 BC¹ *nalasiṁhā*, C³ *narasiṁho.*
237 BC¹·² *-varasya ca*, C³ *-balakṣatra.* 238 B *praviśantāṁ*; C³ *praviśāntaṁ* ıı 4 ıı.

T. 1 T¹ sec. man., T² *sñiṅ·rje.* 2 T¹ *brtson·ḫgrus·kyi.*

KHOTANESE VERSION.

Dhyāṁnabalābharatā narasīhā dhyāṁnabale- • [1]
[19 a^{i}] na samudgata budhā •
dhyāṁnabalasya śruṇiyita śabdaṁ kāruṇikasya pure praviśaṁta :
Dhyāṁnīje hauva-[ii]jsa hayiraṁdā hvaṇḍāṁna sarauva •
dhyāṁnīje hauviba-jsa [2] āysdaṁḍä ṣṭāṁna baysūṁśtä bustaṁ •
dhyāṁnīje hau[iii]va bijāṣä pvāṁma na vaṁñaṁ pūśḍä
ṣauṇä ttraṁdye ṣṭāṁ kīthāṣṭä vāṣṭaṁ • [38]

Prrajñabalābhiratā narasīhā pra[iv]jñabalena samudgata budhā
prrajñabalasya śruṇīyata śabdaṁ kāruṇakasya pure prraviśaṁte
[19 b^{i}] :
Hajvattetīje hauvi-jsa hayaraṁdā hvaṇḍāṁna sarauva
hajvattetīje hauva-jsa āysdaḍä ṣṭāṁna baysūṁśtä • [3] [ii]busta
hajvattetīje hauvi bijāṣä pvāṁma ni vaysñaṁ pūśdi
ṣāṁṇä [4] ttraṁdye ṣṭā kīthāṣṭä vāṣṭä • [39]

Namau [iii] bhagavate Aparimitāyujñānasuviniścitatejārājāya tathāgatāya • [3] [iv]rhete samyaksaṁbudhāya tadyathā aum sarvasaṁskārapariśuddhadharmate gagana-

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TRANSLATION.

By the power of contemplation the lions amongst men are living, etc. [38]
By the power of wisdom the lions amongst men are living, etc. [39]

K. [1] Superfluous sign of interpunction at end of page.
[2] Read *hauvi-jsa.*
[3] Superfluous sign of interpunction at end of line. [4] Read *ṣauṇā.*

S. [239] B *-vareṇaṁ,* C[1] *-balenā,* C[2] *-vareṇa.*
[240] B om. pada 2; C[3] *-balālitanā.* [241] C[2.3] *-siṁho.*
[242] BC[1.2] *-varaṣya ca,* C[3] *-balakṣatra.*

SANSKRIT TEXT.

Dhyānabalena[239] samudgata buddho dhyānabalâdhigatā[240] narasiṁhāḥ[241] ।
dhyānabalasya ca[242] śrūyati[243] śabdaḥ kāruṇikasya pure praviśāntam[244] ॥ [38]

Prajñabalena[245] samudgata buddhaḥ[246] prajñabalâdhigatā[247] narasiṁhāḥ[248] ।
prajñabalasya ca[249] śrūyati[250] śabdaḥ kāruṇikasya pure[251] praviśāntam ॥ [39]

TIBETAN VERSION.

Bsam·gtan·stobs·kyis·saṅs·rgyas·yaṅ·dag·ẖphags·myiẖi·seṅ·ges ।
bsam·gtan·stobs·rtog·ste ।
[1] sñiṅ·rjeẖi·groṅ·khyer·du·yaṅ·ẖjug·pa·na ।
bsam·gtan·stobs·kyi·sgra·ni·grags·par·ẖgyurd ॥ [38]
Śes·rab·stobs·kyis·saṅs·rgyas·yaṅ·dag·ẖphags·myiẖi·seṅ·ges ।
śes·rab·stobs·rtog·ste ।
[1] sñiṅ·rjeẖi·groṅ·khyer·du·yaṅ·ẖjug·pa·na ।
śes·rab·stobs·kyi·sgra·ni·grags·par ẖgyurd ॥ [39]

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243 C[1.2] *śrūyanti*, C[3] *śrūyatu*. 244 B *praviśantaṁ*, C[3] *praviśānta* ॥ 5 ॥.
245 B *-vareṇaṁ*, C[1] *-valenā*. 246 MSS. *buddho*.
247 C[1] *-valādhigatā*, C[2] *-varādhigatā*, C[3] *-balālitanā*.
248 C[1.3] *nalasiṁho*, C[2] *narasiṁho*.
249 BC[1] *-varasya ca*, C[2] *-valasya ca*, C[3] *-balakṣatra*. 250 C[1.2] *śrūyanti*.
251 B *praviśantaṁ*.

T. [1] T[1] sec. man., T[2] *sñiṅ·rje*.

KHOTANESE VERSION.

[20 a^{i}] samudgate svabhāvaviśuṁdhe mahānīyaparivare svāhā ‖ Khu gyastä baysä ttu hvanai hva yuḍe biśä gyasta [ii]u hvaṇḍä aysurāṁ gandharvāṁ āstaṁna lovya parṣä tta ttu gyastä baysä hīvī hvanai thyau nāṁdä ñāpaṁdai vī [iii]aysmya yuḍāṁdä Gyastä baysä haḍi sūträ samāsye ‖ ⁘ ‖ [40]

Ttu Aparamitāyäsūträ Cāḍīpyainä Ṣau[iv]krraśīsä pasti pīḍe baysūṁśta brīyä [41]

TRANSLATION.

Salutation to the Lord [*etc., as para.* 5]. When the Venerable Exalted One had made this saying uttered, all gods and men and the assembly in the world beginning with asuras and gandharvas quickly embraced that saying of the Venerable Exalted One, and when it became understood placed it in their mind. The Venerable Exalted One thus completed the sūtra. [40]

Cāḍīpyaina Ṣaukrraśīsa caused this Aparimitāyusūtra to be written in love of (for the sake of acquiring) buddhahood. [41]

8. [252] B *avoca.* [253] C[1] *Bhagavann*, C[2] *Bhagavānn*, C[3] *Bhagavan.*
[254] B *tenās*, C[1] *ātamanās*, C[2] *arttamanās*, C[3] *arttas.*
[255] C[2] *bhikṣavo*, and om. *te ca.* [256] MSS. *bodhisatvā mahāsatvā.*

Sanskrit Text.

Oṁ namo bhagavate [*etc., as para.* 5]. Idam avocad[252] Bhagavān[253] āttamanās[254], te ca bhikṣavas[255] te ca bodhisattvā mahāsattvāḥ[256] sā ca sarvāvatī parṣat[257] sadevamānuṣâsuragandharvaś ca loko[258] Bhagavato[259] bhāṣitam abhyanandann iti. [40]

Tibetan Version.

Na · mo · ba · ga · ba · te [*etc., as para.* 5]. Bcom · ldan · ḥdas · dgyes · śiṅ · ḥdi · skad · ces · bkaḥ · stsald · to. Ḥjam · dpal · gźo · nur · gyurd · pa · daṅ · lha · daṅ · myi · daṅ · lha · ma · yin · daṅ · dri · zar · bcas · paḥi · ḥjig · rten · gyi · ḥkhor · de · thams · chad · bcom · ldan · ḥdas · kyis · gsuṅs · pa · la[1] · mṅon · bar · dgaḥo. [40]

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[257] C[1] *paṭya*, C[3] *paṣat.*
[258] B *-mānuṣāsuraloko gandharvvaś ca*, C *sadevamānuṣāsuragaruḍagandharvvaś ca loko.* [259] B om. *Bhagavato.*

T. [1] T[2] *gsuṅs · pa · las.*

VOCABULARY TO VAJRACCHEDIKĀ AND APARIMITÂYUḤ SŪTRA

(Quotations from the Aparimitâyuḥ Sūtra have been marked A, and refer to the paragraphs, not to the pages of the original.)

A

ā, conj., or, A 23; *ā-vā*, or else, 21 a^{ii}; 23 b^{ii}; cf. *o*.

abhāsa, loanword, Skr. *abhāsa*, not shining, 41 b^{ii}.

abhāva, loanword, Skr. *abhāva*, non-existence, 20 b^{iv}.

abhūtasaṁña, loanword, Skr. *abhūtasaṁjñā*, not a true idea, 24 b^{i}; cf. *bhūttasaṁña*.

aḍa, pron., another; loc. sing. *aḍāña*, A 23.

ādarä, loanword, Skr. *ādara*, respect, care, 41 a^{iii}.

adātä, subst., not right, unright, 14 b^{ii}.

adhigamasvabhāvī, loanword, Skr. *adhigamasvabhāvika*, fit to be acquired, 19 a^{iii}; *adhigamasubhāvä*, 19 b^{ii}.

adrrāysä, unidentified, 14 b^{iv}.

adyāṁma, subst., a no-belief, 39 a^{ii}.

agaprattyaṅga, loanword, Skr. *aṅgapratyaṅgam*, limb for limb, 25 b^{ii}.

agūnā, non-characteristics, non-marks, 23 a^{iv}; 40 a^{iii}; see *gūnā*.

ah, to be; 3rd pers. sing. pres. *astä*, 11 b^{i}; 15 a^{iii}; 22 b^{ii}; 25 a^{i}; 32 a^{iii}; 33 b^{iii}; 40 a^{i}; *aśta*, 13 a^{iii}; 19 a^{ii}; *aścä*, A 2; *niśtä*, is not, 2 a^{ii}; 17 b^{iv}; 19 b^{i}; 22 b^{iv}; 32 a^{ii}, $b^{ii.\,iv}$; 34 a^{i}; *niśti*, 19 b^{iii}; *niśta*, 18 a^{iii}; 3rd pers. plur. *īdä*, 30 b^{ii}; 35 a^{iv}, $b^{iii.\,iv}$; 36 $a^{i.\,ii}$; 41 b^{iv}; 42 a^{ii}; *īde*, A 3; 21; 2nd pers. sing. opt. *āyai*, 19 b^{i}; *āya*, 19 b^{iv}; 3rd pers. sing. *āya*, 15 $a^{iii.\,iv}$; 16 a^{iv}; 18 a^{iv}; 19 a^{iii}; 20 $b^{i.\,ii}$; 22 b^{iii}; 23 a^{i}, b^{iii}; 32 a^{iii}, $b^{i.\,iii}$; 33 a^{i}, $b^{i.\,iv}$; 34 a^{i}; *ī*, 2 b^{iii}; 3 b^{ii}; 17 a^{ii}, b^{iii}; 21 b^{iv}; 22 a^{i}; 39 a^{i}; A 3.

āh, to sit, to stay; 3rd pers. sing. pres. *āstä*, 5 b^{iii}; 42 b^{i}; *āsti*, 22 a^{ii}; 39 b^{i}; A 2; pres. part. *āna*, 25 a^{iii}; 28 b^{iv}; A 6; past part. *āstä*, 3 b^{iv}; *āsta*, A 1.

ahakṣaṇa, loanword, Skr. *akṣaṇa*, unfavourable moment, unhappy rebirth; loc. plur. *ahakṣaṇvā*, A 17.

ahaṁbīsä, subst., a non-collection, 16 a^{i}; cf. *haṁbīsä*.

aharīna, adj., not containing objects, used to translate Skr. *anupadhiśeṣa*, 10 a^{i}; 31 b^{ii}; A 29; cf. *hārä*.

ahu, pron., thee, 6 a^{ii}; see *uhu*.

āhya, in an egg (loc. sing.), 9 b^{i}; cf. English *egg*.

ajaṁlä, probably a clerical error for *aṁjalä*, loanword, Skr. *añjali*, in *ajaṁlä dastä*, the folded hands, 5 b^{iii}.

akālamaraṇa, Skr. loanword, untimely death; gen. sing. *akālamaraṁ*, A 22; abl. plur. *akālamaraṇyau-jsa*, A 3.

akṣara, loanword, Skr. *akṣara*; instr. plur. *akṣaryau jsa*, by means of letters, 27 b^{i}.

ālābye, perhaps loanword, Skr. *ālambe*, I cling to, lean upon, 2 a^{iii}.

alakṣaṁṇä, loanword, Skr. *alakṣaṇa*, a no-sign, 13 a^{i}.

aña, pron., other, different, Zd. *anya*; *na aña*, nothing else, 27 $a^{iii.\,iv}$.

āna, see *āh*.

āṇadai, pres. part., perhaps refulgent, resplendent (?), 19 a^{i}; gen. plur. (?) *āṇudā*, 18 b^{ii}.

anaṁkhiṣṭä, adj., innumerable, Zd. *ahaṁχšta*, 29 a^{i}; 41 a^{ii}; *anaṁkhiṣṭa*, 16 b^{iii}; 40 b^{ii}; *anakhiṣṭa*, 29 a^{iii}; *anaṁkhiṣṭye*.

24 a^{i}; gen. plur. *anaṁkhiṣṭāna*, 30 a^{iv}; cf. *haṁkhīysä*.

anaṁttanarya, adj., causing endless hells, A 20; adapted from Skr. *ānantarya*.

Anāthapiṇḍī, nom. propr., Skr. *Anāthapiṇḍika*, 3 b^{iv}; A 1 (gen. sing.).

anau, prepos., without; the governed noun is put in the instr. with suffix *-na*, 9 b^{ii}; or *-jsa*, 9 $b^{iii.iv}$; or in the gen., 21 a^{i}; cf. ἄνευ.

anavyaṁjanīnai, adj., connected with *anavyaṁjana*, Skr. *anuvyañjana*, the secondary marks, 23 a^{iv}.

anici, loanword, Skr. *anitya*, not everlasting, transient, 41 b^{ii}.

anuśaṁsä, loanword, Skr. *ānuśaṁsa*, profit, blessing; nom. plur. *anuśaṁsa*, A 4.

apārāṁma, a non-*pāramitā*, 22 b^{ii}; 40 a^{i}; see *pārāṁma*.

Aparimittāyujñānasuviniścitarājä, nom. propr., name of a bodhisattva; nom. *Aparamattāyujñānasuviniścittarājä*, A 2; gen. *Aparimittāyujñānasuvaniścitarājä*, A 3; *Aparamittāyujñānasuviniścitarājä*, A 3 (*-niścata-*); 4 (*-ttarāgyä*); 6.

Aparimittāyusūtträ, nom. propr., name of a sūtra; acc. *Aparamittāyusutträ*, A 7; 8; 9 (*-mitāyu-*); 10; 11; 12 (*Aparimitā-*); 14 (*Aparämīttāyäsuttra*); 15 and 16 (*Apäramīttāyäsuttra*); 17 (*-mattāyäsuttra*); 18 (*Aparämettāṁyusuṁträ*); 20 (*-mattāyusutra*); 21; 22 (*-mettāyu-*); 23; 24; 25 (*Aparä-*); 26 (*-suträ*); 27; 41 (*-mitāyäsuträ*); gen. *Aparamittāyusutträ*, A 28 (*-suträ*); 29; 30 (*Aparimettāyä-*); 31; 32; 33.

arahaṁdä, loanword, Skr. *arhant*, an arhat; gen. *arahaṁdä*, 18 $a^{i.iv}$.

arahaṁdauñä, subst., arhatship, 18 $a^{ii.iii.iv}$.

arahaṁjñāṁ, loanword, Skr. *arhajjñāna*, the knowledge of an arhat, 18 b^{iii}.

ārāhya, loanword, Skr. *ārāgita* or *ārādhita*, pleased, 30 b^{ii}; cf. *virāhya*.

araṁṇä, loanword, Skr. *araṇa*, 18 b^{iv}.

araṇāvyihārai, loanword, Skr. *araṇāvihārin*, 18 b^{iv}.

arthä, loanword, Skr. *artha*, (1) meaning, sense; acc. *arthä*, 22 b^{iv}; *artha*, 27 b^{i}; 38 b^{ii}; (2) object, matter, *arthä vīra*, about matter, 24 b^{iv}.

arūpiṇä, loanword, Skr. *arūpiṇaḥ*, devoid of form, 20 a^{ii}.

āryapudgalä, loanword, Skr. *āryapudgala*, 15 a^{iv}.

āryāṣṭāgamārgīnai, adj., belonging to the *āryāṣṭāṅgamārga*, 17 a^{ii}.

āsā, unidentified word, perhaps Skr. *āśā*, 3 a^{iii}.

aṣadīna, subst., disbelief, A 23.

asaṁña, loanword, Skr. *asaṁjñā*, a non-idea, 25 b^{iv}.

āṣaṇ, adj., worthy, deserving, Phl. *arjān*; cf. *āṣānikä*, an arhant, in the Unaryan Indo-european language of Turkestan; *pajsamānä āṣaṇ-na* (instr.), by him who is worthy of worship, 6 a^{ii}.

aśarā, uncertain, perhaps inauspicious, 15 a^{i}; see *śira*.

asāra, loanword, Skr. *asāra*, worthless, 42 b^{iii}.

aśi, subst., nun, 44 a^{iii}; probably a loanword, Skr. *āryā*; the form is nom. plur.

āśi, see *ātaśa*.

āśirī, subst., a monk, an elder; nom. sing. *āśirī*, 5 a^{iv}, b^{i}; 9 a^{i}; 12 $a^{i.iv}$; 13 a^{iii}; 22 a^{iii}; 24 a^{ii}; 31 a^{iii}; 32 b^{i}; 34 b^{iv}; 35 $a^{ii.iii}$, b^{ii}; 36 b^{ii}; 37 b^{i}; 39 b^{ii}; 44 a^{ii}; acc. sing. *āśirī*, 7 a^{ii}; 8 a^{iii}; 32 b^{iv}; 34 b^{iii}; 35 a^{i}, $b^{i.iii}$; 36 $a^{i.iii}$; 37 a^{iii}; voc. sing. *āśirya*, 36 a^{ii}; *āśarya*, 37 a^{iv}; nom. plur. *āśirya*, 5 a^{i}; 44 a^{iii}; instr. plur. *āśiryau-jsa*, 4 a^{ii}; A 1.

āṣki, subst., a tear, Pers. *ašk*, Waχī *yašk*; *āṣki cira*, shedding of tears, 24 a^{ii}; acc. plur. *āṣka*, 24 a^{ii}.

aspas, to look forward to (?), to reach, cf. Zd. *spas*; 3rd pers. sing. pres. *aspaśde*, 19 a^{i}.

aśtä, see *ah*.

āstä, see *āh*.

āstaṁna, beginning with, 41 b^{ii}; 44 a^{iv}; A 22; 26; 30; 40; the word is probably the ablative of a noun *āstaṁ*, *āstana*; cf. Zd. *stana*.

ātaśa, loanword, Skr. *ākāśa*, the sky; nom. *ātaśa*, 12 a^{iii}; *āśi*, 12 a^{i}.

ātmabhāvä, loanword, Skr. *ātmabhāva*, existence, 20 b^{iv}; *ātmabhāvīnai*, belonging to, connected with, *ātmabhāva*, 10 b^{iv}.

ātmasaṁña, loanword, Skr. *ātmasaṁjñā*, idea of a self, 14 a^{iii}; 25 b^{ii}; 26 a^{iii}; 32 a^{i}.

attaraṁdarä, a non-body, 33 b^{ii}; see *ttaraṁdarä*.

atvaśte, uncertain, perhaps inf. of verb, to overpower, A 24.

au, conj., or, 38 b^{ii}; A 4; *au vā*, the same, 38 b^{i}; cf. *o*.

audä, prepos., up to, till, A 17.

aurgavīya, adj., praiseworthy, that should be worshipped, A 26; cf. *orga*.

auṣkaujsī, adv., eternally, ever, 38 b^{iii}.

avamāta, part., unmeasured, unmeasurable, 10 a^{ii}; 14 a^{ii}; 24 a^{i}; 25 a^{iv}; 28 b^{i}; 29 $a^{i.\,iii}$; 40 b^{ii}; 41 a^{ii}; cf. *pamāka* and Zd. *a + framāta*.

āvaraṇa, loanword, Skr. *āvaraṇa*, covering, blinding, hindrance; gen. sing. *āvaraṇä*, 2 b^{i}.

avārauttä, part., not attached, independent, 20 a^{iii}; *avārautta*, 11 b^{iii}; 12 b^{i}; 26 b^{iv}; 44 a^{i}; cf. *pārautta*.

avāya, loanword, Skr. *apāya*, evil abode; loc. plur. *drrayvā avāyvā*, in the three *apāyas*, 30 a^{i}.

aviṣkastä, part., non-displayed, 20 a^{ii}; cf. *piṣkalä*.

avyāsta, part., grasped, 38 b^{iv}; 39 a^{iii}.

avyūhä, loanword, Skr. *avyūha*, non-display, 20 a^{i}.

āya, see *ah*.

āyä, to be seen, to appear; 3rd pers. plur. pres. *āyāri*, 41 b^{iii}.

āyīmāṁmma, subst., perhaps meaning 'obtaining', 'possession', A 4.

āysaṁ, loanword, Skr. *āsana*, a seat; *āysaṁ vīra*, on the seat, 4 b^{iii}; *āysaṁ-na*, from the seat, 5 b^{i}.

āysda, subst., protection, support: acc. *āysdä*, 3 a^{iv}; with suffixed *ī*, *āysdai*, A 24.

āysdaṁrja, subst., embellishment, hallowing (?); with suffixed *ī*, *āysdaṁrjai*, A 33.

āysdar, to hallow, to embellish (?); past part. *āysdaḍä*, A 34; 35; 37; 39; *āysdaṁdä*, A 36; 38.

aysä, pron., I, Zd. *azem*, 3 a^{iv}; 18 b^{iii}; 19 b^{iv}; 22 b^{iii}; 26 $a^{i.\,ii}$; with suffixed *e*, thee, *ayse*, 8 b^{iii}.

aysmū, sometimes spelled *aysmu*, subst., mind; nom. sing. *aysmū*, 7 a^{i}; 8 a^{ii}; 26 b^{i}; 31 $b^{i.\,ii}$; 42 a^{ii}; *aysmu*, 9 $a^{i.\,iv}$; 26 $b^{ii.\,iv}$; acc. sing. *aysmū*, 20 a^{iii}; *aysmu*, 14 a^{i}; instr. sing. *aysmūna*, A 14; *aysmu-na*, 26 b^{iv}; A 7; 8; 9; 10; 11; 12; *aysmū-jsa*, A 15; loc. sing. *aysmya*, 8 b^{iii}; A 40; *aysmu īña*, from in the mind, 42 a^{iv}.

aysura, loanword, Skr. *asura*, a demon; nom. plur. *aysura*, 44 a^{iv}; gen. plur. *aysurāṁ*, A 40.

B

bāḍa, subst., time, cf. Zd. base *varət*; acc. sing. *bāḍä*, 13 a^{iv}, $b^{i.\,ii}$; 25 b^{iii}; 30 b^{iii}; 33 a^{iii}; 43 $a^{i.\,ii.\,iii}$; *bāḍa*, 43 a^{iv}; instr. sing. *bāḍa-na*, 25 b^{i}; loc. sing. *bēḍa*, A 1; 2; 7; 8; 9; 11; 12; *biḍa*, A 10; gen. plur. *bāḍānä*, 26 a^{i}; *bāḍāṁnä*, 26 a^{ii}; 30 a^{iv}; *bāḍāṁ*, 44 b^{iii}; loc. plur. or adj. *drbāḍva*, in, or belonging to, the three times, 1 b^{i}.

bajai, to disappear, to be annihilated; 3rd pers. sing. pres. *bajaitti*, 21 a^{i}; 41 a^{iii}.

bajāṣä, subst., sound; nom. sing. *bajāṣä*, A 37; *bijāṣä*, A 34; 35 (*bī-*); 36; 38; 39; instr. sing. *bajāṣä-na*, A 10; *bijāṣä-na*, A 8; 12; *bajāṣnaṁ*, A 7; *bijāṣnaṁ*, A 9; *bajāṣnä*, A 11; *bījāṣna*, A 14; 15; instr. plur. *bajāṣyau-jsa*, 17 a^{iv}; gen. plur. *bajāṣā*, 20 a^{iv}; 26 b^{ii}.

bakä, unidentified word, 42 b^{i}.

bāna, unidentified word, 42 b^{iii}; perhaps the abl.-instr. of *bāta*, wind; 'through the wind'.

bar, to carry; 3rd pers. sing. pres. *bīḍä*, 14 b^{iv}.

bāraberāṁñä, unidentified word, 43 a^{iii}.

bāśā, loc. sing. of a noun corresponding to Pers. *bāγ*, in the grove, in the garden, 3 b^{iv}; A 1.

baśda, subst., sin; nom. plur. *baśde*, A 21; acc. plur. *baśde*, 2 b^{ii}.

bastä, past part. pass., bent, Zd. *basta*; cf. Engl. *bend*, 4 b^{iii}.

bata, unidentified word, 42 b^{ii}.

baudhisatvä, loanword, Skr. *bodhisattva*, a bodhisattva; nom. sing. *baudhisatvä*, 10 b^{i}; 12 b^{i}; 32 a^{i}; 43 b^{iv}; *baudhisatva*, 11 b^{ii}; 26 a^{iv}; 27 b^{iii}; 32 a^{ii}; 34 a^{iv}; 40 b^{ii}; instr. sing. *baudhisatva*, 11 a^{iv}; 12 b^{iii}; 20 a^{iii}; 31 b^{i}; *baudhisatva-na*, 10 b^{iv};

gen. sing., *baudhisatvä*, 31 b^{iv}; *baudhisatva*, 10 a^{iv}; 11 b^{iii}; nom. plur. *baudhisatvä*, 6 b^{ii}; 8 a^{iv}; *baudhisatva*, 6 a^{ii}; 7 a^{iv}, b^{iii}; 8 b^{i}; instr. plur. *baudhisatvau*, A 1; gen. plur. *baudhisatvāṁ*, 3 b^{ii}.

baudhisatvayāṁna, loanword, Skr. *bodhisattvayāna*, the vehicle of a bodhisattva; loc. sing. *baudhisatvayāṁña*, 6 b^{iv}; 8 b^{iv}; 9 a^{iii}; 40 a^{iv}; *baudhisatvayāṁñä*, 32 a^{iii}.

baudhisatvayāṁnī, loanword, Skr. *bodhisattvayānika*, one who is on the bodhisattvayāna, 31 a^{iv} (instr. sing.).

baute, see *bud*.

bāy, to bring, to take; 3rd pers. plur. pres. *bāyīdä*, A 23.

baysä, high, exalted, used to translate Skr. *bhagavat*, as a designation of the Buddha, cf. Zd. *berezat*; nom. sing. *baysä*, 2 a^{iv}; 37 b^{iv}; 38 a^{i}, $b^{i.\,ii}$; with suffixed pronoun *ī*, *baysī*, 12 a^{iv}; 17 b^{iv}; 20 b^{iii}; 23 a^{i}; instr. sing. *baysä-na*, 23 a^{iv}; 27 b^{i}; 39 a^{i}; *baysa-na*, 8 a^{iv}; abl. *baysä-na*, 19 b^{iii}; gen. sing. *baysä*, A 25; nom. plur. *baysä*, 3 a^{iv}; 38 a^{iii}; acc. plur. *baysä*, 1 b^{i}; gen. plur. *baysānä*, 16 b^{iv}; *baysāṁnä*, 1 b^{iv}; 20 b^{iv}; *baysāṁ*, 2 b^{iii}; A 18; 29; *baysā*, 24 b^{i}; the full designation is *gyastānä gyastä baysä*, the venerable of the venerables (the god of gods), the Exalted One; nom. sing. *gyastānä gyastä baysä*, 3 b^{iii}; 5 a^{i}; 7 a^{ii}; *gyastānä gyasta baysä*, 4 a^{ii}; instr. sing. *gyastānä gyastä baysä-na*, 6 a^{i}; gen. sing. *gyastānä gyastä baysä*, 5 a^{ii}; the gen. plur. *gyastānä* is commonly dropped and we find nom. sing. *gyastä baysä*, 4 a^{iv}; 5 b^{iii}; 19 a^{ii}; 22 a^{iv}; 25 a^{i}; 34 b^{iv}; 35 a^{i}; 36 a^{i}; 37 b^{i}; 38 a^{i}; 40 a^{ii}; 41 a^{iv}; 44 a^{i}; A 1; 2; 40; *gyasta baysä*, 12 b^{iv}; 16 a^{iii}; 18 b^{iv}; 23 a^{ii}; 32 b^{iii}; 33 a^{iii}; 34 b^{ii}; 35 $b^{i.\,iii}$; 36 a^{iii}; 37 a^{iii}, $b^{i.\,ii.\,iii}$; 42 b^{iv}; 44 a^{iv}; *gyasta baysa*, 8 a^{iii}; 27 a^{ii}; with suffixed pronoun *ī*, *gyastä baysī*, 9 a^{ii}; 14 a^{iv}; 15 b^{i}; 31 b^{i}; 39 b^{iii}; 40 a^{iv}; *gyasta baysī*, 12 a^{ii}; 13 b^{i}; 21 a^{i}; acc. sing. *gyastä baysä*, 5 a^{iii}, b^{iv}; 13 a^{ii}; 32 b^{i}; 35 a^{iv}; *gyasta baysä*, 13 b^{iii}; 22 a^{iii}; 24 a^{iii}; 31 a^{iii}; 35 b^{ii}; 39 b^{ii}; instr. sing. *gyastä baysä-na*, 6 a^{iv}; 8 b^{i}; 14 a^{i}; 20 a^{ii}; 40 a^{iii}; *gyastä baysa-na*, 39 b^{iv}; *gyasta baysä-na*, 7 a^{iv}, b^{i}; 15 a^{iii}; 18 b^{ii}; 22 $b^{i.\,iii}$; 32 a^{iv}, b^{ii}; 39 $a^{ii.\,iii}$; *gyasta baysa-na*, 14 a^{ii}: 33 $a^{i.\,ii}$, b^{ii}; *gyasta bays-na*, 16 a^{ii}; 33 a^{i}, b^{iii}; abl. sing. *gyasta baysä-na*, 9 a^{ii}; 19 b^{i}; *gyasta baysa-na*, 33 a^{i}: gen. sing. *gyastä baysä*, 13 a^{ii}, b^{iii}; 30 a^{iv}; 34 b^{i-iv}; A 3; 6; 30; 40; *gyasta baysä*, 19 a^{iii}; 32 a^{iv}; 35 $a^{ii.\,iii}$, b^{i}; *jastä baysä*, A 4; voc. sing. *gyasta baysa*, 5 b^{iv}; 9 a^{i}; 12 a^{ii}; 15 b^{iv}; 16 a^{i}; 17 a^{iii}, b^{iv}; 18 a^{iii}; 19 b^{iii}; 20 b^{iii}; 22 b^{iv}; 23 a^{iii}; 33 b^{ii}; 34 a^{i}; 37 $b^{ii.\,iii}$; 40 a^{iii}; *gyasta baysä*, 6 b^{iv}; 12 a^{iv}; 13 a^{iii}; 19 a^{iv}; 22 a^{iii}; 24 a^{iii}; 31 a^{iv}; 34 a^{i}; *gyastä baysa*, 16 b^{iii}; 36 b^{ii}; *gyastä baysä*, 8 a^{i}; 25 a^{ii}; 32 b^{ii}; 39 b^{ii}; nom. plur. *gyasta baysa*, A 7; 8; 9; 10; 12: 23; *gyastaṁ baysa*, A 11; *gyastä baysä*, 25 a^{iv}; *jasta beysa*, A 14; *jasta beysaṁ*, A 15; acc. plur. *gyasta baysä*, 30 b^{i}; instr. plur. *gyastyau baysyau-jsa*, 15 a^{iv}; 23 a^{i}; gen. plur. *gyastāṁnä baysāṁnä*, 3 b^{ii}; *gyastāṁ baysāṁnu*, 21 a^{iii}; *gyastāṁ baysāṁ*, 35 a^{iv}, b^{iv}; 36 $a^{i.\,ii}$; A 30 (miswritten *baysau*); 33; *gyastā baysāṁ*, 35 b^{iii}; *gyastā baysāṁ-jsa*, 28 a^{iv}.

baysaṁjāṁñä, that should be grasped, 7 a^{i}; see *biysaṁj*.

baysūña, adj., connected with, belonging to the Exalted One, commonly added to nouns, where the Sanskrit text has a compound with *bodhi*; thus *baysūñe carye*, *bodhicaryāyāḥ*, of the conduct of a buddha, of the life of enlightenment, 2 a^{i}; *baysūṁñä tcaimaiṁñä*, the eyes pertaining to a buddha, 36 $a^{i.\,ii}$; *baysūṁña vūysai*, a being connected with exaltedness, a being of exaltedness, a bodhisattva, nom. sing. *baysūṁña vūysai*, 26 a^{iv}; 28 a^{i}; *baysūṁñä vūysai*, 40 b^{ii}; *baysūña vūysai*, 15 a^{i}; *baysūṁñä vūysai-na*, 7 a^{iv}, b^{iii}; instr. sing. *baysūña vūysai-na*, 6 b^{iv}; 8 b^{iii}; 9 a^{iii}; *baysūṁña vūysai-na*, 31 b^{ii}; nom. plur. *baysūṁña vūysä*, 6 a^{iii}, b^{ii}; instr. plur. *baysuna vuysyau-jsa*, A 1.

baysūśta, subst., the state of a *baysä*, buddhahood; nom. sing. *baysūśtä*, 16 b^{iv}; 33 a^{iv}; acc. sing. *baysūśta*, 30 a^{iii}; 33 a^{ii}; *baysūśtä*, 16 a^{ii}; 32 $b^{i.\,iii}$; 33 a^{i}, b^{iv}; *baysuśtä*, A 26; 35; 37; *baysuṁśtä*, A 34;

36; 38; 39; gen. sing. *baysuṁśta*, A 41.

beysedye, see *biysān*.

bhājanībhūtä, Skr. loanword, one who has become a vessel for, who has obtained, A 29.

bhāvä, Skr. loanword, state, condition, 43 a^{i}.

bhrāntä, loanword, Skr. *bhrānti*, delusion, 43 b^{i}.

bhūttasaṁña, loanword, Skr. *bhūtasaṁjña*, the idea of reality, 24 b^{i}; *abhūtasaṁña*, a non-idea of reality, 24 b^{i}.

bi, adv., and, also (?), 31 a^{ii}.

bī, to be, to become, Zd. *bū*; pres. 3rd sing. *bīdi* (?), is, 27 a^{ii}; opt. 3rd pers. sing. *vya* (cf. Old Pers. *bīyā*), 25 b^{iv}; 33 a^{ii}; *vyä*, 37 b^{iii}; past 1st pers. sing. *vyi*, 26 a^{ii}; 3rd pers. sing. *vye*, A 1; *vyä*, 3 b^{iv}; *vya*, 25 $b^{iii.\,iv}$; 26 a^{iii}; *vyetä*, 4 b^{iv}; *vyitä*, 5 b^{i}; *vyeta*, 5 a^{i}.

bich, to lie down, opt. 3rd pers. sing. *biche*, 38 b^{i}.

bīdä, see *bar*.

bidāṣṭä, probably an adverb, cf. *hāṣṭä*, A 22.

bihī, adv., very, much, Zd. *vahyah*, 15 b^{iv}; 20 b^{iii}; 24 a^{iii}; 36 b^{ii}; *bīhī*, A 3.

bijev, to decay; pres. part. *bijevaṁdai*, 13 b^{ii}.

bilsaṁgä, subst., the order of mendicants, or collection of monks; acc. sing. *bi-saṁgä*, 1 b^{iii}; instr. sing. *bil-sägä-na*, 4 a^{i}.

birāś, to explain, propound; 3rd pers. plur. present act. *birāṣ̱īdi*, 29 a^{iv}; 39 a^{iv}; 3rd pers. sing. middle, *biraṣṭe*, 2 b^{i}; optative 3rd pers. sing. *birāṣ̱īyä*, 16 b^{ii}; 23 b^{iv}; fut. part. pass. *birāśāṁñä*, 41 $a^{ii.\,iv}$ (*-birāṁ°*).

birāśāṁmatīnai, adj., connected with the expounding, propagation, A 3.

bisai, adj., staying, being (?); nom. plur. *bisā*, A 3; gen. plur. *bisā*, A 33.

biśä, adj., all, every, Old Pers. *vispa*; nom. sing. *biśä*, 2 b^{iii}; A 18; 28; 29; with suffixed pronoun ī, *biśī*, 3 a^{i}; acc. sing. *biśä*, 27 b^{i}; with suffixed ī, *biśī*, A 3; nom. plur. *biśä*, 31 b^{ii}; 34 $a^{ii.\,iv}$; 41 b^{ii}; A 17; 40; with suffixed ī, *biśī*, A 21; acc. plur. *biśä*, 2 b^{i}; 6 a^{ii}; instr. plur. *biśau*, 15 a^{iii}; 22 b^{iv}; 26 b^{i}; gen. plur. *biśāṁnä*, 1 b^{iv}; 6 b^{i}; *biśāṁ*, 27 a^{i}; A 33; *baśāṁna*, 7 b^{ii}; *biśäna*, 2 a^{ii}; *harbiśä*, all and every, 10 a^{i}; 30 a^{ii}, b^{ii}; 40 b^{i}; A 26; gen. *harbiśāṁnä*, 3 b^{ii}; *biśä*, used as an intensifying prefix with *pīrmättama*, highest; *biśä-p.*, highest of all, 6 a^{iii}; 7 a^{iv}, b^{iv}; 8 $b^{i.\,ii}$; 18 $b^{iii.\,iv}$; 26 b^{i}; 30 a^{iii}; 32 a^{iv}, b^{iii}; 33 b^{iv}; *biśa-p.*, 6 b^{iii}.

bisīvrrāṣai, subst., a noble male member of a clan, used to translate Skr. *kulaputra*; the first part of the word is probably a gen. plur. *bisīvrrā*, cf. Zd. *vīs*; the last part *ṣai* should be compared with Zd. *χšaēta*; nom. sing. *bisīvrrāṣai*, 15 b^{iii}; 28 a^{iii} (*-vrā-*); 36 b^{i}; 40 b^{iii}; A 4; gen. sing. *bisīvrrāṣai*, 31 a^{i}; 36 b^{iv}; nom. plur. *bisīvrrāṣā*, 29 b^{ii}; the corresponding feminine is *bisīvrrāṣaiñä*, cf. Zd. *χšōiθnī*; nom. sing. *bisīvrrāṣaiñä*, 15 b^{iii}; 28 a^{iii} (*-vrā*); A 4; *bisīvrrāṣṣaiñä*, 36 b^{i}; gen. sing. *bisīvrrāṣaiñä*, 37 a^{i}; nom. plur. *bisīvrrāṣaiñä*, 29 b^{ii}.

biśta, subst., death, the end (?), 3 a^{i}; A 3.

biśūña, adj., of all kinds, manifold, 28 a^{i}; 41 b^{iv}; 42 a^{i}; *biśāṁñä*, 43 b^{i}.

biysaṁj, to seize, grasp, restrain; 3rd pers. plur. pres. *biysaṁjāre*, A 23; future participle passive, *biysaṁjāṁñä*, 31 b^{i}; *baysaṁjāṁñä*, 7 a^{i}.

biysān, to wake up; 3rd pers. sing. past *beysedye*, 42 b^{iv}; past part. *biysādä*, 6 a^{ii}; *biysāṁda*, A 2.

brrīya, subst., love, affection (Leumann); instr. sing. *brrīyai-jsa*, 18 b^{iii}; loc. sing. *brrīyä*, A 41; *dā-brrīya*, in love of the law, 3 a^{iv}.

brrīyvā, see *prritta*.

brrū, adj., earlier, former, cf. Old Pers. *paruva*, 31 a^{ii}; *brrūhaḍā*, in the earlier part of the day, in the morning, 4 a^{ii}; 28 b^{ii} (*brū-*).

brrūn, to shine; 3rd pers. plur. pres. *brrūñāri*, 41 b^{i}.

bud, to know, to understand, to realize; inf. *buśte*, 38 a^{iv}; 3rd pers. sing. present act. *butti*, 15 a^{i}; 1st pers. sing. present middle *bve*, 22 b^{iv}; 3rd pers. sing. *baute*, 38 b^{ii}; 3rd pers. plur. *bvāri*, 30 a^{iii}; 2nd

pers. sing. past *bustī*, A 34; 35; 36; *bustaṁ*, A 37; 38; *busta*, A 39; past part. *bustä*, 14 $b^{i.\,ii}$; 27 b^{i}; 32 $b^{i.\,iii}$; 33 $a^{i.\,ii}$; A 26; *busta*, 33 b^{iv}; 38 a^{iv}; future participle passive *bvāñä*, 42 b^{iii}; *bvāṁñä*, 41 b^{ii}; 42 b^{i}.

buḍarä, comparative of *bura*, greater, larger, 29 $a^{i.\,ii}$; 37 a^{ii}; with suffixed pronoun *ī*, *buḍarī*, 24 a^{i}.

buddhakṣetra, loanword, Skr. *buddhakṣetra*, a buddhafield; loc. sing. *buddhakṣetra*, A 6; 23 (*-kṣettra*); 25 (*-kṣetträ*); gen. plur. *buddhakṣetträ*, A 33; *buddhakṣitrā*, 19 b^{iv}; 34 a^{iii}; *buddhakṣitravyūhä*, a display of buddhakṣetras, 20 a^{i}.

buhumāṁnä, loanword, Skr. *bahumāna*, respect, esteem, 41 a^{iii}.

bujsa, subst., merit, virtue; gen. plur. *bujsā*, A 3.

būnaspa, subst., apparently used to translate Skr. *dhūpa*, incense; instr.-abl. plur. *būnaspyau*, 30 b^{iv}; A 3 (written *bu-*); *būspyau*, 37 a^{i}.

bura, adj., great; seems to be used alone in the forms *burä*, 42 b^{i}; *buri*, 42 b^{ii}, where, however, the meaning is uncertain; often used after pronouns; thus *ci-bure*, as many as, A 17; *cu-burä*, so much as, so great as, used to translate Skr. *yāvant*; nom. sing. *cu-bura*, 2 b^{iii}; nom. plur. *cu-burä*, 9 a^{iv}; *cu-bura*, A 24; *khu-burä*, as long as, 14 b^{iii}; *ku-burä*, so great as, 9 b^{iv}, where the form is nom. sing.; *kuṣṭāburä*, wherever, 12 b^{iv}; *ttūburä*, so much, used to translate Skr. *etāvat*, 44 a^{ii} (acc. sing.); *vara-burä*, there so far, so far, 13 a^{i}.

buśaña, subst., used to translate Skr. *gandha*, a smell, a thing that can be smelt; cf. Zd. *baoiδi*; instr. plur. *buśañau*, A 3; *buśañau-jsa*, 17 a^{iv}; gen. plur. *buśañāṁ*, 20 a^{iv}; 26 b^{iii}; *buśañā*, 11 a^{iii}.

buysya, adj., long; *buysye jsīñi āyīmāṁma*, obtainment of long life, A 4.

bvāma, subst., knowledge, understanding, cf. *bud*; nom. sing. *bvāma*, 40 a^{ii}; 41 b^{iii}; *bvāṁma*, 24 a^{iv}.

bvaumai, adj., possessing knowledge, wise, A 2.

byāta, subst., recollection, memory, Pers. *yād*; nom. sing. *byāta*, 43 $a^{i.\,ii}$; A 17; acc. sing. *byāta*, 4 b^{iv}; *byāta yani*, I make recollection, I remember, 26 a^{i}; 30 a^{iii}.

byaudä, found, obtained; nom. sing. *byaudä*, 17 a^{i}, b^{iii}; 18 b^{i}; *byauda*, 18 a^{ii}; *byaude*, 35 b^{i}; nom. plur. *byaudi*, 34 $b^{i.\,iii}$; with suffixed pronoun *ī*, *byaudai*, 34 $b^{ii.\,iv}$; 35 $a^{ii.\,iii}$.

byeh, to obtain; 3rd pers. plur. present *byehīdi*, 14 a^{i}; *byehīdä*, 25 a^{iii}; A 22; 3rd pers. sing. opt. *byehe*, A 17; 27.

byehä, adv., more, 43 b^{iii}; A 3.

byūhä, loanword, Skr. *vyūha*, exposition, explanation; loc. sing. *byūhä*, 3 a^{iv}; cf. *vyūha*.

byūṣ, to become light; 3rd pers. sing. pres. *byūśtä*, 41 b^{i}; past part. gen. sing. *byūṣṭeye ṣavi*, when the nights have become light, 27 b^{iv}; perhaps borrowed or adapted from Skr. *vyuṣṭa*.

C

Cāḍipyainä, nom. propr., name of a man, A 41.

caittyä, see *cittyä*.

cakrravarttä, loanword, Skr. *cakravartin*, an emperor; nom. sing. *cakrravarttä*, 37 b^{iv}; gen. sing. *cadrra*(i.e. *cakrra*)-*varta*, 37 b^{iv}.

caṁdä, pron., how much, Phl. *cand*, 36 b^{i}; with suffixed *ī*, *caṁdī*, 21 a^{iii}.

car, to walk, to live; 3rd pers. sing. pres. *cida*, A 2. The form is not certain.

carai, subst., apparently used to translate Skr. *dīpa*, a lamp; cf. Pers. *cirāγ*; acc. sing. *carau pracaina*, with the help of a lamp, 42 a^{iii}.

carya, loanword, Skr. *caryā*, wandering, life; gen. sing. *baiśūñe carye*, of the bodhicaryā, 2 a^{i}.

ce, which, of which; see *ci*.

cedāṁma, subst., thought, way of thinking, 38 a^{ii}.

cchaiśa, unidentified word; see *karma*.

ci, interrogative pronoun, Zd. *ci*, compare *cu*; nom. sing. *ci*, what? 22 a^{iii}; gen. sing. *ci*, of which? 10 a^{iv}, b^{i}; 29 b^{iv}; 31 b^{iv}; 32 a^{ii}; 37 a^{iv}; *ce*, 38 b^{iv}; relative pronoun, nom. sing. *ci*, 11 b^{ii}; 12 b^{i}; 28 b^{iv};

cä, A 16; gen. sing. *ci*, whose, 3a^{ii}, 10 b^{ii}; nom. plur. *ci*, those who, 20 a^{i}; 28 a^{iii}; 29 b^{iii}; *ci-bure*, as many as, A 17; compare *cu*.

cī, conj., if; cf. Skr. *ced*, 10a^{iv}; 18a^{iv}; 20b^{i}; 31 b^{iv}; 33a^{i}, b^{i}; 41 $b^{i.\ iii}$; *cīyä*, and if, 37 b^{iii}.

cira, subst., shedding, cf. Skr. *kṛ*; *āṣki cira*, shedding of tears, 24 a^{ii}.

cittyä, loanword, Skr. *caitya*; gen. sing. *cittyä*, 29b^{ii}; *cittye*, 22 a^{i}; *caittyä*, A 26.

cīvarä, loanword, Skr. *cīvara*, a robe; acc. sing. *cīvara*, 4 a^{iii}; *cīvarä*, 4 b^{ii}; 5 b^{ii}.

crrā, pron., of what kind; *crrā mäṁñaṁda*, like as, just as, 42 a^{iii}; *crrāṁma*, as, 41 b^{iii}.

cu, interrogative-relative pronoun; used as an interrogative, which, what; nom. sing. *cu*, 39 b^{ii}; *cu härä*, what matter? why? 12 b^{ii}; 16 a^{i}; 38 b^{ii} (*hera*); with *kiṇa* added, 11 b^{ii}; 16 b^{iii}; *cu mani*, a particle of interrogation, 15 b^{ii}; 16 b^{iv}; 17 b^{i}; 18 a^{i}; *cu nara vā*, what now then, used to translate *kaḥ punar vādaḥ*, 14 b^{ii}; 29 $a^{ii.\ iii}$; *cu pätcä*, the same, A 3; *cu vātcä*, 36 b^{iii}; *cu͡e* (*cu-e*) *saittä*, what-to thee appears? what dost thou think? 11 b^{iv}; 12 b^{iii}; 14 a^{iii}; 15 a^{ii}, b^{ii}; 16 b^{iv}; 18 a^{i}; 19 a^{ii}; 20 b^{ii} (*suaittä*); 22 b^{ii}; 23 a^{i}; 33 b^{iii}; 34 b^{i}; 40 a^{i}; *cve setta*, the same, 38 a^{iv}; *cve sai*, the same, 37 a^{iv}; used as a relative particle or pronoun; nom. sing. *cu*, 2 $b^{i.\ iv}$; 11 b^{iii}; 15 a^{iii}; 16 a^{iv}; 17 b^{iv}; 18 a^{iii}; 19 $a^{i.\ ii}$, b^{iv}; 21 a^{iv}; 22 $b^{iii.\ iv}$; 23 b^{iii}; 24 b^{i}; 27 a^{iv}, $b^{i.\ iv}$; 28a^{ii}; 32 a^{iv}, $b^{ii.\ iv}$; 33 a^{ii}, b^{iii}; 34 $a^{i.\ ii.\ iv}$; 36 b^{iv}; 38 b^{i}; 39 a^{i}, b^{iv}; 40 $b^{ii.\ iii}$; 43 b^{i}; A 3; 4; 6; 18; 20; 21; 22; 23; 24; 25; 27; 28; 29; 30; 33; *tca*, A 17; acc. sing. *cu*, 19 $b^{i.\ iii}$; nom. plur. *cu*, 9 $b^{i.\ ii.\ iii}$; 13 a^{iv}; 24 b^{ii}; 25 a^{ii}; 30 $b^{ii.\ iii}$; 38 a^{i}; A 3; in most of these instances it is possible to explain *cu* as a conjunction, or like Skr. *yat*, English 'as regards', 28 a^{iii}; in many cases *cu* is probably used as a conjunction, that, when, so that, if, because, 12 b^{i}; 14 b^{iii}; 15 a^{iv}, b^{i}; 16 $a^{ii.\ iii}$; 19 b^{ii}; 20 b^{i}; 23 a^{iv}, b^{ii}; 25 b^{iv}; 27 a^{iii}; 33 a^{iv}; 38 b^{iii}; 39 a^{ii}; 41 b^{iii}; 43 a^{ii}; with enclitic pronoun, *cu͡e*, when his, 33 b^{i}; when some one, 29 a^{iii}; *cu͡ai*, when now some one, 29 a^{ii}; *cu-bura*, as great as, used to translate Skr. *yāvant*; nom. sing. *cu-bura*, 2 b^{iii}; nom. plur. *cu-burä*, 9 a^{iv}; acc. plur. *cu-bura*, A 24; *cu-ttira*, how far, how much, 6 a^{i}; *cu-ttirä*, 7 b^{i}; *cu-ttarä*, 6 a^{iv}.

D

dā, subst., law, religion, Zd. *dāta*; nom. sing. *dā*, 15 a^{iii}; 17 a^{ii}; 19 $a^{ii.\ iv}$, $b^{i.\ ii}$; 21 b^{iv}; 22 $a^{i.\ iv}$, b^{iv}; 24 a^{iv}, b^{i}; 27 b^{i}; 39 b^{iii}; 40 a^{i}; A 18; 29; acc. sing. *dā*, 24b^{ii}; 28a^{iv}; 29 a^{iv}; A 2; 3; gen. sing. *dā brrīya*, in love of the law, 3 a^{iv}; *dā vīra*, in the law, 15 a^{ii}; 40 b^{iv}; the fuller form *dāta* is sometimes used; nom. sing. *dātä*, 2 b^{iii}; 3 a^{i}; 39 b^{iv}; *dāta*, 16 a^{ii}; 17 b^{iii}; 19 b^{ii}; 22$b^{i.\ ii}$; with suffixed *ī*, *dātī*, 14 b^{ii}; acc. sing. *dāta*, 1 b^{ii}.

dadärä, see *didirä*.

dahä, subst., a man, cf. Zd. *dahyu*; nom. sing. *dahä*, 21 a^{ii}; 23 b^{ii}; 28 b^{i}; gen. sing. *dahä*, 21 a^{iv}; cf. *hu-dihuna*.

daṁvau, subst., wild animal, used to translate *mṛga*, A 26 (probably miswritten for *daṁvām*, gen. plur.).

darmaha, see *dharmaha*.

dasa, subst., work treatise, used to translate *paryāya*, A 3.

dasau, numeral, ten; loc. *daśvā*, 12 a^{iii}; *daṁśvā*, A 33.

dastä, subst., hand, Old Pers. *dasta*; acc. sing. *dastä*, 5 b^{iii}; instr. sing. *dastä-na*, A 23; uncertain, *dasti*, 42 b^{ii}.

dāta, see *dā*.

dātīnai, adj., belonging to, connected with, the law; nom. sing. *dātīnai*, 23 a^{iv}; *dātīdāvīne*, i.e. *dātīnai* or *dāvīnai*, 38 a^{iii}; nom. plur. *dātījä*, 35 $a^{ii.\ iii}$, $b^{iii.\ iv}$.

debīśī, unidentified, A 24.

deda, see *di*.

dharmä, loanword, Skr. *dharma*, Law; a conditioned thing; nom. sing. *dharmä*, 32 $a^{ii.\ iv}$, $b^{ii.\ iv}$; 33 a^{ii}, b^{iii}; *dharma*, 17 b^{iv}; 18 a^{iii}; 38 b^{iv}; 39 a^{iii}; nom. plur. *dharma*, 40 b^{i}; instr. plur. *dharmyau-jsa*, 17 b^{i}; gen. plur. *ddharmā*, 2 a^{i}; with a postposition,

dharmāṁ vīra, in the dharmas, 20 a^{iv}; 26 b^{iii}; *dharmāṁnä vīra*, 11 a^{iii}.

dharmaha, subst., loanword, Skr. *dharmatā*, the being law or right; nom. sing. *darmaha*, 38 a^{iv}; instr. sing. *dharmahe-jsa*, 38 a^{iii}.

ddharmakāyä, loanword, Skr. *dharmakāya*, the body of the law, 2 a^{iii}.

dharmaparyāyä, Skr. loanword, a religious work; acc. *dharmaparyāyä*, 14 b^{i}; gen. *dharmaparyāyä*, 16 a^{iv}.

dharmasamña, loanword, Skr. *dharmasaṁjñā*, idea of dharma, 40 b^{i}.

ddharmaviga, loanword, Skr. *dharmavega*, the excitement of the law; instr. sing. *ddharmaviga-na*, 24 a^{ii}.

dhyāṁnīje, adj., belonging to, connected with *dhyāna*, A 38.

di, Zd. *dāy*, to see; 3rd pers. sing. present *daittä*, 27 b^{iv}; 28 a^{i}; 42 b^{iv}; *dittä*, 28 a^{iii}; 3rd pers. plur. *deda*, 38 $a^{i,ii}$; 3rd pers. plur. present middle *dyāri*, 41 $b^{i,iv}$; past part. pass. *dya*, 14 a^{ii}; 28 a^{iv}; future part. pass. *dyāñä*, 28 a^{ii}; *dyāṁñä*, 12 b^{iv}; 13 a^{ii}; 23 a^{ii}; 27 b^{iv}; 37 $b^{i,ii}$; 38 a^{i}; 40 a^{iii}; *dyāṁña*, 38 a^{iii}.

didaṁdä, adj., such, of that kind, 20 b^{i}.

didirä, adj., so much, so many; nom. plur. *didira*, 21 a^{ii}; acc. plur. *didira*, 28 b^{iii}; adverb, so much, so, *didira*, 24 a^{iv}; *dädirä*, 10 a^{ii}; *dadärä*, 2 b^{iv}.

didrrāma, adj., such, of that kind, nom. sing. *didrrāma*, 30 a^{i} (the Skr. has *aśubha*); *dädrrāma*, 29 b^{iii}; gen. plur. *didrrāṁmāṁ*, 13 a^{iv}; cf. *ttrāṁma*.

dijs, to keep, to preserve, used to translate Skr. *dhāraya*; present 1st pers. middle, *dijsi*, 22 a^{iv}; 39 b^{iii}; 3rd pers. sing. *diysde*, A 2; perhaps miswritten *diysedä*, 43 b^{ii}; with suffixed ī, *diysdai*, 43 a^{iv}; conjunctive 3rd pers. sing. *dijsäti*, 2 b^{iv}; 21 b^{i}; *dījsāte*, A 3; 3rd pers. plur. *dijsädi*, 28 a^{iv}; 29 b^{iii}; 30 b^{iv}; *dijsāmde*, A 3; imper. *dijsä*, 39 b^{iv}; *dijsi*, 22 b^{i}.

Dīpaṁkarä, n. pr., the Buddha Dīpaṁkara; gen. or abl. *Dīpaṁkarä*, 19 a^{iii}; 30 a^{iv}; 32 a^{iv}; *Dīpaṁgarä*, 19 b^{i}; *Dīpakara*, 19 b^{iii}.

diśa, loanword, Skr. *diśā*, a region, a country; nom. sing. *diśa*, 22 a^{i}; 29 a^{iv}; A 26; *diśä*, 21 b^{iv}; gen. sing. *diśä*, 12 a^{i}; *diśa*, 29 b^{ii}; loc. sing. *diśaña*, 22 a^{i}; *diśiña*, A 26; *diśañä*, 39 a^{iv}; loc. plur. *diśvā*, 12 a^{iii}; *diśvā*, A 33.

dittä, see *di*.

dīvina, subst., a human being, a mortal; perhaps borrowed from Skr. *dehin*; cf. however Old Irish *doe*, i.e. **dhavio*, a mortal; gen. plur. *dīvināna*, 44 a^{iv}.

diysdai, **diysedä**, see *dijs*.

drrai, numeral, three, Zd. *θrāyō*; acc. *drrai*, 1 $b^{i,ii}$; 5 a^{iii}; loc. *drrayvā*, 30 a^{i}; *drbādra*, in (or, belonging to) the three times, 1 b^{i}.

drravyä, loanword, Skr. *dravya*, substance, 43 a^{i}.

drrūja, subst., lie, Zd. *drūjō*; nom. *drrūja*, 13 a^{i}; 27 b^{i}; *drrūṁjä*, 33 a^{iv}.

duṣkarä, adj., difficult of accomplishment, marvellous, probably borrowed from Skr. *duṣkara*; nom. sing. *duṣkarä*, 5 b^{iv}; 25 a^{iv}; *duṣkara*, 24 a^{iii}; instr. sing. *duṣkare-jsa*, 25 a^{ii}.

dvāsse, numeral, twelve hundred, A 1; *drāsi*, 4 a^{i}.

dvāvaradirsa, numeral, thirty-two; nom. *drāvaradirsa*, 23 a^{iii}; *dvāradirsä*, 23 b^{i}; instr. *drāradirsau* (i.e. °*śau*), 23 a^{i}; 40 a^{ii} (written *dvāradiradirśau*).

dya, seen, see *di*.

dyāṁma, subst., view, belief, opinion, 39 $a^{i,iii}$; 42 b^{i}; A 23.

E

eysāṁnai, subst., a prince; acc. sing. *eysāṁnai*, A 2; voc. *eysāṁnā*, A 3.

G

gabhīrä, adj., loanword, Skr. *gabhīra*, 1 b^{iv}; *gaṁbhīrä*, 24 a^{iv}.

gāhä, subst., a stanza, Zd. *gāθā*; acc. sing. *gāhä*, 16 b^{i}; 21 b^{i}; 36 b^{iv}; 40 b^{iv}; *gāha*, 23 b^{iv}; acc. plur. *gāha*, 38 a^{i}; 41 a^{iv}.

Gaṁgä, n. pr., the river Gaṅgā; gen. or loc. sing. *gaṁgä*, 21 a^{i}; 23 b^{ii}; 28 b^{ii}; *gaga*, A 15.

gandharva, loanword, Skr. *gandharva*, a Gandharva; gen. plur. *gandharvāṁ*, A 40; *gaṁddharvāṁ*, 44 a^{iv}.

ganiśtä, subst., moisture, translates *saṁsveda*; loc. sing. *ganiśtä*, 9 b^{i}.

garä, subst., mountain, Zd. *gairi*; nom. sing. *garä*, 20 b^{ii}; *gara*, 20 b^{iii}; instr. sing. *garnaṁ*, A 31; gen. sing. *garä*, A 21.

garkhä, unidentified word, 2 b^{ii}; perhaps an adverb, altogether; *garkhuṣṭä*, 41 a^{iv}; *garkhye*, A 21.

gītti, apparently inf. of verb; perhaps corresponding to Zd. *gattē*; *parī gītti*, he might cause to go [?], 27 b^{ii}.

grauna, subst., a garland; instr. plur. *graunyau* (perhaps *grautyau*), A 3.

grūīca, subst., sand, compare English *grits*, Lithuanian *grúdas*; instr. plur. *grūīcyausye*, (like) the sands, 21 a^{ii}; 23 b^{ii}; 28 b^{ii}; *grītcesye-jsa*, A 15.

gūna, subst., characteristics, marks, Zd. *gaona*; nom. plur. *gūnā*, 23 a^{iii}, b^{ii}; 27 a^{i}; gen. plur. *gūnā*, 11 b^{i}; *agūnā*, non-marks, 23 a^{iv}; 40 a^{iii}.

guṇaaparamitta, loanword, Skr. *aparimitaguṇa*, unmeasured virtue; gen. plur. *guṇaaparamittā saṁcayä*, heap of unmeasured virtues, name of a world, A 2; *guṇaaparamittasaṁcayä*, the same, A 6.

gurṣ, to address; 3rd pers. sing. past *gurṣṭe*, A 2; *gūṣṭe*, 36 a^{iii}.

gūśtaijä, adj., made of flesh; cf. Phl. *gošt*, 34 b^{ii}; *gūśtīji*, the same, 34 b^{i}; the form is nom. plur.

gva, subst., ear; loc. sing. *gvaṁña*, A 26.

gvāna, perhaps part. of base corresponding to Zd. *gū*, that can be realized, 42 a^{ii}; 44 a^{i}; *gvāṁnä*, 43 b^{iv}; cf. *hugvāna*.

gyastä, subst., a venerable one, a god, divine, Zd. *yazata*; gen. sing. *gyastä*, 29 b^{i}; *gyasta*, 21 b^{iv}; nom. plur. *gyasta*, A 40; used as first part of compounds, *gyasta-*, 44 a^{iii}; common in the phrase *gyastānä gyastä baysä*, the venerable of venerables (the god of gods), the exalted, used to denote the Buddha; see *baysä*.

gyastūṁñä, adj., belonging to the gods, divine, nom. plur. *gyastūṁñä*, 34 b^{iii}; 35 a^{i}.

H

hā, adv., denoting the direction towards, cf. Zd. *ā*; A 23; *hā ni bajaitti*, is not destroyed (?), 41 a^{iii}; *hā ni kaśtä*, does not come up against, 37 a^{iii}; *hā mañāṁñä*, praiseworthy, 22 a^{ii}; 39 a^{iv}; *hā rvaidä*, 43 a^{iv}, b^{ii}; *hā yan*, to realize, effect, 24 b^{ii}; 28 b^{iv}; 41 a^{iii}; A 4.

hacä, pron., somebody, anybody, A 17.

had, to sit, Zd. *had*; 3rd pers. sing. present, *hīśtä*, 38 b^{i}.

haḍa, adv., thus, so; used like Skr. *eva* in order to add emphasis, 38 $b^{ii.\,iii}$; *haḍi*, 10 a^{iii}; 13 b^{iii}; 22 b^{i}; 24 b^{i}; 31 b^{iii}; 39 b^{iv}; 41 $a^{i.\,ii}$, b^{iv}; 44 a^{i}, b^{i}; A 40; *haḍä*, 10 b^{iii}; 12 b^{ii}; 16 a^{i}; 18 b^{i}; *haḍe*, 16 b^{ii}.

haḍā, subst., day, in *brrū-haḍā*, in the morning, 4 a^{ii}; 28 b^{ii}; *śvahaḍā*, at noon, 28 b^{ii}.

hadaina, wandering; see *haṁjsa*.

hajva, adj., wise, knowing; instr. sing. *hajva hvaḍä-na*, 3 a^{iii}; nom. plur. *hajva*, 13 b^{iii}.

hajvattetīnai, adj., consisting of knowledge; nom. sing. *hajvattetīnai*, 35 b^{ii}; obl. *hajvattetīje*, A 39; nom. plur. *hajvattetījä*, 35 a^{iv}.

hālai, subst., direction, quarter, place; acc. sing. *hālai*, 5 $a^{i.\,iii}$, b^{iii}; 12 a^{i}; 27 b^{ii}; 41 a^{i}; A 2; acc. plur. *hālā*, 6 a^{ii}; *hālaiyāṣṭä*, according to Leumann instead of *hālai hāṣṭä*, in the direction, 3 b^{iii}.

hama, adj., same, united; Zd. *hama*; obl. *hamye*, A 7; 8; 9; 10; 11; 12; 14; 15; *haṁmye*, A 14.

hamadā, adv., in any way; at all times, always, 14 $b^{ii.\,iv}$; 15 a^{ii}; A 30; 31; 32; *haṁdā*, 13 b^{ii}.

hamaṁgä, adj., like, equal, A 31; written *hämagi*, A 15.

haṁbar, to fill, Zd. *hampar*; gerund *haṁberi*, 15 b^{ii}; *haṁbirä*, 21 a^{iii}; 36 a^{iv}; *haṁbiri*, 40 b^{iii}; past part. *haṁbaḍä*, A 28; *haṁbaḍaṁ*, A 32.

haṁbis, to put together, to compose; 3rd pers. sing. past *haṁbistä*, 2 a^{iv}.

haṁbīsä, subst., a heap, collection; nom. sing. *haṁbīsä*, 11 b^{iv}; 12 b^{ii}; 16 $a^{i.\,iii}$; A 30; 31; with suffixed pronoun *ī*, *haṁbīsai*, 24 a^{i}; 31 a^{ii}; acc. sing. *haṁbīsä*, 15 b^{iv}; 29 $a^{i.\,ii}$; 41 a^{i}; instr. sing. *haṁbīsä-na*, 14 a^{ii}; 28 b^{i}.

haṁdār, to support, to favour, Zd. ***hamdar***; nom. plur. *haṁdāḍä*, 7 a^{iii}; *haṁdāḍa*, 6 a^{iii}; 8 a^{iv}.

haṁdāra, subst., favour; nom. sing. with suffixed *ī*, *haṁdārai*, 36 b^{iii}; instr. sing. *haṁdārä-jsa*, 6 a^{iv}; *haṁdāra-jsa*, 7 b^{i}; *haṁdärä-jsa*, 8 b^{i}.

haṁdarä, pron., another, Zd. *antara*; obl. sing. *haṁdarye*, 19 a^{i}; gen. plur. *haṁdarāṁnä*, 21 b^{ii}; *haṁdaryāṁnä*, 41 a^{i}; *haṁdiryāṁ*, 16 b^{i}; *haṁdarāṇu*, 23 b^{iv}; *haṁdarā*, 29 a^{iii}.

haṁgrī, part., assembled, arrived, present, 5 b^{i}.

haṁgūjsä, adv., anywhere, A 17.

haṁjsa, to go along, to set out, cf. Zd. *ham-jam*; present 1st pers. middle, *haṁjsye*, 3 a^{iv}; present part. *haṁjsedai*, i. e. *haṁ-jsaṁdai*, 32 a^{iii}; instrumental, *haṁjsa-ṁdai-na*, 9 a^{iii}; *haṁjsadai-na*, 7 a^{i}; 8 a^{ii}; *hajsaṁdai-na*, 40 a^{iv}; *hadai-na*, 8 b^{iv}.

haṁjse, subst., start, effort, A 4.

haṁkhīysa, subst., enumeration, counting, cf. Zd. *χsā*; nom. sing. *hakhīysä*, A 32; loc. sing. *haṁkhīśa ysāya*, produced in enumeration, enumerated, 9 a^{iv}; *haṁkhīysä masä*, as much as can be counted, 31 a^{ii}.

haṁphu, to be provided with, together with; 3rd pers. sing. past *haṁphve*, 17 $a^{ii.\,iii.\,iv}$, b^{i}; past part. *haṁphva*, 14 a^{iii}; 25 a^{ii}, b^{iv}; 28 b^{i}.

haṁrraṣṭä, adv., all right, altogether, 3 a^{iii}; 41 b^{i}; 44 a^{ii}.

haṁtsa, preposition, with, together with, cf. Zd. *haca*; the governed word is put in the instrumental, 4 a^{i}; 9 $b^{ii.\,iii}$; 21 b^{iv}; 29 a^{iv}; *haṁtsä*, 9 b^{ii}; *hatsa*, A 1.

hanāsä, subst., conception, idea, 25 a^{i}; 42 a^{ii}.

har, pron., all, Pers. *har*; *har-biśä*, all and every, 10 a^{i}; 30 a^{ii}, b^{ii}; 40 b^{i}; A 26; gen. *harbiśāṁnä*, 3 b^{ii}.

harä, see *härä*.

harīys, to be frightened, to tremble, cf. Pers. *hirās*; 3rd pers. plur. present *harīysāri*, 25 a^{iii}.

hārū, subst., a merchant, cf. *haur*; gen. sing. *hārū*, 4 a^{i}; A 1.

haṣkama, subst., a collection, heap; acc. sing. *haṣkamä*, 36 b^{iii}.

haṣṭa, num., eight, A 3; 4; 6; loc. *haṣṭvā*, A 17.

haṣṭā, num., eighty, Zd. *aśtāiti*, 30 b^{i}; A 8; 18.

hastama, adj., best, excellent, Zd. *hastəma*; nom. sing. *hastamä*, 22 a^{ii}; written, *ham-astaṁmä*, 39 b^{i}.

hāṣṭä, adv., there, in that place, 5 a^{i}, b^{iii}; cf. Zd. *arəδa*.

hatcañākä, part., subduing, overpowering, A 2.

hatha, adj., true, Zd. *haiθya*, 27 $a^{ii.\,iii}$, b^{i}; 33 a^{iv}.

hauda, num., seven, Zd. *hapta*; instr.-abl. plur. *haudyau*, 15 b^{i}; 21 a^{iii}; 36 a^{iv}; 40 b^{iii}; A 28; 30 (miswritten *haudyāṁ*).

hauparahaudā, num., seventy-seven, A 9.

haur, to give; 3rd pers. sing. present *hädä*, 28 a^{ii}; *hidi*, 11 b^{iii}; 36 b^{i}; 40 b^{iii}; *hidä*, 12 b^{ii}; 15 b^{ii}; 16 a^{iv}; 21 a^{iii}; 28 b^{iv}; *heḍä*, A 31; 3rd pers. sing. opt. *haurī*, A 28; pres. part. *haurāka*, 11 b^{i}; past part. *hauḍi*, 6 b^{iii}; *hauḍä*, 7 b^{iv}; 8 b^{i}; A 28; fut. participle pass. *haurāñä*, 11 a^{iv}; *haurāṁñä*, 11 $a^{i.\,ii}$, b^{i}; 12 b^{iii}; 20 b^{i}; 27 a^{i}.

haurä, subst., a gift; nom. sing. *haurä*, 11 $a^{i.\,ii.\,iii.\,iv}$, $b^{i.\,ii}$; 27 a^{i}; A 28; *haura*, 12 b^{iii}; 20 a^{iv}; acc. sing. *haurä*, 11 b^{iii}; 12 b^{ii}; 21 a^{iii}; 28 a^{ii}, b^{iv}; A 28; *hauraṁ*, 15 b^{ii}; 16 a^{iv}; 36 b^{i}; 40 b^{iii}; with suffixed *ī*, *haurī*, A 31.

haurāṁma, subst., giving, bestowing; instr.-abl. sing. *haurāṁme-jsa*, 6 b^{iii}; 7 b^{iv}; 8 b^{ii}.

hauttä, unidentified, perhaps 3rd pers. sing. pres., keeps, has, 43 a^{ii}; cf. Zd. *hap*.

hauva, subst., influence, power, consequence; instr. sing. *hauvi-jsa*, A 34; 35; 36; 37; 39; *hauva-jsa*, A 34; 36; 38; 39; miswritten *hauviba-jsa*, A 38; gen. sing. *hauvi*, A 36; 37; 39; *hauva*, A 34; 38; *hauvi-jsa*, A 35.

hauyudä, that can easily be done, 11 b^{iv}; see *huyudä*.

hāva, subst., excellency; *hāva-anuśaṁsa*, used to translate *guṇānuśaṁsa*, A 4.

hayaraṁdai, part., reposing, dwelling, living; nom. plur. *hayaraṁdā*, A 34; 36; 37; 39; *hayiraṁdā*, A 38; *haṁraṁyadā*, A 35.

haysnā, to wash; 3rd pers. sing. past *haysnātä*, 4 b^{ii}.

herṣṭāya, unidentified word, perhaps 'at all', 38 a^{ii}.

hi, emphatic particle, 11 b^{i}.

hämä, to become, to be; cf. Zd. *ham-i*, Waχī *hümüin*; 3rd pers. sing. present middle *hamätä*, 10 b^{ii}; *hamete*, 38 b^{iii}; 3rd pers. plur. *himāre*, A 4; 17; 24; 26; *hämāri*, 41 b^{ii}; *hamāri*, 3 a^{ii}; 13 b^{i}; 14 $a^{i.\,ii.\,iii}$; 21 $a^{ii.\,iv}$, b^{iii}; 28 a^{iv}, b^{i}; 29 b^{iv}; *hvamāri*, 25 a^{ii}; 2nd pers. sing. conjunctive *hama*, 33 a^{iii} (used with the meaning of a future); 3rd pers. sing. *himāte*, A 3; 20; 21; 22; 24; 27; 29; miswritten *hihamāte*, A 28; and *māte*, A 23; *hamāte*, A 6; 18; 25; *hamāve*, A 16; *hämāve*, A 17; *hämātä*, 10 a^{iv}; *hamāti*, 10 a^{iii}; 14 b^{iii}; 31 b^{iv}; 32 a^{ii}; 3rd pers. sing. opt. *hime*, A 26; 29; 30; *himi*, A 28; *hämä*, 10 a^{iv}; 14 b^{ii}; 19 a^{iv}; 21 b^{iv}; 25 b^{i}; 31 b^{iv}; 37 a^{ii}; 43 a^{iii}; *hamä*, 14 $b^{ii.\,iv}$; 17 b^{ii}; 19 b^{ii}; 22 a^{i}; 27 b^{ii}; 29 a^{iv}; 43 a^{i}; *häme*, 10 b^{iii}; 17 a^{i}; *hame*, 24 a^{i}; A 17; 31; 32; *hamä*, 18 b^{i}; *hama*, 18 $a^{i.\,iv}$; *hamīya*, 26 a^{i}; 37 b^{iv}; 3rd pers. sing. past *hamye*, 4 b^{ii}; 44 a^{ii}; *hamyetä*, 4 b^{i}; 3rd pers. plur. *hamya*, 5 a^{ii}.

härä, hirä, subst., thing, matter, object; nom. sing. *härä*, 7 a^{iii}; 12 b^{i}; 16 a^{i}; *hirä*, 8 a^{iv}; 12 b^{i}; *cu härä*, what matter? why? 12 b^{ii}; 16 a^{i}; *cu hera*, 38 b^{ii}; *cu hirä kiḍna*, 11 b^{ii}; *cu hara kiṇa*, 16 b^{iii}; *ci härä kiḍna*, 10 a^{iv}, b^{i}; 29 b^{iv}; 31 b^{iv} (*kiṇa*); *ce herä kiṇa*, 38 b^{iii}; acc. sing. *härä*, 27 b^{iii}; gen. sing. *harä*, 41 b^{iv}; *härä vīra*, in an object, 28 a^{ii}; nom. plur. *häre*, 34 $a^{ii.\,iv}$; gen. plur. *hirāṁnä*, 6 b^{i}; 7 b^{ii}; *aharīna*, devoid of objects, used to translate Skr. *anupadhiśeṣa*, 10 a^{i}; 31 b^{ii}; A 29.

hīna, subst., army, A 22.

hīs, to be sounded, to be heard; 3rd pers. sing. opt. *hīsī*, A 26.

hīvī, adj., connected with, belonging to; nom. sing. *hīyai*, A 30; fem. *hīvyā*, 25 b^{i}; acc. sing. *hīvī*, A 40; nom. plur. *hīya*, 44 b^{ii}; acc. plur. *hīya*, A 3; 4; 6; gen. plur. *hīyāṁ*, A 32.

hīyauścä, unidentified word, 2 a^{ii}.

hīyauṣṭyai, subst., perhaps meaning 'attachment'; nom. sing. *hīyauṣṭyai*, 15 a^{ii}.

hudihuna, adj., belonging to good men, used to translate Skr. *mahāpuruṣa*, cf. *dähä*; *hudihuna*, 23 a^{iii}; *hudihūna*, 23 b^{i}.

hugvāna, perhaps, that can be easily realized, 41 b^{iii}; see *gvāna*.

hujsädä, adj., western, 12 a^{ii} (uncertain, perhaps *nihujsädä*).

hūnä, subst., a dream, Zd. χ^{v}*afna*, Pāli *supina*; acc. sing. *hunä*, 42 b^{iv}.

hūs, to sleep, Zd. χ^{v}*afs*; pres. part. *hūsaṁdä*, 42 b^{iv}.

huṣa, unidentified word, 3 a^{i}; perhaps *hu*, well, and *ṣa* for *ṣa*, he.

huyuḍä, that can easily be done, 11 b^{iv}; *huyuḍi*, 12 a^{iii}, b^{ii}; cf. *hauyuḍi*.

hvaḍä, past part. of verb corresponding to Zd. χ^{v}*ar*, to eat; *hvaḍä khāysä*, after the food had been eaten, 4 b^{i}.

hvaḍäna, see *hve*.

hvamāri, they are; see *hämä*.

hvaṁdä, see *hve*.

hvan, to say, to speak, cf. Zd. χ^{v}*an*; 1st pers. sing. present act. *hvāñīmä*, 8 b^{iii}; 3rd pers. sing. present passive *hvīdä*, 17 a^{iv}, b^{i}; *hvīdi*, 41 a^{iv}; *hvīde*, 38 b^{iii}; 3rd pers. plur. *hvañāri*, 3 a^{ii}; 23 b^{i}; 44 b^{iii}; 3rd pers. sing. opt. *hvāñī*, 39 a^{i}; miswritten *huñī*, 19 b^{iv}; *hvāñe*, 20 a^{i}; 27 a^{ii}; *hvāñä*, 27 a^{iii}; *hvāñīye*, 38 b^{i}; 2nd pers. sing. imper. *hvāña*, 13 b^{i}; 3rd pers. sing. past *hve*, 5 b^{iv}; 7 a^{iii}; 8 a^{iii}; 9 a^{ii}; 12 $a^{i.\,ii.\,iv}$, b^{iv}; 13 a^{iii}, b^{i}; 14 b^{i}; 15 $b^{i.\,iv}$; 16 a^{iii}; 17 a^{iii}, b^{iii}; 18 $a^{i.\,iii}$; 19 $a^{ii.\,iv}$, b^{ii}; 21 a^{i}; 22 a^{iii}, b^{iii}; 23 $a^{i.\,iii}$; 24 a^{iii}; 25 a^{i}; 31 a^{iv}, b^{i}; 32 $b^{ii.\,iv}$; 33 $b^{ii.\,iv}$; 34 $b^{ii.\,iii.\,iv}$; 35 $a^{i.\,ii.\,iv}$, $b^{i.\,iii.\,iv}$; 36 a^{i}, b^{ii}; 37 a^{iv}, b^{i}; 38 a^{i}; 39 $b^{ii.\,iii}$; 40 $a^{iii.\,iv}$; 41 a^{iv}; 44 a^{ii}; 3rd pers. plur. *hvāṁdä*, A 7; 8; 9; 10; 11; 12; *hvāṁda*, A 14; *hvāḍä*, 25 a^{iii}, b^{i}; *hvāḍa*, A 15; perf. part. pass. *hva*, 3 b^{i}; 15 a^{iv}; 22 b^{iii}; 23 a^{i}; 27 b^{i}; 34 a^{iv}; A 40; *hvata*, 15 a^{iii}; 16 a^{ii}; 18 b^{iii}; 20 a^{ii}; 22 b^{ii}; 23 a^{iv}; 33 b^{iii}; 39 $a^{i.\,ii.\,iii.\,iv}$; 40 $a^{i.\,iv}$; gen. *hvaye*, 7 a^{ii}; 8 a^{iii}; 13 a^{ii}; 22 a^{ii}; 32 $b^{i.\,iii}$; 39 b^{i}; *hvayai*, 22 a^{iv};

25 a^{i}; fut. part. pass. *hvañai*, 10 $b^{i.\,ii}$; 32 $a^{i.\,ii}$; 34 a^{iii}.

hvanai, subst., saying, words; acc. sing. *hvanai*, A 40; gen. sing. *hvanai*, 7 a^{ii}; 8 a^{iii}; 13 a^{ii}; 22 $a^{iii.\,iv}$, b^{iv}; 25 a^{i}; 32 $b^{i.\,iii}$; 39 b^{i}.

hvāñākä, part., preaching; *ttāhirau hvāñākä-nä*, by the *tathāgata*, 6 a^{i}; cf. *hvan* and *ttāharai*.

hvāñāṁma, subst., saying, words; gen. sing. *hvāñāṁme*, 38 b^{ii}.

hvaraṁ, right; *hvaraṁcaiñä*, to the right, 5 a^{iii}; *hvaraṁcīñä*, 29 b^{i}; *hvaraṁdai*, adj., right, 5 b^{ii}.

hvaṣṭä, adj., probably identical with Zd. *hvāχšta*, well established, peaceful, 1 b^{iv}.

hve, subst., a man; nom. sing. *hve*, 14 b^{iii}; 20 b^{i}; 27 $b^{ii.\,iv}$; 33 b^{i}; 41 b^{iii}; instr. sing. *hvaḍä-na*, 3 a^{iii}; gen. sing. *hvaṁḍä*, 21 b^{iv}; 29 b^{i}; nom. plur. *hvaṇḍä*, A 40; gen. plur. *hvaṇḍāṁna*, A 37; 38; 39; *hvaṁṇḍāṁna*, A 35; *hvaṁḍāṁna*, A 34; 36.

I

i, an enclitic pronoun, usually with the meaning of an accus. or gen. of the demonstrative pronoun. It coalesces with a preceding *a* or *e* to *ai* and with *ä* to *ī*; compare *āysdai*, A 24; *āysdaṁrjai*, A 33; *baysī*, 9 a^{ii}; 12 $a^{ii.\,iv}$; 13 b^{i}; 14 b^{i}; 15 b^{i}; 17 b^{iv}; 20 b^{iii}; 21 a^{i}; 23 a^{i}; 31 b^{i}; 39 b^{iii}; 40 a^{iv}; *biśī*, 3 a^{i}; A 3; 21; *buḍarī*, 24 a^{i}; *byaudai*, 34 $b^{ii.\,iv}$; 35 $a^{ii.\,iii}$; *būnaspyau-jsai*, 30 b^{iv}; *būspyau-jsai*, 37 a^{i}; *cuai*, 29 a^{ii}; *dātī*, 14 b^{ii}; *haṁdārai*, 36 b^{iii}; *haurī-ye*, A 31; *khuī*, 8 b^{iv}; *khuai*, 22 a^{iv}; *khvai*, 3 b^{i}; 7 a^{i}; 8 a^{ii}; 39 b^{iii}; A 21; *maraṇakālī*, A 23; *nāṁmai*, A 3; *pastai*, 36 a^{iii}; *pīrīdai*, 29 a^{ii}; *pracainai*, 21 b^{ii}; *raysī*, 2 a^{iii}; *saṁkhalunyau-jsai*, A 3; *stāṁnai*, A 23; *Subhūtī*, 15 b^{iii}; 17 a^{ii}; 23 a^{ii}; 33 $b^{i.\,iv}$; *Subhūvī*, 17 b^{iii}; 18 a^{iii}; 19 a^{iv}, b^{ii}; 22 b^{iii}; 34 b^{i}; 40 a^{iii}; *ttai*, 41 b^{iv}; A 2; 4; *ttattai*, 22 b^{i}; 39 b^{iv}; *ttinai*, 3 a^{iii}; *ysārī*, A 23; *yudai*, 5 b^{iv}.

ī, 3rd pers. sing. opt. of verb subst., see *ah*.

īdä, 3rd pers. plur. present of verb subst., see *ah*.

īña, postposition, from, by means of, 42 a^{iv}; *īñaka*, form with, 19 a^{iii}; 32 a^{iv}; *īñakä*, 19 b^{iv}.

indri, loanword, Skr. *indriya*, organ of sense, 41 b^{ii}.

Ärmayästä, n. pr., Skr. *Amitābha*, A 25.

J

jaḍa, loanword, Skr. *jaḍa*, a fool; nom. plur. *jaḍa*, 38 b^{iii}; instr. plur. *jaḍyau*, 39 a^{iii}; *jaḍau*, 38 b^{iv}; gen. plur. *jaḍāṁnä*, 42 a^{i}.

Jaṁbvīya, loanword, Skr. *Jambudvīpa*, name of a continent, A 3 (loc.).

jan, to slay, to hurt, to injure; 3rd pers. plur. pres. *janīdä*, A 24.

jāsmarä, loanword, Skr. *jātismara*, remembering one's previous births, A 17.

jasta, see *gyasta*.

jauni, subst., overpowering, defeat; nom. *jauni*, 18 b^{ii}; acc. *jauni*, 19 a^{i}.

jä, indefinite particle, Zd. *ciθ*, 41 $b^{i.\,iv}$; cf. *kāmu-jä*, *kuṣṭaijä*, *nāmu-jä*; used as an indefinite pronoun, 23 b^{iii}; *cī jä hve*, if any man, 20 b^{i}; 33 b^{i}; *jä-vae*, adds emphasis, and perhaps contains the particle *vā*, 4 b^{iv}; cf. *-jī* in *subijī*, 8 b^{iii}.

jī, to decay, to disappear, Zd. *jyā*; pres. 3rd pers. plur. *jāri*, they disappear, 30 a^{iii}; past part. *jya*, A 6; *ja*, A 3; 16.

Jīvä, n. pr., Jeta; gen. sing. *Jīvä*, 3 b^{iv}; A 1.

jīva-nāsāma, subst., conception of a living being, 18 b^{i}; see *nāsāma*.

jīvasaṁña, loanword, Skr. *jīvasaṁjñā*, the idea of a living being, 14 a^{iv}; 25 b^{iii}; 26 a^{iii}; 32 a^{i} (*-saṁñä*).

jsa, a suffix of uncertain meaning, added to nouns and pronouns in order to form an instrumental or ablative. The noun is used in the singular oblique form in 1 b^{i}; 3 $a^{ii.\,iv}$; 5 a^{ii}; 6 a^{iv}, b^{iii}; 7 $b^{i.\,iv}$; 8 $b^{i.\,ii}$; 9 a^{iv}, $b^{iii.\,iv}$; 12 b^{iv}; 18 b^{iii}; 25 a^{ii}, b^{iv}; 37 $b^{i.\,ii.\,iii.\,iv}$; 38 a^{iii}; A 15; 32; 34; 35; 36; 38; 39; it is put in the instr. plur. in 4 a^{ii}; 15 a^{iv}, b^{ii}; 17 a^{iv}, b^{i}; 21 a^{iii}; 23 $a^{i.\,ii}$; 26 b^{i}; 27 b^{i}; 36 a^{iv}; 38 a^{ii}, b^{iv}; 39 a^{iv}; 40 a^{ii}, b^{iii}; A 1; 3; 15; 30; it is put in the gen. plur. 28 a^{iv}; with

pronouns we find *kū-jsa*, wherefrom, 24 a^{iv}; 40 a^{i}; *muhujsa*, by me, 10 a^{i}; 17 a^{i}, b^{ii}; 18 $a^{i.\,iv}$; 19 a^{ii}; 24 a^{iv}; 30 b^{ii}; *muhuṁ-jsa*, A 1; *uhu-jsa*, by thee, 6 a^{ii} (*ahu-jsa*), b^{ii}; 7 b^{iii}; when followed by the enclitic pronoun *ī*, the suffix becomes *jsai*, 30 b^{iv}; 37 a^{i}; A 3; 32.

jsā, to go, Zd. *jam*; conj. 3rd pers. sing. *jsāti*, 3 a^{i}; *jsāve*, 38 b^{ii}.

jsā, apparently a copulative particle, cf. Old Pers. *cā*, A 6; *jsāṁ*, A 3: 23.

jsīna, subst., life; nom. *jsīna*, A 3; 6; 16; acc. *jsīna*, A 2; 6; 23; 25; gen. *jsīñi*, A 4.

jsūs (?), to delight in; 3rd pers. sing. pres. *jsūṣṭä*, 43 b^{iii}.

jsvāka, unidentified participle, 2 a^{ii}; cf. *grāna*.

juna, subst., turn, time, -fold; acc. plur. *juna*, A 3; 4 (miswritten *ju*); 6; should probably be written *jūna*.

jvāka, subst., life, a living being, cf. Zd. *jva*; *jvāka-vī*, about a living being, 24 b^{iii}; *jvākä vīra*, 10 b^{ii}.

jyajsīnī, adj., whose life is exhausted; nom. plur. *jyajsīnya*, A 3; cf. *jī*.

K

ka, conjunction, when, if, 3 a^{iv}; A 3.

kalärri, subst., Skr. *kalirāja*, the kaliking, 25 b^{ii}.

kalpä, loanword, Skr. *kalpa*, a period; acc. plur. *kalpä*, 28 b^{iii}; gen. plur. *kalpāṁnä*, 30 a^{iv}.

kāma, unidentified word, perhaps borrowed from Skr. *kāma*, 2 a^{ii}.

kāṁma, pronominal adj., which, Zd. *katāma*; *kāṁmä*, 5 b^{iii}; 17 b^{iii}; A 3; 6; 22; 27; 28; 29; 33; *kāṁma*, 5 a^{i}; A 16; miswritten *kauma*, A 17; *kāmä*, 26 a^{ii}; *kāma*, 17 a^{ii}; 25 b^{i}; *kāṁ*, A 18; 20; 21; 23; 24; 25; gen. sing. *kāmye*, 21 b^{iii}; perhaps miswritten *nāmye*, 28 a^{ii}; loc. sing. *kāmaṁñä*, 39 a^{iv}; *kāmña*, 21 b^{iv}; *kāña*, A 26.

kāmu-jä, pronoun, any, 10 a^{iii}; 13 a^{iii}; 17 b^{iv}; 19 b^{i}; 27 b^{iii} (written *nāmuja*); 31 b^{iii}; 32 a^{iii}; 33 a^{ii}; *kāṁmujä*, 21 a^{ii}; 32 $b^{ii.\,iv}$; 34 a^{i}.

kanä, subst., a drop; gen. plur. *kanāṁ*, A 32.

Kanakamunä, n. pr., Skr. *Kanakamuni*, name of a buddha, A 30.

kantha, subst., a town; loc. sing. *kītha*, 4 $a^{iii.\,iv}$; with suffixed *hāṣṭä*, *kīthāṣṭä*, into the town, A 34; 35; 36; 37; 38; 39.

karä, according to Leumann a particle; compare Skr. *kila*; 2 a^{ii}; *kara*, 38 a^{iv}.

karma, loanword, Skr. *karma*, work, action; nom. plur. *karma*, 30 a^{ii}; in 2 b^{i} we read *karma-cchaiśa*, which I cannot explain.

karmaya, loanword, Skr. *karmatā*, activity, 30 a^{i}.

Kāśavä, n. pr., Skr. *Kāśyapa*, name of a buddha, A 30.

kāśä, loanword, Skr. *kāca*, cataract; nom. *kāśä*, 41 b^{iv}; gen. *kāśä*, 42 a^{i}.

kaśte, 3rd pers. sing. present middle of a verb used to translate Skr. *kṣamate*, 31 a^{iii}; *kaśtä*, 37 a^{iii}.

kaulopaṁmä, loanword, Skr. *kolopama*, like a raft, 14 b^{i}.

khāysä, subst., food, cf. Skr. *khād*; *hvaḍä khāysä*, after he had eaten his food, after the meal, 4 b^{i}; *khāysna-kīra*, eating business, 4 b^{i}.

khāysmūlai, subst., bubble (?), lit. belonging to the root of the water (?); nom. plur. *khāysmūlā*, 42 b^{ii}.

khu, adv., how, Zd. *kaθa*, Skr. *katham*, 6 b^{iii}, 8 a^{i}; with suffixed pronoun *ī*, *khuī*, 8 b^{iv}; with *vā* and the pronoun *ī* added, *khuai*, 22 a^{iv}, or *khvai*, 7 a^{i}; 8 a^{ii}; 39 b^{iii}; used as a particle of comparison, as, like, 2 a^{iii}; 16 a^{ii}; 20 $b^{ii.\,iii}$; 42 $b^{i.\,ii.\,iv}$; in subordinate sentences, how, 8 b^{iii}; so that, 3 b^{i}; 11 b^{i}; 27 a^{i}; 40 b^{i}; 41 a^{iii}; 43 b^{iii}; with *vā* and *ī*, *khvai*, 3 b^{i}; as, so as, 14 b^{iii}; 22 b^{iii}; 41 a^{iv}; 43 a^{iii}; as when, if, when, 14 b^{iv}; 27 $b^{ii.\,iv}$; A 6; 23; 25; 26; 30; 31; 32; 40; with *vā* and *ī*, *khvai*, A 21; *khu burä*, as long as, 14 b^{iii}.

kiḍa, past part. pass. of *kar*, to do; instr. sing. *kiḍ-na*, for the sake of, 10 a^{iv}, b^{i}; 11 b^{ii}; 29 b^{iv}; 37 a^{iv}; written *kiṇa*, 16 a^{iii}, b^{iii}; 20 a^{ii}; 26 a^{iv}; 27 a^{i}; 31 b^{iv}; 32 a^{ii}; 39 a^{i}.

kīrä, subst., work, business, Zd. *kairya*, 4 b^{i}; 14 b^{iii}; nom. plur. *kīra*, A 20.

kītha, see *kantha*.

klaiśīnai, adj., connected with, consisting in the *kleśas*; acc. sing. *klaiśīnai*, 19 a^{i}; acc. plur. *klaiśīnā*, 18 a^{ii}; gen. plur. *klaiśīnāṁnä*, 6 b^{i}; 7 b^{i}; *klaiśīnā*, 18 b^{ii}.

kleśa, Skr. loanword, defilement, evil passion; gen. plur. *kleśāṁ*, A 2.

Krrakusadä, n. pr., Skr. *Krakucchanda*, name of a buddha, A 30.

kṣam, to wish; 3rd pers. sing. opt. *kṣamī*, A 4.

kṣamautitījä, adj., consisting in forbearance; cf. Zd. *χšanmanē*, and suffixes *vat* and *tāt*, literally therefore 'belonging to the state of one who is in possession of forbearance', 25 b^{i}; *kṣamautterīje*, A 36; *kṣamautterīji*, A 36.

kṣaṁṇä, loanword, Skr. *kṣaṇa*, a moment; acc. sing. *kṣaṁṇä*, 14 a^{i}.

Kṣāntavādä, n. pr., Skr. *Kṣāntivādin*, 26 a^{ii}.

kṣīrä, subst., town, cf. Zd. *šōiθra*; the form is loc. sing., 3 b^{iv}; 44 b^{iii}.

ku, adv., when, Zd. *kudā*, 10 a^{ii}; 14 b^{i}; 15 a^{i}; with copulative or emphatic *u*, *kū*, the same, 4 a^{iv}, b^{i}; 5 a^{ii}; *kuburä*, how far, as far as, 9 b^{iv}; *kū-jsa*, wherefrom, 24 a^{iv}; 40 a^{i}; *kuṣṭä*, where, A 24; *kūṣṭa*, where, 2 a^{ii}; 29 a^{iv}; *kuṣṭä-burä*, wherever, so far as, 12 b^{iv}; *kuṣṭa-jä*, anywhere, 11 a^{i}; *kuṣṭai-jä*, 26 b^{iii}.

kūlä, numeral, a hundred millions, cf. Skr. *koṭi*, 28 b^{iii}; 30 b^{i}; ordinal *kūläna*, the hundred millionth, 31 a^{ii}.

kūra, adj., wrong, false, 13 a^{iv}; 20 a^{i}; 38 a^{ii}, b^{iii}; *kūrä*, the same, 42 a^{ii}; cf. Skr. *kava*.

kūśalä, loanword, Skr. *kuśala*, bliss; gen. sing. *kūśalä*, 21 a^{iv}, b^{iii}; 36 $b^{i.\,iii}$; it is possible that *kūśalämūla* should be considered as one word; cf. *mūla*.

L

lakṣa, loanword, Skr. *lakṣa*, hundred thousand, 44 b^{iii}.

lakṣaṁṇä, loanword, Skr. *lakṣaṇa*, a mark, a characteristic sign, 13 a^{i}.

lakṣaṇījä, adj., consisting of marks; instr. sing. fem. *lakṣaṇījä*, 12 b^{iv}; 37 b^{ii}; *lakṣaṇīja*, 37 b^{i}; *lakṣaṇīji*, 37 b^{iii}; *lakṣaṇaīji*, 37 b^{iv}.

lokapāla, Skr. loanword, a class of gods; nom. plur. *lokapāla*, A 24.

lōvadātä, loanword, Skr. *lokadhātu*, a world; nom. *lovadāta*, 21 a^{ii}; *lovadāva*, A 2; *lovadā*, A 28; acc. *lovadāta*, 15 b^{i}; 16 a^{iv}; 40 b^{ii}; *lovadātä*, 36 a^{iv}; loc. *lovadeta*, A 6; 25; *lovadeva*, A 2.

lovya, loanword, derived from Skr. *loka*, belonging to the world; the word is nom. sing. fem., 44 a^{iv}; A 40.

M

ma, prohibitive particle, not, do not, 13 b^{i}.

ma, pron., me, 3 a^{iv}; 38 a^{ii}; gen. sing. *maṁmä*, 3 b^{iii}; 25 b^{ii}; 26 a^{iii}; *maṁ*, 21 a^{iv}; 25 $b^{iii.\,iv}$; 26 a^{i}; 38 b^{ii}; 40 a^{ii}; cf. *mä*.

mahairdī, loanword, Skr. *mahardḍhika*, possessing magical power; gen. plur. *mahairdyāṁ*, A 22.

mahāpuraṣalakṣaṇa, loanword, Skr. *mahāpuruṣalakṣaṇa*, the marks of a mahāpuruṣa; instr. plur. *mahāpuraṣalakṣaṇyau-jsa*, 23 a^{ii}; 40 a^{ii}.

mahāsahasrī, loanword, cf. Pāli *mahāsahassī*, name of a world; gen. sing. *mahāsahasrre*, 16 a^{iv}; *mahāsahasrye*, A 28; *mahāsahasrrye*, 15 b^{i}; *mahāsahasrya*, 36 a^{iv}.

mahāsamudra, Skr. loanword, great ocean; nom. plur. *mahāsamudrra*, A 32.

mahāyāṁnä, loanword, Skr. *mahāyāna*, the great Vehicle; loc. sing. *mahāyāṁña*, 8 a^{ii}, b^{iv}; 27 a^{iv}; *mahāyāṁñä*, 7 a^{i}; *mahāyāña*, 31 b^{i}.

Maṁjuśrī, nom. propr., Skr. *Mañjuśrī*, name of a bodhisattva; acc. *Maṁjuśrī*, A 2; voc. *Maṁjuśrya*, A 2; *Majuśrya*, A 3; *Maṁjuśryaṁ*, A 3; *Majuśryaṁ*, A 4.

māṁñaṁdä, part., like, as, Pers. *mānand*, 22 a^{i}; 27 $b^{ii.\,iv}$; 33 b^{i}; 43 a^{iii}; *māṁñaṁda*, 42 a^{iii}; *māñaṁdä*, 2 b^{ii}; 23 b^{iii}; 28 b^{ii}; 29 b^{ii}; *māṁñaṁ*, 20 b^{i}; *māṁñadä*, A 26.

maṁñä, unidentified, perhaps meaning 'notion', 43 b^{ii}; gen. plur. *mañāṁ*, 43 a^{iv}.

man, to consider; with *hä*, praise, worship, Zd. *man*; 3rd pers. plur. present, *mañāre*,

38 a^{ii}; fut. part. pass. *mañāṁñä*, 22 a^{i}; 39 a^{iv}.

mañāṁ, see *maṁñä*.

māṇavai, loanword, Skr. *māṇavaka*, a young man; voc. sing. *māṇavā*, 33 a^{iii}.

mani, a particle, now, indeed, 15 b^{ii}; 16 b^{iv}; 17 b^{i}; 18 a^{i}.

mara, adj., here, 7 a^{i}; 8 a^{ii}, b^{iv}; 9 $a^{i.ii}$; 31 b^{i}; 43 a^{ii}, b^{iii}; A 6; *marä*, 31 a^{iv}.

Māra, Skr. loanword, the Evil One; nom. *Mārä*, A 22.

māriña, adj., belonging to Māra, A 22.

maraṇakāla, Skr. loanword, the time of death; acc. with suffixed *ī*, *maraṇakālī*, A 23.

masi, subst., quantity, Zd. *masah*, used in compounds like Skr. *mātra* with the meaning 'so much as'; *garä mase*, big as a mountain, A 21; *haṁkhīysä-masä*, so much as can be counted, 31 a^{iii}; *tanka masi*, so much as a farthing, A 28; *uśmāṁna masi*, so much as a *uśmāṁna*, 31 a^{iii}; 37 a^{iii}.

maśī, unidentified, perhaps 'behind him', A 24.

mata, probably past part. of the base *man*, considered, 10 a^{i}.

māta, subst., mother, Zd. *mātā*, 1 b^{iv}.

mä, pron., my, me, 18 b^{ii}; 41 b^{iii} (*mi*); 44 a^{i}; cf. *ma*.

mī, a particle which seems to add emphasis, probably connected with Zd. *mā*; *śau hālai mī*, in one place, 5 a^{iv}; *ttī mī*, then, 24 a^{ii}; *āṣka mī*, tears, 24 a^{iii}; cf. further A 2; 3; 4; 23; 30.

miḍāna, adj., merciful; voc. sing. *miḍāna*, 18 a^{iii}; *miḍāṁna*, 5 b^{iv}; 6 b^{iv}; 15 b^{iv}; 16 a^{i}; 17 a^{iii}, b^{iv}; 19 a^{iv}, b^{iii}; 20 b^{iii}; 22 b^{iii}; 23 a^{iii}; 24 a^{iii}; 31 a^{iv}; 37 b^{ii}; *miḍāṁnä*, 33 $b^{ii.iv}$; 36 b^{ii}; 40 a^{iii}; *mäḍāṁna*, 32 b^{ii}.

mista, adj., great, Zd. *masita*; nom. sing. *mistä*, 20 $b^{ii.iii}$; 26 a^{iv}; 33 b^{i}; A 33; instr. sing. *mästä*, 31 b^{ii}; *mistä-na*, 4 a^{i}; loc. sing. *mäśtä*, 4 a^{iv}; *miśtä*, 4 a^{iii}; nom. plur. *mistä*, 3 a^{ii}; 6 a^{iii}, b^{ii}; 7 b^{iii}; inst. plur. *mistyau*, A 1.

muhu, pron., me, Zd. *maibyā*, 18 b^{iv}; 33 a^{ii}; 38 $a^{i.ii}$; *muhu-jsa*, by me, 10 a^{i}; 17 a^{i}, b^{ii}; 18 $a^{i.iv}$; 19 a^{ii}; 24 a^{iv}; 30 b^{ii}; *muhuṁ-jsa*, A 1.

mūkha, loanword, Skr. *mūrkha*, a fool; instr. plur. *mūkhau-jsa*, 38 b^{iv}.

mūla, loanword, Skr. *mūla*, a root; nom. plur. *kūśalä mūlä*, or *kūśalämūlä*, roots of bliss, 21 a^{iv}, b^{iii}; acc. plur. *k. mūlä*, 13 b^{iv}; 36 b^{i}; gen. plur. *k. mūlāṁ*, 36 b^{iii}.

mura, subst., a bird; gen. plur. *murāṁ*, A 26.

muśa, unidentified, perhaps 'afterwards', 42 b^{ii}; cf. *maśī*.

muśtä, subst., death, destruction, cf. Zd. *mar*; instr. sing. *muśtä-jsa*, 25 b^{iv}.

N.

(1) **na, nä, ni**, negative particle, Zd. *na*; *na*, 2 a^{ii}; 10 a^{iii}; 11 a^{iii}, b^{iv}; 12 $b^{ii.iv}$; 13 b^{iii}; 14 a^{iv}, b^{iv}; 17 b^{i}; 18 a^{iii}; 19 $b^{ii.iii}$; 20 a^{iv}; 23 a^{iii}; 24 $b^{i.iv}$; 25 b^{iii}; 26 b^{iii}; 27 a^{ii}; 33 a^{iv}; 34 a^{iii}; 37 b^{ii}; 38 a^{ii}, b^{iii}; 40 a^{iii}, b^{i}; 41 b^{iv}; 43 b^{iii}; A 17; 22; 34; 37; 38; *nä*, 11 $a^{ii.iii}$; 12 a^{ii}; 26 a^{iii}; 41 b^{iii}; 43 a^{i}; A 17; *ni*, 9 b^{iii}; 10 $b^{i.iv}$; 11 $a^{ii.iii}$, b^{i}; 12 a^{iv}; 13 b^{iii}; 14 $a^{iii.iv}$, b^{iii}; 15 a^{i}; 17 $a^{i.iii.iv}$, $b^{i.iii.iv}$; 18 b^{iv}; 19 a^{iv}; 20 $a^{iii.iv}$; 24 a^{iv}, $b^{iii.iv}$; 25 a^{iii}, $b^{iii.iv}$; 26 $a^{iii.iv}$, $b^{ii.iii}$; 27 $a^{i.iii.iv}$, $b^{i.iii.iv}$; 28 a^{ii}; 30 b^{ii}; 31 b^{iii}; 32 $a^{i.ii}$; 33 a^{ii}, b^{iv}; 37 $a^{iii.iv}$; 41 a^{iii}; 42 a^{ii}; 43 a^{i}; 44 a^{i}; A 17; 22; 27; 30; 31; 35; 36; 39; *ne*, A 32; *nai* (not it), 28 b^{iv}; *naiye*, and not, 38 a^{iv}; *na-na*, 24 b^{iv}; *na-ni*, 25 b^{ii}; 31 a^{iii}; *ni-ni*, 24 b^{ii}; *nai-na*, 14 b^{iv}; 15 a^{ii}; A 17.

(2) **na, nä, ni**, adv. or particle, now, namely, especially in queries; *na*, 6 a^{iii}; 7 a^{iv}, b^{iii}; 20 $b^{ii.iii}$; *na-ti*, 11 b^{iv}; *na-tä*, 12 a^{i}; *nä*, 17 a^{i}; 18 a^{i}; 27 a^{i}; *ne*, 12 b^{iv}; *ni*, 2 a^{ii}; 13 a^{iii}; 34 b^{i}; 37 b^{ii}; A 24; *ni-tä*, 12 a^{iv}; cf. *mani*, and Zd. *nā*, *na*.

(3) **na**, particle, perhaps connected with (2) *na*; commonly with the meaning of an instrumental, 4 a^{i}, b^{iii}; 6 $a^{i.ii.iv}$, $b^{i.ii.iv}$; 7 $a^{i.iv}$, $b^{i.ii.iii}$; 8 $a^{i.ii.iv}$, $b^{i.iii.iv}$; 9 $a^{ii.iii}$, b^{ii}; 10 a^{iv}, $b^{i.iv}$; 11 $a^{i.iv}$, b^{ii}; 14 a^{ii}; 15 a^{iii}; 16 a^{ii}, $b^{ii.iii}$; 17 $a^{ii.iii}$; 18 b^{ii}; 20 a^{ii}, b^{iv}; 21 $b^{ii.iv}$; 22 $b^{i.iii}$; 23 a^{iv}, b^{iv}; 24 a^{ii}; 25 b^{i}; 26 a^{iv}, b^{iv}; 27 a^{i}, b^{i}; 28 $b^{i.iii}$;

29 a^{i}, $b^{i.\,iv}$; 30 a^{ii}; 31 $b^{ii.\,iv}$; 32 $a^{ii.\,iv}$, b^{ii}; 33 $a^{i.\,ii}$, b^{ii}; 37 a^{iv}; 38 a^{i} (*-ne*); 38 a^{iv} (*-ṇa*); 39 $a^{i.\,ii.\,iii}$; 40 $a^{i.\,iv}$, b^{i}; 42 b^{ii}; 43 a^{iv}, b^{ii}; 44 a^{i}; A 7; 8; 9; 10; 11; 12; 14; 15; 23; 31; it is used with the sense of an abl. in 5 b^{i}; 19 b^{iii}.

nā, to take; 3rd pers. sing. past *nāti*, 4 a^{iii}; 3rd pers. plur. *nāṁdä*, A 40; past part. *nā*, 19 $a^{iii.\,iv}$, $b^{i.\,ii.\,iv}$; 41 a^{iv}.

nabuṣḍä, unidentified word, 2 b^{ii}; probably 3rd pers. sing. pres. of a verb meaning 'to sweep away'; cf. Zd. *būj*, *baoša*.

nai, particle, now, related to (2) *na* and perhaps derived from *na-ti*, used in queries, 15 a^{iii}; 19 a^{ii}; 22 b^{ii}; 23 a^{ii}; 32 a^{iii}; 33 b^{iii}; 37 b^{i}; 40 a^{i}.

nāma, loanword, Skr. *nāma*, name; acc. *nāma*, 22 a^{iv}, b^{i}; 39 $b^{iii.\,iv}$; A 3; *nāṁma*, A 6; *nāṁmaṁ*, A 3; *nauma*, A 4; with suffixed *ī*, *nāṁmai*, A 3; often used adverbially, by name, namely, 2 $b^{i.\,ii}$; 18 a^{iv}; 22 a^{iii}, b^{i}; 26 a^{ii}; 33 a^{iii}; 34 a^{i}; *nāṁma*, 39 $b^{ii.\,iii}$; A 2.

namas, loanword, Skr. *namasya*, to bow down to; 1st pers. sing. pres. *namasūṁmä*, 1 $b^{i.\,ii.\,iii}$; 3rd pers. plur. past *namasyādä*, 5 a^{ii}.

namaysä, subst., perhaps borrowed from Skr. *namasyā*, reverence, worship; instr. *namaysä-na*, 17 a^{ii}.

nāmä, pron., any one; gen. sing. *nāmye*, 28 a^{ii}; with the indefinite *ja* in *nāmuja*, any, 27 b^{iii}; perhaps miswritten for *kāmä*.

ñāp, loanword, Skr. *jñāpya*, to be made known; 3rd pers. sing. opt. middle *ñāpīya*, 10 a^{i}; pres. part. *ñāpaṁdai*, A 23; 26; 40; nom. plur. *nyāpaṁdā*, 15 a^{iv}.

nara, adv., again, now, 14 b^{ii}; 15 a^{i}; 16 a^{ii}; 29 $a^{ii.\,iii}$; 41 b^{ii}; A 22.

naram, to go out, to emanate from; past part. *naraṁda*, 16 b^{iii}.

naryajsäve, loanword, Skr. *narakajāti*, rebirth in hell; loc. *naryajsāveña*, A 17.

nās, to seize, to receive, to conceive, to overpower; 3rd pers. sing. conj. *nāsäti*, 16 b^{i}; 41 a^{i}; 3rd pers. plur. pres. middle, *nāsäre*, 38 b^{iv}; pres. part. *nāsäkä*, 11 b^{ii}; 24 b^{iv}; future part. pass. *nāsäñä*, 8 a^{ii}; 9 a^{i}; with emphatic particle *ye*, *nāsäñä-ye*, 30 a^{ii}.

nāsāma, subst., seizing, comprehension, conception, 18 $b^{i.\,ii}$; instr. *nāsāme-jsa*, 9 a^{iv}.

nāṣṭa, adv., down, below, 12 a^{iii} (uncertain).

nastä, past part. of verb corresponding to Zd. *ni-āh*, to sit down; used as a past tense, 3rd pers. sing. *nastä*, 4 b^{iii}; 5 b^{i}; 3rd pers. plur. *nasta*, 5 a^{iv}.

nau, num., nine, 43 b^{iii}; *nauvaranau*, ninety-nine, A 7; 23.

nauhya, unidentified word, 42 b^{i}.

navāys, loanword, Skr. *nivas*, to put on the under garment; 3rd pers. sing. past, *navāysye*, 4 a^{ii}.

ñāyä, see *nyāya*.

naysa, numeral, translates Skr. *niyuta*, 30 b^{i}.

nayutta, loanword, Skr. *nayuta*, a myriad, A 7; 8; 9; 11; 12; 14; 15; 23; *nayuta*, A 10.

nihujsädā, see *hujsädā*, 13.

nijan (?), to destroy, to subdue; 3rd pers. sing. opt. *nijīyä*, 43 b^{iv}.

nijä, loanword, Skr. *nija*, own (?), 41 b^{iii}; 43 a^{i}.

nijsan, to bestow, to grant; 3rd pers. plur. pres. *nijsāṁñāre*, A 23.

näjsas, to explain, cf. Zd. *caš*; the past part. *näjsadä*, explained, said, is used in the idiom *ttū näjsadä*, that said, so, which translates Skr. *iti*, 9 a^{i}; *ttū najsadä*, 13 a^{i}; 27 b^{iii}; 28 a^{i}; *ttū nijsada*, 34 a^{ii}.

nirvāna, loanword, Skr. *nirvāṇa*; loc. sing. *nirvāña*, 10 a^{i}; 44 a^{i}.

näsphan, to produce; 1st pers. sing. opt. *nasphāñu*, 20 a^{i}; 3rd pers. sing. *näsphāñe*, 34 a^{iii}.

niśtä, is not; see *ah*.

niśtūjä, adj., derived from *niśtä*, cf. Skr. *nāstika*, not being, not real, 39 a^{ii}.

nyāpaṁdā, probably pres. part. of *nyāp*, to be made known; see *ñāp*.

nyāya, loanword, Skr. *nadī*, a river; gen. sing. *nyāya*, 21 a^{i}; 23 b^{ii}; 28 b^{ii}; *ñāyä*, A 15.

nyūvijsa, adj., north, 12 a^{iii} (uncertain).

O

o, conj., and, or, 9 b^{i}; 10 $b^{ii.\,iii}$; 14 a^{iv}; 18 b^{i}; 28 a^{iv}, b^{i}; 30 b^{iv}; 32 a^{i}; 36 b^{i}; 41 $a^{i.\,iv}$; *o vā*, and also, or, 11 $b^{i.\,ii}$;

15 b^{iii}; 16 b^{i}; 21 a^{iv}; 28 b^{i}; 29 a^{iii}, b^{ii}; 32 a^{i}; cf. *au*, 38 b^{ii}; *o va*, A 2; *ā vā*, 21 a^{ii}; *au vā*, 38 b^{i}.

o, pron., that, yonder; instr. *ona*, in that way, thus, A 2; 26; 28; loc. *oña*, yonder, 41 b^{i}.

orga, subst., obeisance, worship, 3 b^{ii}; A 33.

oṣkä, adv., always, 2 a^{iii}; cf. *auṣkaujsī*.

P

pā, subst., foot; acc. plur. *pā*, 5 a^{ii}; *pā*, 4 b^{ii}.

pacaḍana, subst., used to translate Skr. *paryāyeṇa*, in the way, in the manner, 28 b^{iii}.

pachīś, to be completed; 3rd pers. sing. pres. *pīḍa pachīysde*, is completely written, A 18; *sīyä pachīysdä*, is completely known, 3 a^{i}.

padam, to build up, to accumulate; 3rd pers. sing. opt. *padīme*, A 31.

padaṃja, adj. or postposition, perhaps meaning 'connected with', or 'on account of', 20 a^{i}.

paḍāṃjsya, adj., bygone; gen. plur. *paḍāṃjsyāṃnä*, 26 a^{i}; 30 $a^{i.iv}$; *paḍāṃjsyāṃ*, 44 b^{iii}.

paḍauysa, ordinal, first, 2 a^{i}.

padī, subst., way, manner (?), cf. Zd. *panti*, *paθā* (?); acc. sing. *ttū padī*, that way, so, 1 b^{iii}; 41 b^{ii}; 42 $a^{i.iv}$; 43 b^{ii}; acc. plur. *drrai padya*, in three ways, threefold, 1 $b^{i.ii}$; *nau padya*, in nine ways, 43 b^{iii}.

pahauṣṭa, part., 18 b^{iii}; perhaps 'was dressed in', 'versed in'; cf. *prahauṣṭi*.

pajsa, see *paṃjsa*.

pajsam, to worship, to honour; past part. *pajsamerye*, A 29; fut. part. pass. *pajsamarīya*, 21 b^{iv}; 29 a^{iv}.

pajsama, pajsam, loanword, Skr. *pūjā*, with indigenous suffix, worship, honour; nom. sing. *pajsaṃ*, 29 b^{ii}; A 33; acc. sing. *pajsama*, 30 b^{iv}; *pajsaṃ*, 31 a^{i}; 37 a^{i}; A 3; 29; *paṃjsa*, A 30; *pajsa*, A 33; gen. plur. *pajsamānä*, 6 a^{i}.

pajsīryi (?), translates Skr. *pratiśāmya*, putting back, 4 b^{ii}; the form is the 3rd pers. sing. past of an unidentified verb.

palaṃgä, loanword, Skr. *paryaṅka*, squatting, 4 b^{iii}.

pamāka, part., measurable, commeasurable, cf. Zd. *framā*, 11 b^{iv}; 12 $a^{i.iii}$, b^{ii}; 25 b^{i}; A 30; 31; 32.

paṃcāśai, subst., a period of five hundred years, probably borrowed from Skr. *pañcaśatī*; gen. sing. *paṃcāśai*, 13 b^{ii}; 30 b^{iii}.

paṃjsa, num., five, A 20; *pajsa se*, five hundred, 26 a^{ii}.

paṃjsāsä, num., fifty, Zd. *pañcāsatem*; instr. plur. *paṃjsāśau*, 4 a^{i}; A 1.

paṃsti, see *par*.

paṃtsāṃñä, that should be placed in front, that should be viewed (?), 43 b^{iii}; cf. *pyaṃtsä*.

pana, adv., before, in front, 4 a^{iii}; 41 b^{iii}.

par, to make over to another, to abandon, give away; to utter; with the infinitive of other verbs it forms a kind of causals; 3rd pers. plur. pres. *parīdi pīḍi*, they give to write, they cause to be written, 30 b^{iv}; 3rd pers. sing. opt. *parī*, he would give away, 27 b^{iv}; 28 a^{iii}; *parī gītti*, one might leave to go (?), 27 b^{ii}; *parī pīḍe*, he would give to write, A 3; 4; 6; 27; *pīḍä parī*, 3 a^{i}; 3rd pers. sing. past *pasti*, he uttered, A 2; *paṃste*, he gave away, 28 b^{ii}; *pasti*, the same, 23 b^{iii}; *paṃsti*, the same, 28 b^{iii}; *pasti pīḍe*, he gave to write, A 41; with suffixed *ī*, *pastai*, he said to him, 36 a^{iii}; past part. *pārahi pastä*, caused to be attached, attached, 27 b^{iii}. The explanation of some of these forms is uncertain.

parabhūtta, loanword, Skr. *paribhūta*, overcome, 29 b^{iv}.

pārah, to become attached; infinitive (?) *pārahi pastä*, caused to be attached, 27 b^{iii}, used to translate Skr. *vastupatita*; 3rd pers. sing. opt. *pārahi*, 27 a^{i}; 40 b^{i}; 3rd pers. sing. past, *pārautti*, 5 b^{ii}; past part. *pārauttä*, used to translate Skr. *pratiṣṭhita*; nom. sing. *pārauttä*, 20 a^{iii}; *pārautta*, 26 $b^{ii.iv}$; 28 a^{ii}; *avārauttä*, 20 a^{iii}; *avārautta* (?), 44 a^{i}; instr. sing. *pārauttä-na*, 10 b^{iv}; 11 $a^{i.iv}$; *pārauttä*, 11 a^{ii}; *avārautta*, 26 b^{iv}.

parāhīnai, adj., connected with morality; obl. *parāhīje*, A 35.

parām, used to translate Skr. *paryāp*, to

get at, to grasp; 3rd pers. plur. pres. *parāṁmīdi*, 29 b^{iii}.

paramārthä, loanword, Skr. *paramārtha*, the highest truth, the essence, 2 a^{ii}.

pārāṁma, loanword, Skr. *pāramitā*, with indigenous suffix; nom. sing. *pārāṁma*, 25 a^{iv}; *pārāma*, 25 b^{i}; acc. sing. *pārāṁma*, 25 a^{iv}; gen. plur. *pārāṁmāṁ*, 1 b^{iv}.

paranirvā, loanword, Skr. *parinirvāp*, to save, to deliver; 3rd pers. sing. perf. conj. *paranirvāye hamāti*, 10 a^{ii}; 3rd pers. sing. perf. opt. *paranirvāye hämä*, 10 a^{iii}; future part. pass. *paranirvāña*, 10 a^{i}; 31 b^{iii}; *paranirvāyāṁña*, 31 b^{iii}.

pārasa, adj., pleasant, probably borrowed from Skr. *prāsādika*; nom. sing. fem. *pārasa*, 2 a^{i}; *pārsa*, 2 b^{iv}; *pārsa*, 22 a^{i}.

pārauttä, see *pārah*.

pāraysdä, unidentified; 3rd pers. sing. present, leads to (?), 16 a^{ii}.

parrūṣka, unidentified, 2 a^{iii}.

parś, to show obedience to; 3rd pers. plur. past *parśādä*, 13 b^{iii}.

parsa, loanword, Skr. *pariṣā*, *parṣad*, assembly, audience; nom. sing. *parsa*, 44 a^{iv}; *parsä*, A 40; loc. sing. *parsaña*, 5 a^{iv}.

pārsa, pleasant, 2 b^{iv}; 22 a^{i} (*pārsa*); see *pārasa*.

paryeta, part., returned, 4 b^{ii}.

paś, to give up, to leave; 3rd pers. plur. present *paśīdä*, A 3; 3rd pers. sing. opt. *paśe*, 14 b^{iv}; A 6; 23; 25; future part. pass. *paśāṁñä*, 14 b^{ii}.

paṣārä, subst., night, evening (?); acc. sing. *paṣārä*, at night, 28 b^{iii}.

paṣkauta, unidentified word, 42 b^{iii}; probably perf. part. pass., risen, rising.

paskyāṣṭä, adv., afterwards, A 3; 6; *paskyāṣṭa*, A 16.

paste, past of verbal base, cut off, chopped off (older texts *paṭāltä*), 25 b^{ii}.

pasti, see *par*.

patata, part., risen, arisen, 5 b^{i}; 24 a^{iv}; 40 a^{ii}.

pātcä, adv., again, moreover, A 3; 8; 9; 10; 11; 12; 26; 27; 28; 33; *pātca*, A 14; 15; *vātcä*, 5 a^{iv}; 36 b^{iii}; *vātca*, 10 b^{iii}; 12 b^{iii}; 16 a^{iv}.

pāti, hears, 23 b^{iv}; 28 b^{iv}; see *pyū*.

pāttarä, loanword, Skr. *pātra*, an alms bowl; acc. sing. *pāttarä*, 4 a^{iii}; *pāttara*, 4 b^{ii}.

paysān, to know, to acknowledge, Zd. *paitizan*; 1st pers. sing. pres. middle, *paysāni*, 26 a^{i}; past part. pass. *paysāṁda*, 14 a^{i}; 28 a^{iv}.

pharä, adj., much, many, 36 b^{ii}; *pharāka*, the same, 5 a^{i}; 15 $b^{iii.\ iv}$; 21 b^{ii}; A 3; instr. *pharākyau*, A 1 (written *pharānyāu*).

phārrä, subst., fruit, result, 17 a^{i}, b^{ii}.

phīśāñä, fut. participle pass., that should be brought away from, 26 b^{i}.

pichaṣṭä, adj., manifest, A 23.

piṇḍā, loanword, Skr. *piṇḍāya*, in order to collect alms, 4 a^{iv}.

piṇvā, the same, 4 a^{iii}.

pīr, to write; infinitive *pīde*, A 3; 4; 6; 27; 41; *pīdä*, 3 a^{i}; *pīdi*, 30 b^{iv}; 3rd pers. plur. pres. *pīrīde*, A 26; with suffixed ī, *pīrīdai*, write it, 29 a^{ii}; 3rd pers. sing. conj. *pīrā*, i.e. probably *pīrāti*, 24 b^{ii}; 3rd pers. sing. opt. *pīrī*, 37 a^{i}; A 3; 4; 6; 16; 18; 20; 22; 23; 24; 33; *pīre*, A 21; 25; *pīye*, A 17; past part. *pīḍa*, A 18.

pirān, to cause to grow, to plant; 3rd pers. plur. past *pirādāṁdä*, 13 b^{iv}.

pīrmāttama, adj., highest, best; nom. sing. *pīrmāttaṁmä*, 22 a^{ii}; 39 b^{i}; *pīrmāttama*, 2 a^{i}; *biśäpīrmāttama*, 18 $b^{iii.\ iv}$; acc. sing. *pīrmāttama*, A 26; *biśä-pīrmāttama*, 30 a^{iii}; 32 b^{iii}; 33 b^{iv}; *biśäpīrmāttamä*, 32 a^{iv}; instr. sing. *pīrmāttama*, 25 a^{ii}; *biśäpīrmāttamä*, 8 $b^{i.\ ii}$; *biśä-pīrmāttamye*, 6 a^{iii}, b^{iii} (*biśa-*); 7 a^{iv}, b^{iv}; gen. sing. *biśä-pīrmāttamye*, 26 b^{i}; adv. *pīrmāttama*, 25 a^{iv}; used as a post-position, *pīrmāttaṁmä*, beyond, 30 b^{i}.

pīrūyai, adj., previous, preceding, former, A 17.

pisai, subst., a teacher, master, 22 a^{ii}; 39 b^{i}.

piṣkalä, subst., placing apart, distribution, display; section, division; gen. sing. *piṣkalä vīra*, in a section (of the earth), 21 b^{iii}; acc. plur. *piṣkalä*, 20 a^{i}; cf. *aviṣkaṣtä*, not displayed, 20 a^{ii}.

pīttä, according to Leumann, 3rd pers. sing. pres. of *pat*, to fall, 42 $b^{i.\,ii}$.

prabhāva, loanword, Skr. *prabhāva*, power, influence; instr. sing. *prabhāva-na*, 43 a^{iv}, b^{ii}; *prrabhāva-na*, 30 a^{ii}.

pracai, loanword, Skr. *pratyaya*; used in the instrumental, *kāśä pracaina*, in consequence of the cataract, 42 a^{i}; *carau pracaina*, by means of a lamp, 42 a^{iii}; *ttye pracainai*, in consequence of that for him, 21 b^{ii}; 29 a^{i}.

prahagīsai, unidentified loanword, 42 b^{i}.

prahajana, loanword, Skr. *pṛthagjana*, common, ignorant, people; instr. plur. *prahajañau*, 38 b^{iv}; *prahujañau-jsa*, 39 a^{iii}.

prahauṣṭi, 3rd pers. sing. past of a verb meaning to put on clothes, 5 b^{ii}; cf. *pahauṣṭa*.

prajñai, adj., derived from Skr. *prajña*, knowing, wise, 27 a^{iii}.

prajñāpārāṁma, loanword, Skr. *prajñā-pāramitā*, transcendental wisdom; nom. sing. *prajñāpārāṁma*, 22 b^{i}; *prrajñā-pārāṁma*, 39 b^{iii}; *prrajñāpārāma*, 39 b^{iv}; acc. sing. *prajñāpārāṁma*, 1 b^{iii}; 2 a^{iv}; 44 b^{i}; gen. *prajñāpārāṁmi*, 21 b^{i}; *prajñā-pārāṁme*, 40 b^{iv}.

prañavāña, loanword, Skr. *prajñapyamāna* with indigenous suffix, that can be known; nom. sing. fem. *prañavāña*, 9 b^{iv}.

prañavyi, loanword, Skr. *prajñapta*, ordered, arranged; gen. sing. *prañavyi*, 4 b^{iii}.

prattikārä, loanword, Skr. *pratikāra*, reward; gen. sing. *prattikārä*, 11 a^{i}; *prattakārä*, 26 b^{iv}.

prayaugä, loanword, Skr. *prayoga*; instr. sing. *prayaugä-na*, by means of practice, 44 a^{i}.

prrakṣīv, loanword, Skr. *pratikṣip*, to reject; 3rd pers. sing. opt. *prrakṣīvī*, 28 b^{iv}.

prravartt, loanword, Skr. *pravart*, to occur; 3rd pers. sing. opt. *prravarttä*, 24 b^{iii}; *pravarttä*, 14 $a^{iii.\,iv}$.

prritta, loanword, Skr. *preta*, a ghost, A 22; loc. plur. *brrīyvā*, A 17.

pudgalä, loanword, Skr. *pudgala*, a person; nom. sing. *(ārya)pudgalä*, 15 a^{iv}; *vina pudgalä*, without personality, 34 a^{ii}; *pudgalä vīra*, 10 b^{iii}; 24 b^{iv} (*vī*).

pudgalänāsāma, subst., conception of a pudgala, 18 b^{ii}; see *nāsāma*.

pudgaläsaṁña, loanword, Skr. *pudgala-saṁjñā*, the idea of a pudgala, 14 a^{iv}; 25 b^{iii}; 26 a^{iv}; 32 a^{i}.

pūjä, loanword, Skr. *pūjā*, worship; nom. sing. *pujä*, A 33; acc. sing. *pūjä*, 31 a^{i}.

puña, loanword, Skr. *puṇya*, lucky, meritorious, merit; instr. sing. *puña-na*, 16 b^{ii}; nom. plur. *puña*, 3 a^{ii}; 21 a^{iv}, b^{ii}; acc. plur. *puña*, 13 b^{iv}; 15 b^{iii}; 16 b^{ii}; 36 b^{i}; gen. plur. *puñā*, 36 b^{iii}.

puñīnai, adj., consisting of merit, 11 b^{iii}; 12 b^{ii}; 14 a^{ii}; 15 b^{iv}; 16 $a^{i.\,iii}$; 24 a^{i}; 28 b^{i}; 29 $a^{i.\,ii}$; 31 a^{i}; 37 a^{ii}; 41 a^{i}; A 30; 31.

pūrāṁna, subst., the womb, derived from *pūra*, son; loc. sing. *pūrāṁñä*, 9 b^{i}.

puṣa, unidentified, 14 b^{iv}.

pustai, loanword, Skr. *pustaka*, a book; loc. sing. *pustya*, A 3.

puysga-jsīnī, adj., shortlived, having a short span of life; nom. plur. *puysga-jsīnya*, A 3.

pvai, to fear, to tremble; 3rd pers. plur. pres. *pvaidä*, 25 a^{iii}; cf. Zd. *bī*.

pvāma, subst., hearing; acc. *pvāma*, A 34; *pvāṁma*, A 36; 38; 39; *pvāṁma*, A 35; 37.

pyāla, subst., fulfilment, attainment, possession; instr. sing. *pyālye-jsa*, 12 b^{iv}; 37 $b^{i.\,ii.\,iii.\,iv}$.

pyaṁtsä, adj., in front; cf. Zd. *paitiank*, 4 b^{iv}, with *häṣṭä* added, *pyatsāṣṭä*, in future, A 27.

pyaura, unidentified, 43 a^{iii}; *pyaurä*, 43 b^{ii}; *pryaurä*, 43 a^{iv}.

pyū, to hear; 3rd pers. sing. present *puśdi*, A 35; 37; 39; *puśdi*, A 34; *puśdä*, A 36; 38; 3rd pers. sing. conj. *pāti*, 23 b^{iv}; 28 b^{iv}; *pvāte*, A 3; 4; 3rd pers. plur. *pvāde*, A 3; 3rd pers. sing. past *pyūṣṭe*, 9 a^{ii}; imper. 2nd pers. sing. *pyū*, 8 b^{ii}; *pu*, A 3; past part. *pyūṣṭä*, 3 b^{iii}; 24 b^{i}; A 1.

R

ra, copulative adv. or particle, 2 b^{i}; 5 a^{iv}; 14 b^{iii}; 17 a^{i}, b^{iii}; 25 b^{iv}; 27 a^{iv}; 33 a^{iv}; 43 a^{ii}; A 2; 17; *rä*, 24 a^{iv}; *rī*, 3 a^{ii}.

rakṣaysa, loanword, Skr. *rākṣasa*, a demon, A 22.

raṁna, loanword, Skr. *ratna*, a gem, treasure; instr. plur. *raṁnyau*, A 28; *raṁnyau-jsa*, 15 b^{ii}; 21 a^{iii}; 36 a^{iv}; A 30; *ranyau-jsa*, 40 b^{iii}.

raṁnīnai, adj., consisting of gems, treasures, A 31.

rāśä, probably loanword, Skr. *rājā*, king, 43 b^{iv}.

raṣiyä, loanword, Skr. *ṛṣi*, a rishi; nom. sing. *raṣiyä*, 26 a^{iii}.

raysä, unidentified word, perhaps Zd. *razan*; with suffixed *ī*, *raysī*, 2 a^{iii}.

rrasṭa, adj., right, straight, Zd. *rāšta*; nom. sing. *rrasṭa*, 41 b^{iii}; obl. sing. *rrasṭä*, 4 b^{iii}; used as an adv. *rrasṭa*, 27 $a^{ii, iii}$; 38 a^{iv}; A 2; *rrasṭä*, 6 a^{ii}; A 2; cf. *hamrrasṭä*.

rravyipatani, adj., south, 12 a^{ii} (uncertain).

rri, subst., a king; nom. sing. *rri*, 25 b^{iii} (*kalärri*); 37 b^{iii}; gen. sing. *rruṁda*, 37 b^{iv}.

rrispūrä, subst., the son of a king, a prince; gen. sing. *rrispūrä*, 3 b^{iv}; *rrispurä*, A 1.

rūpakāyä, loanword, Skr. *rūpakāya*, 23 b^{i}.

rūva, loanword, Skr. *rūpa*, form, object; instr. sing. *rūvä-na*, *rūvi-na*, *rūva-na*, 9 b^{ii}; *ruva-ne*, 38 a^{i}; nom. plur. *rūva*, 42 a^{i}; acc. plur. *rūva*, 28 a^{i}; 41 b^{iv}; instr. plur. *rūvyau-jsa*, 17 a^{iv}; gen. plur. *rūvā*, 11 a^{ii}; 20 a^{iii}; *rūvāṁ*, 26 b^{ii}.

rvaidä, unidentified, perhaps 3rd pers. plur. pres., 43 a^{iv}, b^{ii}.

S

sa, particle; see *sä*.

sa, numeral, hundred, Zd. *satəm*, 30 b^{i}; *ssa*, A 3; 4; 6; 16; miswritten *sä*, A 16; *pajsa se*, five hundred, 26 a^{ii}.

ṣa, this, that; see *ṣä*.

sābhaugī, loanword, Skr. *sāmbhogika*, belonging to enjoyment, 20 b^{iv}.

ṣada, loanword, Skr. *śraddhā*; acc. sing. *ṣada*, 28 b^{iv}; instr. sing. *ṣadi-jsa*, 1 b^{i}; *ṣada-jsa*, 3 a^{iv}.

ṣadah, loanword, Skr. *śraddhā*, to believe; 3rd pers. plur. pres. *ṣadahīdä*, 24 b^{ii}.

saddham, loanword, Skr. *siddham*, hail, 1 b^{i}; 3 b^{ii}; 44 b^{ii}; A 1.

saddharma, Skr. loanword, the true religion, 13 b^{ii}.

śadya, śadyi, see *śaṁda*.

ṣahānīya, adj., full of faith, virtuous, 13 b^{ii}.

sai, to appear, to shine, Zd. *sad*; 3rd pers. sing. pres. *saittä*, 11 b^{iv}; 12 b^{iii}; 14 a^{iii}, b^{i}; 15 a^{ii}, b^{ii}; 16 b^{iv}; 18 a^{i}; 19 a^{ii}; 22 b^{ii}; 23 a^{i}; 33 b^{iii}; 34 b^{i}; 40 a^{i}; miswritten *sai*, 37 a^{iv}; *suaittä*, 20 b^{ii}; *setta*, 38 a^{iv}; 3rd pers. plur. *saidä*, 42 a^{i}; past part. *saye*, 28 a^{i}.

ṣai, particle, even, also, 10 a^{iii}; 17 b^{ii}; 25 b^{iv}; A 21; 26; *ṣai* (?), 10 b^{iii}; *ṣi*, 16 b^{iv}; cf. however, 15 b^{ii}.

ṣai, subst., a noble, fem. *ṣaiñä*; see *bisīvrrāṣai*.

sāj, to learn; 3rd pers. sing. opt. *sājī*, 2 b^{iv}; 21 b^{i}; 41 a^{i}; *sājī*, 29 a^{iii}; *sājīyä*, 16 b^{i}; 23 b^{iv}; 37 a^{i}; past part. *sīyä*, 3 a^{i}.

sakṛttāgāmä, loanword, Skr. *sakṛdāgāmin*; nom. sing. *sakṛttāgāmä*, 17 b^{i}; *sakṛttāgāṁmä*, 17 b^{iv}; gen. sing. *sakṛttāgāma*, 17 b^{ii}; gen. plur. *sakṛttāgāmā*, 17 b^{ii}.

Śākyamunä, loanword, Skr. *Śākyamuni*, a name of the buddha, 33 a^{iii}; A 30.

salāva, loanword, Skr. *saṁlāpa*, word; instr. plur. *salāyau-jsa*, 38 a^{ii}.

salī, subst., year; *ssa-salī*, a hundred years, a century, A 3; 6; *sä-sälī*, A 16.

śalo, loanword, Skr. *śloka*, a verse; acc. sing. *śalo*, 31 a^{i}.

saṁ, see *samu*.

samāhāna, subst., borrowed from Skr. *samādhāna*, profound meditation; loc. sing. *samāhāña*, 19 a^{i}.

samās, to complete, to compile; 3rd pers. sing. past, *samāsye*, 44 b^{i}; A 40.

saṁcayä, Skr. loanword, heap, collection, A 2.

śaṁda, subst., the earth; gen. sing. *śadyi*, 21 b^{iii}; loc. sing. *śadya*, 5 b^{ii}; cf. *ysamaśaṁdai*.

saṁkhaluna, subst., aromatic powder; instr. plur. *saṁkhalunyau-jsai* (°*lutyau* ?), A 3.

saṁkhyārma, loanword, Skr. *saṁghārāma*,

a monastery; loc. sing. *saṁkhyerma*, 4 a^{i}; A 1.

saṁna, loanword, Skr. *samena*, exactly, precisely, 6 b^{i}; 7 b^{ii}.

saṁña, loanword, Skr. *saṁjñā*, idea, notion; nom. sing. *saṁña*, 10 a^{iv}, $b^{ii.\,iii}$; 24 $b^{ii.\,iii.\,iv}$; 25 b^{iii}; 26 a^{i}; 27 a^{ii}; acc. sing. *saṁña*, 13 a^{iv}; gen. *saṁña vīra*, 11 b^{i}; instr.-abl. plur. *saṁñau-jsa*, 26 b^{i}; *asaṁña*, a non-idea, 25 b^{iv}.

saṁtsāra, loanword, Skr. *saṁsāra*, the world, 43 b^{iv}; loc. sing. *saṁtsira*, 43 b^{iv}.

saṁttāna, loanword, Skr. *saṁtāna*, contemplation; loc. sing. *saṁttāña*, 19 a^{i}.

samu, loanword, Skr. *samam*, in like manner, 43 $a^{i.\,ii}$; *saṁ*, 42 a^{ii}; *saṁ khu*, in like manner as, just as, 42 $b^{i.\,ii.\,iv}$.

sāna, subst., an enemy, host; acc. plur. *sāna*, 18 a^{ii}; gen. plur. *sānāṁnä*, 6 b^{i}; 7 b^{ii}; *sānāṁ*, 18 b^{ii}.

sarau, subst., a lion; nom. plur. *sarauva*, A 34; 35; 36; 37; 38; 39.

sarb, to rise, used of the sun; 3rd pers. sing. opt. *sarbä*, 41 b^{i}; pres. part. *sarbaṁdä*, rising, eastern, 12 a^{i}; A 2.

sarvaṁña, loanword, Skr. *sarvajña*, omniscient, 2 a^{iv}.

śāśaṁ, loanword, Skr. *śāsana*, teaching, 24 b^{i}.

śāstāra, subst., teacher, master, the Lord, Zd. *sāstar*, or borrowed from Skr. *śāstar*; nom. *śāstārä*, 39 b^{i}; *śāstāra*, 22 a^{ii}.

sataṁna, ordinal, the hundredth, 31 a^{ii}; 37 a^{ii}; cf. *sa*.

satva, loanword, Skr. *sattva*, a being; nom. sing. *satva*, 13 a^{iv}; 31 b^{iii}; acc. sing. *satva*, 10 a^{iii}; gen. sing. *satvä*, 10 b^{ii}; 34 a^{ii}; *satva*, 24 b^{iii}; nom. plur. *satva*, 9 a^{iv}, b^{iii}; 10 a^{i}; 31 b^{ii}; A 3; 22; acc. plur. *satva*, 10 a^{ii}; gen. plur., *satvānä*, 27 a^{i}; *satvāṁnä*, 30 a^{i}; *satvāṁ*, 9 a^{iv}; A 2.

satvadāta, loanword, Skr. *sattvadhātu*, the world of beings, 9 b^{iv}, the word is feminine.

satva-nāsāma, subst., conception of a being, 18 b^{i}; see *nāsāma*.

satvasaṁña, loanword, Skr. *sattvasaṁjñā*, the idea of a being, 14 a^{iv}; 25 b^{iii}; 26 a^{iii}; 31 b^{iv}.

śau, num., one; nom. *śau*, 44 b^{iii}; acc. *śau*, 5 a^{iii}, b^{ii}; 10 a^{iii}; 13 b^{iii}; 14 a^{i}; 16 b^{i}; 21 b^{i}; 31 a^{i}; 36 b^{iv}; 40 b^{iv}; gen. *śe*, 3 b^{iii}; *śi*, 13 b^{iii}; loc. *śiña*, 44 b^{iii}; A 1.

Śaukrraśīsä, nom. propr., name of a man or, disciple of Śaukra, A 41.

ṣaunä, subst., the Lord, the Compassionate One; gen. sing. *ṣaunä*, A 34; 35; 36; 38; miswritten *ṣauñä*, A 37; *ṣāṁnä*, A 39. The base is perhaps *ṣaun*.

ṣava, subst., night; gen. sing. *ṣīvi*, 41 b^{i}; *ṣavi* (?), 28 a^{i}.

sce, see *stye*.

śi, num., second, another, 16 a^{iv}; 23 b^{iii}.

ṣä, ṣi, dem. pron., this, that, Zd. *ha*, *aēṣa*, *śe*; nom. sing. masc. *ṣä*, 10 b^{i}; 32 b^{ii}; 37 b^{iii}; *ṣa*, 32 a^{i}; 38 a^{iv}, b^{iv}; A 3; 16; 17; *ṣi*, 7 a^{iii}; 8 a^{iv}; 10 b^{i}; 11 b^{ii}; 12 b^{i}; 14 $b^{ii.\,iii}$; 15 a^{iii}, b^{ii} (cf. however, 16 b^{iv}); 16 b^{ii}; 17 b^{iv}; 18 a^{iii}, b^{i}; 19 a^{ii}, $b^{i.\,iii}$; 20 a^{i}, b^{iv}; 21 $b^{iii.\,iv}$; 22 a^{iv}, $b^{i.\,ii.\,iv}$; 24 a^{iv}; 27 a^{iv}, b^{i}; 32 $a^{ii.\,iii}$, b^{iv}; 33 $a^{ii.\,iv}$, $b^{ii.\,iii}$; 34 $a^{i.\,iii.\,iv}$; 36 b^{i}; 37 a^{iv}; 38 b^{ii}; 39 a^{i}, $b^{iii.\,iv}$; 40 a^{i}, b^{iii}; 41 a^{i}; 43 b^{iv}; 44 a^{i}; A 3; 6; 18; 20; 21; 23; 24; 25; 26; 27; 28; 29; 30; 33; *ṣe*, A 3; 22; 25; 27; nom. sing. fem. *ṣā*, 18 b^{ii}; 22 a^{i}; 24 $b^{i.\,ii}$; 25 a^{iv}; 27 a^{ii}; 29 a^{iv}; 39 a^{ii}; 43 b^{i}.

sä, a particle of affirmation, 5 b^{iv}; 11 b^{i}; 16 a^{iii}; 17 $a^{i.\,ii}$, $b^{ii.\,iii}$; 18 a^{i}; 19 a^{iv}, b^{ii}; 22 a^{ii}; 31 a^{ii}; 32 b^{ii}; 37 $a^{ii.\,iv}$; 39 b^{ii}; *sa*, 17 a^{iii}; 19 b^{iv}; 37 a^{iv}; A 2; *si*, 18 a^{iv}; *se*, 38 b^{i}.

ṣi, see *ṣai*.

Śikhä, n. propr., Skr. *Śikhin*, name of a buddha, A 30.

śiña, see *śau*.

śinauhyā, subst., doubt, A 23; lit. second mind, cf. *śi*.

śirä, subst., well being, luck; cf. Skr. *śiva*, German *heuer*; instr. sing. *śirä-jsa*, 3 a^{ii}; gen. sing. *śiri*, 27 a^{i}; gen. plur. *śirā butti*, realizes good things, 15 a^{i}; *vañāśarā vamaśtä*, does reflect about unauspicious things, 15 a^{i} (?); often used as an exclamation or as an adverb, well, good; *śirä*, 7 a^{iii}; 8 a^{iv}; 9 a^{i}; 29 b^{iv}; *śiri*, 8 b^{iii}.

sīra, adj., pleased; nom. sing. *sīrä*, 44 a^{ii}.

sīyä, see *säj*.

ṣkäjsīkä, unidentified, perhaps used to translate Skr. *saṁskāra*, cf. *ṣkaujä*; gen. plur. *ṣkäjsīkāna*, 21 a^{i}. We should perhaps read *anauṣkäjsīkāna*, cf. *auṣkaujsī*.

skandha, loanword, Skr. *skandha*; gen. plur. *skandhā*, A 18; loc. plur. *skaddhvā*, among the skandhas, 27 a^{ii}.

ṣkaujä, unidentified subst., perhaps used to translate Skr. *saṁskāra*; nom. sing. *ṣkaujä*, 43 a^{ii}, b^{iii}; gen. sing. *ṣkaujä*, 43 b^{i}.

skaumata, subst. or adj., things that can be touched, used to translate Skr. *spraṣṭavya*; instr. plur. *skaumayau*, 17 b^{i}; gen. plur. *skaumatāṁ*, 11 a^{iii}; *skaumatā*, 20 a^{iv}; *skamavāṁ*, 26 b^{iii}.

sparakṣaṣṭä, num., sixty-six, A 10.

sparapaṁjsāsä, num., fifty-six, A 11.

sparatcahausä, num., forty-six, A 12.

spärabaista, num., twenty-six, A 14.

śrāvakayāna, loanword, Skr. *śrāvakayāna*, the vehicle of a *śrāvaka*; loc. sing. *śrāvakayāña*, 27 a^{iii}.

Śrāvastä, name of a town, Skr. *Śrāvastī*; gen. sing. *Śrāvastä*, 3 b^{iv}; 4 a^{iv}; A 1; *Śrāvasta*, 4 a^{iii}.

srrauttāvanä, loanword, Skr. *srotaāpanna*; nom. sing. *srrauttāvaṁnä*, 17 a^{iv}; gen. sing. *srrauttāvanä*, 16 b^{iv}; gen. plur. *srrauttāvaṁnā*, 17 a^{i}.

ssa, hundred, see *sa*.

ṣṭa, to stand, Zd. *χšta*; 3rd pers. plur. present *ṣṭāre*, A 32; present part. middle, *ṣṭāna*, standing, being, 11 b^{iii}; 12 b^{i}; 28 a^{ii}; A 35; *ṣṭāṁna*, A 3; 6; 16; 34; 36; 37; 38; 39; *ṣṭāṁ*, A 34; 35; 36; 37; 38; *ṣṭā*, 38 b^{iii}; 44 b^{ii}; A 39; with suffixed *ī*, *ṣṭāṁnai*, A 23; past part. pass. *ṣṭa*, (is) standing, 38 b^{i}.

staiña, adj., female, A 27; cf. *strīya*.

śtāka, part., that should be produced, 3 b^{i}; 20 a^{iii}; used to translate *utpādayitavya*.

stārai, subst., star; nom. plur. *stārā*, 41 b^{i}.

stye, subst., time; gen. sing. *stye*, 3 b^{iii}; 25 b^{ii}; *sce*, 4 b^{ii}; 5 a^{iv}.

strīya, subst., a woman, Zd. *strī*; nom. sing. *strīya*, 21 a^{ii}; 23 b^{ii}; 28 b^{i}; gen. sing. *strīyai*, 21 a^{iv}.

Subhūta, n. pr., Skr. *Subhūti*; nom. *Subhūta*, 5 a^{iv}, b^{i}; 8 a^{iii}; 9 a^{ii}; 12 a^{iv}, b^{iv}; 13 a^{iii}; 22 a^{iii} (*Subhuta*); 24 a^{ii}; 32 b^{i}; 34 $b^{iii.\,iv}$; 35 $a^{ii.\,iv}$, b^{ii}; 37 b^{i}; 39 b^{ii}; 44 a^{iii}; *Subhūtä*, 12 a^{i}; 31 a^{iii}; 32 b^{iv}; 36 b^{ii}; (with suffixed *ī*), *Subhūtī*, 15 b^{iii}; 17 a^{ii}; 23 a^{ii}; 33 $b^{i.\,iv}$; *Subhūvī*, 17 b^{iii}; 18 a^{iii}; 19 a^{iv}, b^{ii}; 22 b^{iii}; 34 b^{i}; 40 a^{iii}; acc. *Subhūta*, 25 a^{i}; 35 a^{i}, $b^{i.\,iv}$; 36 a^{iii}; 37 a^{iii}; *Subhūtä*, 32 b^{iv}; *Subhūva*, 7 a^{ii}; 36 a^{i} (*Sūbhuva*); voc. *Subhūta*, 7 a^{iii}; 8 a^{iv}, b^{ii}; 10 a^{iv}, $b^{i.\,iii}$; 11 a^{iv}, $b^{ii.\,iii}$ (*Sūbhūta*)^{iv}; 12 b^{iii}; 13 a^{i}; 14 b^{i}; 15 a^{ii}, $b^{i.\,ii}$; 16 b^{iv}; 20 a^{ii}, b^{ii}; 33 b^{iii}; 36 a^{ii}; 37 a^{iv}; 39 a^{i}, b^{iv}; 40 $a^{i.\,iv}$; *Subhūva*, 7 a^{iii}; 9 a^{iii}; 12 b^{i}; 13 b^{i}; 14 a^{iii}; 18 a^{i}; 19 a^{ii}, b^{iv}; 20 b^{i}; 22 $b^{i.\,ii}$; 23 a^{i}, b^{ii} (*Subhuva*); 26 $a^{i.\,iv}$; 27 $a^{ii.\,iv}$, $b^{ii.\,iv}$; 28 a^{iii} (*Sūbhuva*); 30 a^{iii}; 31 $b^{i.\,iv}$; 32 a^{iii}; 33 a^{i}, b^{i}; 34 b^{i}; 38 a^{iv} (*Sūbhūva*), b^{ii}.

subijī, adv., good, well, 8 b^{iii}.

suhadūkha, loanword, Skr. *sukhaduḥkha*, luck and misery, 42 b^{iii}.

Suhāva, loanword, Skr. *Sukhāvatī*, the world of bliss, A 25.

Sumīrä, loanword, Skr. *Sumeru*, name of a mountain, 20 $b^{ii.\,iii}$; A 21; 31.

sūträ, loanword, Skr. *sūtra*, a sūtra; acc. sing. *sūträ*, 1 b^{iii}; 28 b^{iv}; 29 b^{iii}; *sūtra*, 39 a^{iv}; *suträ*, A 3; 40; instr. sing. *sūträ*, 3 a^{iii}; gen. sing. *sūträ*, 23 b^{iii}; 25 a^{ii}; 30 a^{ii}; loc. sing. *sūträ*, 2 b^{iii}; nom. plur. *sūträ*, 3 a^{ii}; gen. plur. *sūtrāṁ*, 13 a^{iv}, b^{iv}.

śvahadā, adv., at noon, 28 b^{ii}.

sve, subst., shoulder, Zd. *supti*; the form is acc. sing., 5 b^{ii}.

syāma, subst., conception, consciousness, cf. *sai*; instr. sing. *syāme-jsa*, 9 $b^{iii.\,iv}$; *syāmi-jsa*, 9 b^{iv}.

sye, of uncertain meaning in *grukyau-sye*, which see.

T

ta, thus, 8 b^{ii}; see *tta*.

tanka, subst., a small coin, a farthing; *tanka masi*, as much as a farthing, A 28.

taraṁdara, see *ttaraṁdarä*.

tathāgata, loanword, Skr. *tathāgata*, a denomination of the Buddha, 38 b^{iii}.

tca, conjunction, and, 24 b^{i}; 25 b^{i}; *tca*, A 17; cf. also *cu*.

tcahaura, numeral, four, Zd. *caθvārō*; nom. *tcahaura*, A 24 (*tcä-*); 32; *tcahaurä-haṣṭā*, eighty-four, 30 b^{i}; *tcahaurahaṣṭā*, A 18; *tcihaurahaṣṭā*, A 8; *tcahaurapatī*, consisting of four *pāda*, 40 b^{iv}; *tcūrapatī*, the same, 23 b^{iv}; 36 b^{iv}; *tcūraṁpatī*, the same, 21 b^{i}; *tcūraṁpatä*, the same, 16 b^{i}.

tcaiṁa, subst., eye, Zd. *cašman*; nom. sing. *tcemä*, 35 b^{ii}; 41 b^{ii}; loc. sing. *tcaiña*, 41 b^{iv}; nom. plur. *tcaimaṁñä*, 34 $b^{i.\,ii.\,iv}$; 35 $a^{i.\,ii.\,iii}$, b^{i}; 36 a^{ii}; *tcaimaṁñaṁmäñä*, i.e. *tcaimaṁñä*, 36 a^{i}; *tcemaṁñä*, 35 $b^{iii.\,iv}$.

tcaimauda, adj., possessing eyes, 27 b^{iv}.

tcairai, probably corresponding to Skr. *kārya*, that should be made; *tcairai*, 15 a^{ii}; *tcaira*, 3 a^{iii}; *tcerai*, 29 b^{ii}; *tcerā*, A 23.

tcaṁmna, abl.-instr. of a relative-interrogative base, wherewith, wherefrom, 30 a^{i}; because, if, 17 a^{i}, b^{iii}; 18 a^{ii}.

tcāraṁ, subst., means, contrivance (?), cf. Zd. *cārā*; instr.-abl. sing. *tcāraṁna*, 38 a^{iv}.

tcarīmai, adj., uncertain, perhaps Skr. *carama*, last, least, 24 b^{iv}.

tcerai, see *tcairai*.

tcīra, subst., turn, time; acc. plur. *drrai tcīra*, three times, 5 a^{iii}.

tha, unidentified, 2 a^{iii}.

thu, pronoun, thou, 13 b^{i}; 19 $b^{i.\,iii}$; 33 a^{iii}.

thyau, adv., quickly (Professor Leumann), 30 a^{iii}; A 40.

tä, suffix or postposition, used to form a kind of locative; *śe stye tä*, at one time, 3 b^{iii}; *ttī tä*, and then, 4 b^{iv}; perhaps connected with *ti*, *tä*, 11 b^{iv}; 12 $a^{i.\,iv}$.

tīviścī, unidentified, used to translate Skr. *nyasya*, having put down, A 3.

tram, to go; 3rd pers. sing. past *traṁdä*, 14 $b^{iii.\,iv}$; *traṁda*, 4 a^{iii}; past part. gen. sing. *ttraṁdye*, A 34; 35; 36; 38; 39; *ttradye*, A 37; cf. *vitram*.

trāysä, loanword, Skr. *trāsa*, trembling, fear; acc. sing. *trāysä*, 25 a^{iii}.

trisahasri, loanword, cf. Pāli *tisahassī*, a certain *lokadhātu*; gen. sing. *trisahasrrye*, 15 b^{i}; *trasahasrre*, 16 a^{iii}; *ttrisāhasrya*, A 28; *trṣahasrya*, 36 a^{iv}.

trīyaśūña, adj., derived from Skr. *tiryagyonika*, an animal; loc. sing. *ttraiśūña*, A 17; gen. plur. *trīyaśuñāṁ*, A 26.

tsu, to go, Zd. *šu*; 3rd pers. sing. opt. *tsī*, A 24; 3rd pers. sing. past *tsuta*, 4 b^{i}; 3rd pers. plur. *tsuāṁdä*, 5 $a^{i.\,iii}$; pres. part. *tsuṁmaṁdā* (?), A. 24; *tsūka*, wandering, in *rrasta tsukä*, right wandering, Skr. *sugata*, A 2; *ttāhirau-tsūka-na*, by the tathāgata, 7 b^{i}; *ttāharā-tsūka-na*, the same, 6 a^{iv}; future part. pass. *tsuñai*, 29 b^{i}.

(1) **tta**, adv., thus, so, then, cf. Skr. *tāt*, 2 a^{iii}; 3 b^{i}; 5 b^{iv}; 6 b^{iii}; 7 a^{iii}; 8 a^{iii}; 9 a^{ii}; 10 a^{iv}, b^{i}; 11 $b^{ii.\,iv}$; 12 $a^{i.\,ii.\,iv}$, $b^{iii.\,iv}$; 13 a^{iii}, b^{i}; 14 a^{iii}, b^{i}; 15 a^{ii}, $b^{i.\,ii.\,iv}$; 16 a^{iii}, $b^{iii.\,iv}$; 17 $a^{i.\,iii}$, $b^{ii.\,iii}$; 18 $a^{i.\,iii.\,iv}$; 19 $a^{ii.\,iv}$, $b^{ii.\,iv}$; 20 $b^{ii.\,iii}$; 21 a^{i}; 22 $a^{iii.\,iv}$, $b^{i.\,ii.\,iii}$; 23 $a^{i.\,ii}$; 24 a^{iii}; 25 a^{i}; 29 b^{iv}; 31 a^{iv}, $b^{i.\,iv}$; 32 a^{ii}, $b^{ii.\,iv}$; 33 $b^{ii.\,iii.\,iv}$; 34 $b^{i.\,ii.\,iii.\,iv}$; 35 $a^{i.\,ii.\,iv}$, $b^{i.\,ii.\,iv}$; 36 $a^{i.\,iii}$, b^{ii}; 37 $a^{iii.\,iv}$, b^{i}; 38 a^{iv}, $b^{i.\,iv}$; 39 a^{i}, $b^{ii.\,iii}$; 40 $a^{i.\,iii.\,iv}$; 44 b^{ii}; A 40; *ta*, 8 b^{ii}; with *ī* suffixed *ttai*, 41 b^{iv}; A 2; 3; 4; *tta-tta*, thus, so, 2 a^{iii}; 3 b^{iii}; 7 a^{iii}; 8 a^{iv}; 9 $a^{i.\,iv}$; 11 a^{iv}; 12 $a^{ii.\,iv}$, b^{i}; 13 b^{i}; 15 a^{i}; 21 a^{i}; 22 a^{i}; 25 a^{ii}; 31 b^{ii}; 32 b^{iv}; 39 a^{iv}; 40 a^{iv}; 41 $a^{ii.\,iv}$; 42 $b^{i.\,iii}$; 43 b^{i}; 44 a^{i}; A 1; 3; 4; 23; 30; 31; 32; with *ī* suffixed *tta-ttai*, 22 b^{i}; 39 b^{iv}; *tta vā*, and so, likewise, 2 a^{iii}; 3 a^{ii}; 42 b^{iii}.

(2) **tta**, oblique base of the demonstrative pronoun *ṣi*, this, that; acc. sing. *ttu*, A 7; 8; 9; 10; 11; 12; 18; 20; 21; 22; 23; 24; 25; 26; 27; 40; 41; *ttū*, 1 b^{iii}; 9 a^{i}; 13 a^{i}; 24 b^{ii}; 25 b^{iii}; 27 b^{iii}; 28 $a^{i.\,iii}$, b^{iv}; 29 a^{iv}; 34 a^{ii}; 39 a^{iv}; 41 b^{ii}; 42 $a^{i.\,iv}$; 43 $a^{i.\,iii.\,iv}$, b^{ii}; 44 a^{ii}; A 14; 15; 16; 17; *tvā*, 2 a^{iv}, b^{iv}; 25 a^{iv}; 30 b^{iii}; 36 a^{iv}; A 3; *tva*, 36 b^{iv}; instr. sing. *ttana*, by that, therefore, 3 a^{iii}; 17 b^{iii}; 19 b^{ii}; 20 b^{iv}; 23 a^{iv}; 25 b^{i}; 27 a^{iii}; 28 b^{iii}; 33 a^{iv}; 37 b^{iv}; apparently miswritten *ttä*, 17 a^{ii}; *ttina*, by that, therefore, 2 $b^{ii.\,iv}$; 3 a^{iii}; 8 b^{ii}; 15 a^{iv}; 16 b^{ii}; 17 a^{iii}, b^{i}; 23 b^{i}; 39 $a^{ii.\,iii}$; with *ī* suffixed *ttinai*, 3 a^{iii}; gen. sing. *ttye*, 5 a^{iv}; 11 b^{iii}; 12 b^{ii}; 16 a^{iii}; 20 a^{ii}; 21 b^{ii}; 22 b^{iv}; 25 a^{ii}, b^{ii}; 26 a^{iv}; 29 a^{i}, b^{ii}; 30 a^{ii}; 31 a^{i}; 37 a^{i}; 41 a^{i}; A 3; 4; 6; 16; 18; 20; 21;

22; 23; 24; 28; 29; 30; 31; 32; 33; *ttye hvaye* (or *hvayai*) *hvanai*, when that word had been said, 7 a^{ii}; 8 a^{iii}; 13 a^{ii}; 22 $a^{ii.\,iv}$; 25 a^{i}; 32 $b^{i.\,iii}$; 39 b^{i}; followed by the post-position *vīra*, 2 b^{iii}; 21 a^{iv}; 23 b^{iii}; 40 b^{iii}; loc. sing. *ttiña*, 2 b^{iii}; 5 a^{iv}; A 2; 7; 8; 9; 10; 11; 12; 23; nom. plur. *tti*, 9 b^{iii}; 10 a^{i}; 13 b^{iii}; 29 $b^{ii.\,iii}$; 30 a^{ii}, b^{ii}; 43 a^{ii}; A 3; 26; *tta*, 38 a^{ii}; acc. plur. *tti*, 41 a^{iv}; *tta*, 38 a^{i}; gen. plur. *ttyāṁnä*, 24 b^{iv}; 30 a^{i}; *ttyāṁna*, 38 a^{iii}; *ttyāṁ*, 13 a^{iv}, b^{iv}; 24 b^{ii}; 38 a^{ii}; A 3; 32.

ttā, adv., then, now, 3 a^{ii}; A 3.

ttādi, unidentified word, perhaps verse, passage, 44 b^{ii}.

ttadīyu, probably borrowed from Skr. *tadīya*, his, their, A 3.

ttāharai, uncertain word, seems to translate Skr. *Tathāgata*, a designation of the Buddha; instr. sing. *tvāharai*, 34 a^{iv}; gen. plur. *ttāharā*, 27 a^{iv}; fuller forms are *ttāhirau hrāñākä-na*, 6 a^{i} (instr. sing.); *ttāhirau tsūka-na*, 7 b^{i}, and *ttāharā tsūka-na*, 6 a^{iv} (instr. sing.). The forms *hrāñāka* and *tsūka* are participles of *hvan* and *tsu*, respectively; cf. *härä*.

ttājä, unidentified, 14 b^{iii}.

ttara, adv., so far, there, 22 a^{ii}; 39 b^{i}; *cu ttarä, cu ttirä, cu ttira*; see *cu*.

ttāra, subst., darkness, Zd. *tąθra*, Pehl. *tār*; acc. sing. *ttārä*, 27 b^{ii}.

ttāratcacä, unidentified, 14 b^{iii}.

ttaraṁdarä, subst., body; nom. sing. *ttaraṁdarä*, 20 $b^{i.\,ii.\,iv}$; 23 b^{i}; 33 $b^{i.\,ii}$; 42 b^{ii}; *taraṁdara*, 38 a^{iii}; instr. sing. *ttaraṁdara-na*, 4 b^{iii}; acc. plur. *ttaraṁdara*, 28 b^{iii}; *ttaraṁdarä*, 23 b^{iii}; 28 b^{ii}; *ttaradarä*, 23 a^{iv}; A 27.

ttatta, see (1) *tta*.

ttattīka, adv., therefrom, thence; used to translate Skr. *ataḥ*, 16 b^{iii}.

ttatva, loanword, Skr. *tattva*, true state or condition; nom. plur. *ttatva*, 41 b^{iv}.

tti, see (2) *tta*.

ttī, adv., then, and so, 4 $a^{ii.\,iv}$, b^{iv}; 5 b^{i}; 26 a^{iii}; 37 a^{iii}; 38 a^{i}; 43 $a^{ii.\,iv}$, $b^{ii.\,iii}$; *tti*, 10 b^{iii}; A 26; *ttī mī*, 24 a^{ii}; *ttī vā*, 31 a^{iii}; 34 b^{ii}; 35 $a^{i.\,iii}$, $b^{ii.\,iv}$; 36 a^{iii}; 41 a^{iv}; A 7; 8; 9; 10; 11; 12; 14; 15; *tti vā*, 1 b^{ii}.

ttina, see (2) *tta*.

ttiña, see (2) *tta*.

ttinka, adj., small, insignificant, 17 a^{iii} (uncertain, cf. *tanka*).

ttirä, subst., head; instr. sing. *ttirä-jsa*, 5 a^{ii}.

ttraiśūña, see *trīyaśūña*.

ttraṁdye, see *traṁ*.

ttrāṁmä, adj., such, so much, 2 b^{iii}; 43 a^{i}; *ttrāmä māṁñaṁdä*, such like, just as, 27 $b^{ii.\,iv}$; 33 b^{i}; *trāṁma māṁñaṁdä*, 43 a^{iii}; *ttrāṁmä māṁñaṁ*, 20 b^{i}.

ttrraśaya, loanword, Skr. *triśatikā*, a book consisting of three hundred granthas; acc. sing. *ttrraśayä*, 2 a^{iv}; *ttṛśayä*, 44 b^{i}.

ttrisāhasrī, see *trisahasrī*.

ttṛyāṁṇī, loanword, Skr. *triyāṇika*, consisting of three vehicles; acc. sing. *ttṛyāṁṇī*, 1 b^{ii}.

ttū, see (2) *tta*.

ttūṣa, see *tvīṣä*.

ttūśāttā, subst., Skr. *tucchatā*, emptiness; nom. sing. *ttūśāttā*, 33 a^{iv}; gen. sing. *ttūśāttetä*, 4 b^{iv}.

ttyāṁ, ttyāṁnä, ttye, see (2) *tta*.

tvā, see (2) *tta*.

tvāharai, see *ttāharai*.

tvan, to praise, to do homage to, cf. Zd. *van*; inf. *tvanä*, 5 a^{iii}; *tvaṁdanä*, 29 b^{i}.

tvarä, unidentified, 1 b^{i}; perhaps connected with *tvan*.

tvīṣä, subst., power, strength, Zd. *təvīšī*; *tvīṣä yanākä-na*, by him who overpowers, 6 b^{i}; 7 b^{ii}; *ttūṣa yanūmä*, I overpower, 18 a^{ii}.

U

u, conj., and, 2 b^{iv}; 3 b^{ii}; 5 a^{iii}, $b^{i.\,ii.\,iv}$; 7 a^{i}; 8 a^{ii}, b^{iv}; 9 b^{i}; 21 b^{iv}; 22 $a^{ii.\,iv}$; 25 b^{iv}; 26 b^{i}; 27 b^{i}; 30 b^{ii}; 31 a^{i}; 39 $b^{i.\,iii}$; 42 b^{i}; A 1; 2; 3; 31; 33; 40.

udiśāyä, loanword, Skr. *uddiśya*, with reference to, A 28.

uhu, pronoun, thee; instr. sing. *uhu-jsa*, 6 b^{ii}; 7 b^{iii}; apparently written *ahu-jsa*, 6 a^{ii}.

ukhaysde, see *uskhays*.

upekṣa, loanword, Skr. *upekṣā*, indifference, 42 b^{iv}.

upev, loanword, Skr. *utpādaya-*, to produce; 3rd pers. plur. pres. *upevāri*, 13 a^{iv}; future part. pass. *upevāṁñä*, 9 a^{iv}; 26 $b^{ii.iv}$; *upevāñä*, 31 b^{ii}.

urmaysda, subst., corresponding to Zd. *ahuramazdāh*; it is used to translate Skr. *āditya*, the sun; nom. sing. *urmaysde*, 41 b^{i}; gen. *urmaysdāṁ*, 28 a^{i}.

uskhays, to rise, to increase; 3rd pers. sing. pres. *uskhaysde*, A 3; 6; *uskhaṁysde*, A 3; *ukhaysde*, A 16.

uskyāṣṭa, adv., up, above, 12 a^{iii}.

uśmāṁna, unidentified word, apparently a pres. part. middle or a gen. plur.; seems to translate Skr. *upaniṣad* in its proverbial sense; *uśmāṁna masi*, so much as an *uśmāṁna*; 31 a^{iii}; 37 a^{iii}.

uṣṭa, subst., existence, birth (?); acc. plur. *uṣṭa*, A 17.

ustama, adj., last, least, Zd. *ustema*; gen. sing. *ustamye*, 13 b^{ii}; *ustamāta*, in the least, even, 31 a^{i}; 36 b^{iv}; 40 b^{iv}.

ustamājsī, adj., last; acc. sing. *ustamājsī*, 13 a^{iii}, b^{i}; 30 b^{iii}; 33 a^{iii}; gen. sing. *ustamājsye*, 43 b^{i}; *ustamāṁjsye*, A 17; *ustamauysye*, 30 b^{iii}.

ustar, to wipe off, base *tars*; 3rd pers. sing. past, *ustadi*, 24 a^{iii}.

ūtca, subst., water; instr. sing. *ūca-jsa*, A 32; gen. sing. *ūci*, A 32; *ūcä*, 42 b^{ii}.

uvāra, loanword, Skr. *udāra*, exalted, 2 a^{i}, b^{iv}.

ūvavā, loanword, Skr. *aupapāduka*, self-produced; nom. plur. *ūvavā*, 9 b^{ii}.

ūvāysai, loanword, Skr. *upāsaka*, a lay worshipper; nom. plur. *ūvāysā*, 44 a^{iii}.

uysāṁna, subst., self, reality; gen. sing. *uysāṁñe*, 24 b^{iii}; 34 $a^{ii.iv}$; *uysāṁñai*, 39 a^{i}; gen. plur. *uysāṁnā*, 39 a^{ii}.

uysāñänāśāma, subst., conception of a self, 18 b^{i}; see *nāśāma*.

uysdīś, to explain, Zd. *uz-daes*; 3rd pers. sing. opt. *uysdīśīya*, 21 b^{ii}; *uysdīśīyä*, 41 a^{i}; *uysdīśe*, 29 a^{iii}; A 2.

uysnaura, subst., a being; nom. sing. *uysnaura*, 42 b^{iv}; nom. plur. *uysnaura*, 42 a^{iii}; gen. plur. *uysnaurāṇa*, 41 a^{iii}.

ūysya, loanword, Skr. *upāsikā*, a female lay worshipper; nom. plur. *ūysye*, 44 a^{iii}.

V

vā, a particle adding emphasis or implying an assertion, Zd. *vā*; used to add emphasis, 2 b^{iii}; 4 b^{i}; 17 a^{i}, b^{iii}; 23 b^{iii}; *ā vā*, or, 21 a^{ii}; 23 b^{ii}; *au vā*, the same, 38 b^{i}; *cu vā*, and who, 9 b^{iii}; 23 b^{ii}; 30 b^{ii}; 40 b^{ii}; *cu nara vā*, what now, what should we say, 14 b^{ii}; 29 $a^{ii.iii}$; *jä-vae*, 4 b^{iv}; *khu vā*, how, 6 b^{iv}; 31 a^{iv}; 42 b^{iv}; *o vā*, and also, or, 11 $b^{ii.iii}$; 15 b^{iii}; 16 b^{i}; 21 a^{iv}; 28 b^{i}; 29 a^{iii}, b^{ii}; 32 a^{i}; *o va*, A 2; *tta vā*, and so, 2 a^{iii}; 3 a^{ii}; 42 b^{iv}; *tti vā*, and so, 1 b^{ii}; *ttī vā*, the same, 31 a^{iii}; 34 b^{ii}; 35 $a^{i.iii}$, $b^{ii.iv}$; 36 a^{iii}; 41 a^{iv}; A 7; 8; 9; 10; 11; 12; 14; 15.

vajiṣ, to see, to perceive, cf. Zd. *caś*; 3rd pers. sing. pres. *vajiṣdi*, 27 b^{iii}; *vajsesde*, 41 b^{iv}.

Vajrrachedäka, loanword, Skr. *Vajracchedikā*, the name of a text; nom. *Vajrrachedäka*, 2 b^{ii}; acc. *Vajrrachedaka*, 44 b^{i}; *Vajrrachedäka*, 2 b^{i}; gen. *Vajrrachedakyi*, 2 b^{iii}; 21 a^{iv}; 40 b^{iv}; *Vajrrachidakyi*, 44 b^{ii}; *Vajrrachedakasūträ*, 30 b^{iii}; 36 b^{iv}.

vamas, to reflect upon, cf. Skr. *avamṛś*; 3rd pers. sing. pres. *vamaśtä*, 15 a^{i}; instr. sing. of pres. part. *vamasäkä-na*, 6 b^{ii}; 7 b^{iii}.

vaṁnavīya, loanword, Skr. *vandanīya*, that should be saluted, 29 b^{i}.

vāṁnīha, subst., opportunity (?), A 22.

vaña, adv., here, 3 a^{iv}; A 3; *vaṁñaṁ*, A 38; probably also contained in *vañādrrāysä*, 14 b^{iv}; *vañāsarā*, 15 a^{i}; cf. *vaysñaṁ*.

vara, adv., there, then, 5 $a^{ii.iv}$; 27 b^{i}; 33 a^{iv}; 43 a^{i}; 44 a^{i}; A 2; *varä*, A 17; *vara-burä*, so far, 13 a^{i}.

varāśāma, subst., obtainment, 42 b^{iii}.

vaśarä, subst., a thunderbolt, Zd. *vazra*, 2 b^{ii}.

vāś, to recite, read, Zd. *vac*; 3rd pers. sing. pres. *vāṣṭä*, 2 b^{i}; A 39; *vāṣṭa*, A 36; *vāṣṭaṁ*, A 34; 35; 37; 38; 3rd pers. plur. *vāśīdä*, 28 a^{iv}; *vāśīdi*, 29 b^{iii}; 30 b^{iv}; 3rd pers. sing. opt. *vāśī*, 3 a^{i}; A 3; *vāśīyä*, 21 b^{i}; 37 a^{i}.

vaṣiyāṁnä, unidentified, 42 a^{iv}.

vaski, postpos., for, towards, A 22.

vastä, loanword, Skr. *vastu*, a thing; gen. sing. *vastä*, 10 b^{iv}.

vaṣṭa, according to Professor Leumann, postposition, extending over, during, for, 28 b^{iv}.

vaśu, adj., evil, bad, A 22; *vaśu debīśī*, evildoers (?), A 24.

vasus, to become purified, cleansed; 3rd pers. plur. pres. *vasusīdä*, A 20; 21.

vasve, part., purified, clean, 14 a^{i}; 43 b^{iii}; perhaps borrowed from Skr. *viśuddha*.

vātca, see *pātca*.

vaysñaṁ, adv., here, A 34; 35; 36; 37; 39; cf. *vaña*.

vī, postposition, added to the genitive in order to form a kind of locative, 24 $b^{iii.\,iv}$; A 40; cf. *vīra*.

vicitra, loanword, Skr. *vicitra*, manifold; nom. plur. *vicitra*, 42 a^{i}.

vījs, to wander, to move (?), cf. Zd. *varj* (?); 3rd pers. plur. pres. *vījsyāri*, 42 a^{iv}.

vina, loanword, Skr. *vinā*, without, used with a genitive, 34 $a^{ii.\,iv}$; 42 a^{ii}.

vīpākajä, loanword, Skr. *vipākaja*, resulting from the ripening (of actions), 43 b^{i}.

Vipaśä, nom. propr., Skr. *Vipaśyin*, name of a buddha, A 30.

vīra, postposition, in, on, forms a kind of locative, from *vī*, or perhaps connected with Zd. *upairi*; where the case of the preceding noun can be identified, it is put in the gen.; see *rūvāṁ vīra*, 26 b^{ii}; compare 2 b^{iv}; 4 b^{iii}; 10 $b^{ii.\,iii.\,iv}$; 11 $a^{i.\,ii.\,iv}$, b^{i}; 13 a^{iv}, b^{iv}; 15 a^{ii}; 20 $a^{iii.\,iv}$; 21 $b^{i.\,iii}$; 23 b^{iv}; 24 $b^{iii.\,iv}$; 26 b^{iv}; 27 a^{i}; 28 a^{ii}; 39 a^{i}; 40 $b^{i.\,iv}$; A 23.

virāhya, loanword, Skr. *virāgita*, or *virādhita*, displeased, 30 b^{ii}.

virśijä, adj., connected with energy (Skr. *vīrya*); obl. *virśije*, A 37.

vistarna, loanword, Skr. *vistareṇa*, in full, 21 b^{ii}; 23 b^{iv}.

vistä, to place, cf. Skr. *avasthāpaya-*; 3rd pers. sing. past, *vistātä*, 4 b^{iv}.

viṣṭā, to stand; future part. pass. *viṣṭāñä*, 7 a^{i}; 8 b^{iv}; *viṣṭāña*, 8 a^{ii}.

Viśvaṁbhä, nom. propr., Skr. *Viśvabhū*, name of a buddha, A 30.

vitram, to enter; 3rd pers. sing. past, *vitraṁdä*, 27 b^{ii}; cf. *tram*.

vūysai, subst., a being, commonly in the phrase *baysūṁña vūysai*, a bodhisattva; nom. sing. *vūysai*, 15 a^{i}; 26 b^{i}; 28 a^{i}; 40 b^{ii}; instr. sing. *vūysai-na*, 6 b^{iv}; 7 b^{iii}; 8 b^{iii}; 9 a^{iii}; 31 b^{ii}; 40 b^{i}; nom. plur. *vūysā*, 6 a^{iii}, b^{ii}; instr. plur. *vuysyau-jsa*, A 1.

vyi, I was; *vya*, *vye*, *vyetä*, *vyitä*, was; *vyä*, might be; see *bī*.

vyach, to view, grasp, understand; 3rd pers. sing. opt. *vyachī*, 34 $a^{iii.\,iv}$; fut. part. pass. *vyachāṁñä*, 40 b^{i}.

vyāraṇa, loanword, Skr. *vyākaraṇa*, explanation, preaching, 27 a^{iv}; with *ī* suffixed, *vyāraṇai*, his preaching, 27 a^{iii}.

vyirasä, loanword, Skr. *vyakariṣyat*, he would have prophesied, 33 a^{iii}.

vyūha, loanword, Skr. *vyūha*, distribution, arrangement, 34 a^{iii}; cf. *buddhakṣitra-vyūhä*, and *byūhä*.

Y

yan, to do; 1st pers. sing. present act. *yanūmä*, 18 a^{ii}; *yanūṁ*, 3 b^{i}; 3rd pers. plur. present act. *yanīdi*, 30 b^{iv}; 3rd pers. sing. opt. act. *yanī*, [29 a^{i}]; 31 a^{i}; A 3; 29; 30; 33; 3rd pers. sing. past, *yude*, 4 b^{i}; 24 a^{ii}; A 40; with *ī* suffixed, *yudai*, 5 b^{iv}; 3rd pers. plur. *yudāṁdä*, A 40; 2nd pers. sing. imper. *yaṁ*, 8 b^{iii}; 1st pers. sing. present middle, *yani*, 26 a^{i}; 30 a^{iii}; 3rd pers. sing. *yaṁdi*, 14 a^{i}; 3rd pers. plur. *yanāre*, A 24; *yanāri*, 41 a^{iii}; 3rd pers. sing. conj. middle, *yanāve*, A 4; *yanāti*, 24 b^{ii}; 3rd pers. plur. *yanāṁde*, 3 b^{i}; instr. sing. of present part. *yanākäna*, 6 b^{i}; 7 b^{ii}; past part. *yudä*, 4 b^{i}; A 31; *yudi*, A 30; *yude*, A 33.

yāṣṭä, see *hāṣṭä*.

yaugä, probably loanword, Skr. *yoga*; loc. sing. *yaugä*, 2 a^{ii}.

ye, enclitic pronoun, some one, one, 14 b^{i}; 43 a^{ii}; A 31.

ye, enclitic particle, seems to add emphasis, in *jä-va-e*, 4 b^{iv}; *nāśāñä-ye*, 30 a^{ii}; *nai-ye*, 38 a^{iv}.

yä, enclitic conjunction; *cī-yä*, and when, 37 b^{iii}; cf. *tä* in *ttī-tä*, 4 b^{iv}.

ysā, to be born, cf. Zd. *zan*; 3rd pers. sing. present *ysāte*, A 17; past part. *ysā*, born, 9 b^{i}; *ysāta*, 9 b^{i}; *ysāya*, 9 b^{i}.

ysama, according to Professor Leumann, the earth, Zd. *zem*; *ysama-śaṁdaina*, by the earth-ground, by the world, 21 b^{iv}; 29 b^{i}.

ysāmṇū, subst., a knee; cf. Zd. *zānū*, 5 b^{ii}.

ysaṁthä, subst., birth, existence, Zd. *zantu*; acc. sing. *ysaṁthä*, 30 a^{ii}; A 17; *ysathä*, A 6; 25; nom. plur. *ysaṁthä*, A 17; acc. plur. *ysathä*, 26 a^{ii}; loc. plur. *ysaṁthvā*, 30 a^{i}.

ysāra, numeral, thousand; cf. Zd. *hazaṅra*, A 18; *ysārä*, 30 b^{i}; with suffixed ī, *ysārī*, A 23; *ysāraṁna*, a thousandth, 31 a^{ii}; 37 a^{ii}.

ysīnī, ysīnīya, subst., gratification; occurs in compounds with the past participle of *haur*, to give, and with the subst. *haurāṁma*, gift; thus *ysīnīya-hauḍä*, favoured, gratified, 7 b^{iv}; *ysīnīya-hauḍi*, 6 b^{ii}; *ysīnīhauḍä*, 8 b^{i}; *ysīnīya-haurāṁme-jsa*, with a gratification, 6 b^{iii}; *ysīnīyä-hauraṁme-jsa*, 7 b^{iv}; *ysīnī-haurāṁme-jsa*, 8 b^{ii}.

ysura, subst., used to translate Skr. *ātman*, self; *ysurasaṁña*, the notion of an ego, 25 b^{iv}.

ysvaṁña, loanword, Skr. *svadanīya*, that can be tasted; gen. plur. *ysvaṁñāṁ*, 26 b^{iii}; *ysvaṁñā*, 11 a^{iii}; 20 a^{iv}.

ysvīśe, unidentified and uncertain, 27 a^{iv}.

ysyān, to produce, Zd. *zan*; 3rd pers. sing. opt. *ysyāṁñe*, 15 b^{iii}; 16 a^{i}; 29 a^{i}; 36 $b^{ii. iii}$; 41 a^{ii}; *ysyāñe*, 16 b^{iii}; 29 a^{ii}.

yuḍä, see *yan*.

KUCHEAN FRAGMENTS

EDITED BY SYLVAIN LÉVI (October, 1912)

[These fragments belong to the consignment, No. 149, forwarded to me from Simla, in April, 1907. In the forwarding letter it was stated that they had been 'found at Jigdalik and Kaya, near Kuchar,' by a man of Kuchar, called Sahib Ali. From Sahib Ali's report it appears that Jigdalik lies one day's march from Baï, and that the manuscript fragments were dug out by him from what he calls 'a house', situated in 'the hills' near Jigdalik. The term 'house' is applied by the natives of Eastern Turkestan to what we call a *stūpa*, or shrine; see Sir Aurel Stein's Ancient Khotan, vol. i, p. 483. The name Jigdalik, as M. Pelliot informs me, is not uncommon in Chinese Turkestan, and signifies simply a place of oleasters. The material of the fragments is stiffish, whitish paper.—R. H.]

1. PRĀTIMOKṢA[1]

Hoernle MS., No. 149$\frac{1}{5}$. (Plate XI, No. 2.)

Provenance. — O.N.O. de Koutchar. Trouvé par Sahib Ali dans le voisinage de Bai. *Dimensions.* — 295 × 48 mm. Un feuillet sans marges, à peu près intact, sauf une légère échancrure au bas. Le trou pour la ficelle est percé à 7 cm. du bord gauche. Hauteur moyenne des caractères, 2 mm. Le chiffre de pagination qui probablement se trouvait au bord gauche du verso est perdu.

Sujet. — Fragment du Prātimokṣa de l'école Sarvâstivādin, section des fautes *pāyti* (correspondant au *pācittiya* pali); commence à la fin du pāyti 70: s'arrête au milieu du pāyti 85.

A la suite du texte koutchéen et de la traduction de chacun des articles, j'ai donné :

1° [Sv.P.] Le texte correspondant du *Che-soung(-liu) pi-k'iu po-lo-t'i-mou-tch'a*

[1] Ce fragment a déjà paru dans le Journal of the Royal Asiatic Society, January, 1913, pp. 109–20; on a introduit ici quelques corrections qu'il est inutile de signaler en détail. —On a remplacé la transcription <u>dh</u>, antérieurement adoptée, par un <u>t</u> dans les mots koutchéens par symétrie avec les transcriptions <u>k</u>, <u>m</u>, <u>n</u>, etc.; on a toutefois maintenu le *dh* dans les mots sanscrits. Les signes du <u>t</u> et du *dh*, qui différaient sans doute à l'origine, ont été plus tard confondus dans l'écriture de Koutcha.

kiai pen, version chinoise du Prātimokṣa des Sarvâstivādin due à Kumārajīva, vers A.D. 404 (Nanjio 1160 ; éd. Tōkyō, xvi, 7, p. 43 sq.).

2° La traduction du chinois.

3° [PĀC.] L'article correspondant du Pācittiya pali.

4° La traduction du pali.

5° [MVY.] L'article correspondant du Prātimokṣa des Mūla-Sarvâstivādin, tel qu'il est donné dans la Mahāvyutpatti, éd. Minayev-Mironov, § 261.

Recto.

1 70 se ṣamāne lykawārṣeṁ mpa plāki sa ynāri yaṁ pāyti 71 se ṣamāne meṅ*ki* iḵaṁpikwalaṁñe pi onolmettse wasaṁpāṯ yamaṣ̱ṣ̱aṁ pāyti su mā wasaṁpaṁ tāk[*aṁ*]

2 ṣamāni kṣalyi [1] 72 se ṣamāne ṣañ ṣar sa keṁ rapanaṁ rāpatsi waˎṯ waṯḵaṣ̱ṣ̱aṁ pāyti 73 śtwer meñtsa postaññeˎṣ̱ ṣamānettse pudgalyiˎḵ kāko wä [2]

3 nalle tumeṁ olya wärpataˎṟ pāyti 74 se ṣamāne prātimoḵṣ̱asūṯar weskemane maṁt weṣ̱ṣ̱aṁ mā ñiˎś yeṣ̱aˎñ aknātsaṁˎṣ̱ reki *sa* yamas*kau*

4 preku se sūṯaˎṟ winai abhidhāˎrm̱ aiykemane tākaṁ pāyti 75 se ṣamāne śil*n*ānṯaṁ (*w*)e▒×××▒ ṣamāneṁˎtṣ̱ klausa pilṣi kaltṟ pāyti 76 se ṣamāne

Verso.

1 saṅkattse pelaiykneṣṣe wättare wätko tākaṁ amplāḵante parra tseṅketaˎṟ pāyti 77 ▒*se ṣamā*▒ne pañäktettse maṣṣāˋṯ yamaṣ̱ṣ̱aṁ pāyti 78 se ṣa▒*māne*

2 moˎṯ māla trikelye sa śakse yoḵaṁ pāyti 79 se ṣāmāne [3] ḵatkoṣ̱ preke amplāḵante kwaṣai ne yitmaṣ̱ṣ̱aṁ pāyti 80 se ṣamāne *nau*ˎṣ̱ *tsaṅka*▒*ñe* [4]

3 sa posṯaṁ śitmalyñe sa sāˎṅḵ miyiṣ̱ṣ̱aṁ pāyti 81 se ṣamāne yaka yaṣi [5] sa lānte kercyen ne yaṁ parna tuykneṣa ṣ̱arma *me*ṁ pāyti 82 k͡use ṣamāne *prā*▒*ti*-

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[1] Erreur haplographique ; corr. *nakṣalyi*.

[2] Corr. *wärpanalle*. Le scribe a omis l'akṣara *rpa* en passant à la ligne.

[3] *Sic* MS. Lire *ṣamāne*.

[4] La syllabe *ñe* est restituée d'après un fragment de la collection Pelliot.

[5] La syllabe *ya*, d'abord omise, a été rétablie après coup au-dessous de la ligne.

4 mo\ks po āñ*m* sa mā klyauṣaṁ pāyti 83 se ṣamāne ayāṣṣe kemeṣṣe sucīka\r yamasta\r pāyti 84 se ṣamāne pir mañcā\k yamaska yarm tsa yamaṣal*le* *pa*[illegible]×

TRADUCTION

71. Le bhikṣu qui fait route par entente avec des voleurs, des brigands, pāyti.

72. Le bhikṣu qui fait l'upasaṁpad d'une personne qui a moins de vingt ans, il est pāyti. Celle-ci n'est pas upasaṁpanna ; les bhikṣus sont à blâmer.

73. Le bhikṣu qui de sa propre main creuse la terre ou qui la fait creuser, pāyti.

74. L'invitation personnelle d'un bhikṣu pour la conclusion des quatre mois doit être acceptée ; s'il accepte en surplus de cela, pāyti.

75. Le bhikṣu qui, en récitant le Prātimokṣa-sūtra, parle ainsi : Ce n'est pas clair pour moi ! J'agis sur le dire des ignorants. Je veux interroger quelqu'un qui sait le Sūtra, le Vinaya, l'Abhidharma, pāyti.

76. Le bhikṣu qui se tient à portée d'oreille des bhikṣus tandis qu'ils profèrent (? (w)e[ṣkemanemts] ?) des propos violents, pāyti.

77. Le bhikṣu qui, quand une affaire de loi du saṁgha est en train d'être réglée sans autorisation, se lève sans rien dire, pāyti.

78. Le bhikṣu qui fait mépris du Bouddha, pāyti.

79. Le bhikṣu qui boit de l'alcool, des spiritueux, du vin (?), pāyti.

80. Le bhikṣu qui, le temps en étant passé, sans autorisation entre dans un village, pāyti.

81. Le bhikṣu qui, en se levant d'avance ou par infraction après, fait tort au saṁgha, pāyti.

82. Le bhikṣu qui, en mendiant, la nuit, va dans le palais du roi, en dehors d'un motif conforme, pāyti.

83. Le bhikṣu qui n'écoute pas le Prātimokṣa de tout son cœur, pāyti.

84. Le bhikṣu qui se fait un étui à aiguilles en os ou en corne, pāyti.

85. Le bhikṣu qui se fait un lit ou un siège, il faut le faire à la mesure . . .

LES PARALLÈLES

71. Sv.P. 若比丘·與賊衆議共道行·乃至到一聚落·波夜提·

Si un bhikṣu, de propos délibéré, fait route avec une troupe de brigands, et qu'il va jusqu'à un village, il est *po-ye-t'i*.

= PĀC. 66. *Yo pana bhikkhu jānaṁ theyyasatthena saddhiṁ saṁvidhāya ekaddhānamaggaṁ paṭipajjeyya antamaso gāmantaraṁ pi pācittiyaṁ.*

Si un bhikṣu, en connaissance de cause, se met en route après entente préalable avec une troupe de brigands, et va en leur compagnie ne fût-ce qu'au prochain village, pācittiya.

(Cf. MVY. 261. 75 [71ᵉ śikṣāpada] : *steyasārthagamanam.*)

72. Sv.P. 若比丘·不滿二十歲人與受具足戒·波夜提·是人不得戒·諸比丘亦可呵·是事法爾·

Si un bhikṣu à un homme qui n'a pas vingt ans accomplis donne intégralement les Défenses, il est *po-ye-t'i.* Cet homme n'a pas reçu les Défenses, et les bhikṣus sont à blâmer. Telle est la règle du cas.

= PĀC. 65. *Yo pana bhikkhu jānaṁ ūnavīsativassaṁ puggalaṁ upasampādeyya so ca puggalo anupasampanno te ca bhikkhū gārayhā idaṁ tasmiṁ pācittiyaṁ.*

Si un bhikṣu, en connaissance de cause, ordonne une personne de moins de vingt ans, cette personne n'est pas ordonnée, et les bhikṣus sont à blâmer. Tel est dans ce cas le pācittiya.

(Cf. MVY. 261. 76 [72ᵉ śikṣāpada] : *ūnaviṁśativarṣopasaṁpādanam.*)

73. Sv.P. 若比丘·自手掘地·若使人掘·若指示言掘是·皮夜提·

Si un bhikṣu, de sa propre main, creuse la terre, s'il la fait creuser par quelqu'un, si en l'indiquant de la main il dit de la creuser, il est *po-ye-t'i.*

= PĀC. 10. *Yo pana bhikkhu pathaviṁ khaṇeyya vā khaṇāpeyya vā pācittiyaṁ.*

Si un bhikṣu creuse la terre ou la fait creuser, pācittiya.

(Cf. MVY. 261. 77 [73ᵉ śikṣāpada] : *khananam.*)

74. Sv.P. 若比丘·受四月自恣請·若過是受者·波夜提·除常自恣請·除數數自恣請·除獨自恣請·

Si un bhikṣu accepte une invitation de pleine-liberté (= *pravāraṇa*) pour quatre mois, et qu'il accepte encore au delà, il est *po-ye-t'i* ; sauf invitation de pleine-liberté permanente, sauf invitation de pleine-liberté répétée, sauf invitation de pleine-liberté spéciale.

= PĀC. 47. *Agilānena bhikkhunā cātumāsapaccayapavāraṇā sāditabbā aññatra punapavāraṇāya aññatra niccapavāraṇāya . tato ce uttari sādiyeyya pācittiyaṁ.*

Un bhikṣu qui n'est pas malade doit accepter une invitation de fournitures pour quatre mois, en dehors d'une invitation répétée, en dehors d'une invitation permanente. S'il accepte en surplus, pācittiya.

(Cf. MVY. 261. 78 [74ᵉ śikṣāpada] : *pravāritārthātisevā.*)

75. Sv.P. 若比丘·說戒時如是言·我今未學是戒·先當問諸比丘誦修多羅毗尼阿毗曇者·波夜提·若比丘·欲得法利·是戒中應學·亦應問諸比丘誦修多羅毗尼阿毗曇者·應如是言·大德·是語有何義·是事法爾·

Si un bhikṣu, au moment de dire une Défense, parle ainsi : Moi, je n'apprends pas encore cette Défense ; je veux d'abord interroger les bhikṣus qui récitent le Sūtra, le Vinaya, l'Abhidharma ; il est *po-ye-t'i*. Si un bhikṣu désire obtenir le profit de la Loi, il doit apprendre ces Défenses, et aussi il doit interroger les bhikṣus qui récitent le Sūtra, le Vinaya, l'Abhidharma, et il doit leur parler ainsi : Bhadantas ! cette expression, quel sens a-t-elle ? Telle est la règle du cas.

= Pāc. 71. *Yo pana bhikkhu bhikkūhi sahadhammikaṁ vuccamāno evaṁ vadeyya . na tāvāhaṁ āvuso etasmiṁ sikkhāpade sikkhissāmi yāva na aññaṁ bhikkhuṁ byattaṁ vinayadharaṁ paripucchāmīti pācittiyaṁ . sikkhamānena bhikkhave bhikkhunā aññātabbaṁ paripucchitabbaṁ paripañhitabbaṁ . ayaṁ tattha sāmīci.*

Le bhikṣu à qui des bhikṣus disent une formule de la Loi et qui parle ainsi : Je ne m'instruirai pas — longue vie ! — dans cette prescription jusqu'à ce que je questionne un bhikṣu éclairé, porteur du Vinaya ! — pācittiya. Un bhikṣu, ô bhikṣus ! qui s'instruit doit apprendre, doit questionner, doit se demander. C'est là la norme.

(Cf. Mvy. 261. 80 [76e śikṣāpada] : *Śikṣópasaṁhārapratikṣepaḥ.*)

76. Sv.P. 若比丘·諸比丘鬬亂諍訟時·屏處默然立聽作是念·諸比丘所說·我當憶持·波夜提·

Si un bhikṣu, alors que les bhikṣus se querellent et se disputent, se tient dans une cachette en silence et les écoute en pensant ainsi : Les bhikṣus, ce qu'ils disent, je veux me le rappeler, il est *po-ye-t'i*.

= Pāc. 78. *Yo pana bhikkhu bhikkhūnaṁ bhaṇḍanajātānaṁ kalahajātānaṁ vivādāpannānaṁ upassutiṁ tiṭṭheyya yaṁ ime bhaṇissanti taṁ sossāmīti etad eva paccayaṁ karitvā anaññaṁ pācittiyaṁ.*

Un bhikṣu qui, tandis que les bhikṣus sont en discussion, sont en querelle, tombent en désaccord, se tient à portée d'oreille en pensant : Ce qu'ils diront, je l'entendrai ! avec ce motif, et sans autre motif, pācittiya.

(Cf. Mvy. 261. 79 [75e śikṣāpada] : *upaśravagatam.*)

77. Sv.P. 若比丘·僧斷事時默然起去·波夜提·

Si un bhikṣu, quand le saṁgha tranche une affaire, en gardant le silence se lève et part, il est *po-ye-t'i*.

= Pāc. 80. *Yo pana bhikkhu saṁghe vinicchayakathāya vartamānāya chandaṁ adatvā uṭṭhāyāsanā pakkameyya pācittiyaṁ.*

Le bhikṣu qui, alors qu'une affaire à décider est en cours devant le saṁgha, sans donner son consentement préalable, se lève de son siège et s'en va, pācittiya.

(Cf. Mvy. 261. 81 [77e śikṣāpada]: *tūṣṇīṁviprakramaṇam.*)

78. Sv.P. 若比丘·輕他比丘·波夜提·

Si un bhikṣu manque de respect à un autre bhikṣu, il est *po-ye-t'i.*

= Pāc. 54. *anādariye pācittiyaṁ.*

En cas de manque de respect, pācittiya.

(Cf. Mvy. 261. 82 [78e śikṣāpada]: *anādaravṛttam.*)

79. Sv.P. 若比丘飲酒·波夜提·

Si un bhikṣu boit de l'alcool, il est *po-ye-t'i.*

= Pāc. 51. *surāmerayapāne pācittiyaṁ.*

Si on boit des liqueurs alcooliques ou fermentées, pācittiya.

(Cf. Mvy. 261. 83 [79e śikṣāpada]: *surāmaireyamadyapānam.*)

80. Sv.P. 若比丘·非時入聚落·不白善比丘·波夜提·除因緣·

Si un bhikṣu hors temps entre dans un village sans informer un bon bhikṣu, il est *po-ye-t'i*, sauf raisons.

= Pāc. 85. *Yo pana bhikkhu santaṁ bhikkhuṁ anāpucchā vikāle gāmaṁ paviseyya aññatra tathārūpā accāyikā karaṇīyā pācittiyaṁ.*

Le bhikṣu qui sans demander l'autorisation à un bon bhikṣu entre hors temps dans un village, à moins d'affaire urgente conforme, pācittiya.

(Cf. Mvy. 261. 84 [80e śikṣāpada]: *akālacaryā.*)

81. Sv.P. 若比丘·請食食前食後行至餘家·波夜提·

Si un bhikṣu invité à un repas, avant le repas ou après le repas, va en tournée dans d'autres maisons, il est *po-ye-t'i.*

= Pāc. 46. *Yo pana bhikkhu nimantito sabhatto samāno santaṁ bhikkhuṁ anāpucchā purebhattaṁ vā pacchābhattaṁ vā kulesu cārittaṁ āpajjeyya aññatra samayā pācittiyaṁ . tatthāyaṁ samayo . cīvaradānasamayo cīvarakārasamayo . ayaṁ tattha samayo.*

Le bhikṣu qui étant invité, déjà pourvu d'un repas, sans demander (l'autorisation) à un bon bhikṣu, soit avant le repas, soit après le repas, se met à faire une tournée dans les familles — sauf le temps légal, — pācittiya. Le temps légal,

c'est le temps où on donne la vêture, le temps où on fait la vêture. C'est là le temps légal.

(Cf. Mvy. 261. 85 [81° śikṣāpada]: *kulacaryā.*)

82. Sv.P. 若比丘·刹帝利王水澆頂·夜未曉未藏寶·若過門閫·波夜提·除因緣·

Si un bhikṣu, chez un roi kṣatriya qui a reçu l'onction du sacre, quand la nuit ne s'éclaircit pas encore, quand on n'a pas encore serré les joyaux, dépasse le seuil de la porte, il est *po-ye-t'i*, sauf raisons.

= Pāc. 83. *Yo pana bhikkhu rañño khattiyassa muddhāvasittassa anikkhantarājake aniggataratanake pubbe appaṭisaṁvidito indakhilaṁ atikkāmeyya pācittiyaṁ.*

Le bhikṣu qui, chez un roi kṣatriya qui a reçu l'onction royale, quand le roi n'est pas sorti, quand les joyaux [le comm. explique: la reine] ne sont pas sortis, sans s'être annoncé au préalable, dépasse le seuil, pācittiya.

(Cf. Mvy. 261. 86 [82° śikṣāpada]: *rājakularātricarya.* Mais nous possédons ici le texte même de la prescription du Mūla-Sarvâstivāda Vinaya, conservée avec son commentaire dans le Mākandika du Divyâvadāna, p. 543 sq.

Yaḥ punar. bhikṣur anirgatāyāṁ rajanyām anudgate 'ruṇe anirhṛteṣu ratneṣu ratnasaṁmateṣu vā rājñaḥ kṣatriyasya mūrdhābhiṣiktasya indrakīlaṁ vā indrakīlasāmantaṁ vā samatikrāmed anyatra tadrūpāt pratyayāt pāyantikā.

Le bhikṣu qui, quand la nuit n'est pas encore passée, quand l'aurore n'est pas levée, quand ne sont pas encore retirés les joyaux ou ce qu'on tient pour des joyaux, chez un roi kṣatriya qui a reçu l'onction royale, dépasse le seuil de la porte ou les alentours du seuil, sauf motif conforme, pāyantikā.

La tradition variait donc entre *rājaka*, le roi, et *rajani*, la nuit.)

83. Sv.P. 若比丘·說戒時如是言·我今始知是法說戒經中半月半月戒經中說·諸比丘知是比丘乃至若二若三說戒中坐·何況多是比丘不以不知故得脫·隨所犯罪如法治·應呵令猒·汝大德·汝失無利·汝不善·汝說戒時不敬戒·不作是念實有是事·不貫重·不著心中·不一心念·不攝耳聽法·從彼事·波夜提·

Si un bhikṣu, au moment de réciter les Défenses, parle ainsi: C'est maintenant que j'apprends pour la première fois que cette Loi est énoncée dans le Livre des Défenses, est récitée tous les demi-mois dans le Livre des Défenses. Les bhikṣus savent que ce bhikṣu a siégé déjà deux fois, trois fois, à plus forte raison davantage, pendant qu'on récitait les Défenses; ce bhikṣu ne peut pas, à cause de son ignorance,

obtenir d'être excusé. Selon sa faute, de la manière que la loi prescrit, il faut le traiter : Toi, bhadanta, toi tu as failli, tu n'auras pas de profit, tu n'es pas bien ; quand on récite les Défenses, tu n'honores pas les Défenses ; tu ne penses pas que en vérité il en est ainsi ; tu ne les vénères pas ; tu n'y appliques pas ton cœur ; tu n'y penses pas en concentrant ton esprit ; tu n'écoutes pas et tu ne suis pas la Loi. Par conséquent, *po-ye-t'i.*

= PĀC. 73. *Yo pana bhikkhu anvaddhamāsaṁ pātimokkhe uddissamāne evaṁ vadeyya . idān eva kho ahaṁ jānāmi ayaṁ pi kira dhammo suttāgato suttapariyāpanno anvaddhamāsaṁ uddesaṁ āgacchatīti . tañ ce bhikkhuṁ aññe bhikkhū jāneyyuṁ nisinnapubbaṁ iminā bhikkhunā dvittikkhattuṁ pātimokkhe uddissamāne ko pana vādo bhiyyo na ca tassa bhikkhuno aññātakena mutti atthi yañ ca tattha āpattiṁ āpanno tañ ca yathādhammo kāretabbo uttari cassa moho āropetabbo . tassa te āvuso alābhā tassa te dulladdhaṁ yaṁ tvaṁ pātimokkhe uddissamāne na sādhukaṁ aṭṭhikatvā manasikarosīti . idaṁ tasmiṁ mohanake pācittiyaṁ.*

Le bhikṣu qui, à la lecture du Prātimokṣa tous les demi-mois, vient à parler ainsi : C'est maintenant seulement que je sais que telle est la Loi qui se trouve dans le Sūtra, qui est recueillie dans le Sūtra, qui revient en récitation tous les demi-mois : si les autres bhikṣus savent que ce bhikṣu a déjà siégé deux fois, trois fois, à plus forte raison davantage, pendant la récitation du Prātimokṣa, ce bhikṣu n'est point quitte à cause de son ignorance, il faut lui appliquer le traitement que la Loi prescrit pour sa faute, et il faut de plus l'accuser de folie : Voilà ce que tu as manqué à gagner ; voilà un fâcheux profit pour toi, parce que pendant la récitation du Prātimokṣa tu ne te recueilles pas bien, tu ne t'appliques pas. C'est là le pācittiya en cas d'égarement.

(Cf. MVY. 261. 87 [83e śikṣāpada] : *śikṣāpadadravyatāvyavacāraḥ.*)

84. Sv.P. 若比丘·若骨若齒若角作針筩·波夜提·

Si un bhikṣu fait un étui à aiguilles en os, en ivoire, en corne, *po-ye-t'i.*

= PĀC. 86. *Yo pana bhikkhu aṭṭhimayaṁ vā dantamayaṁ vā visāṇamayaṁ vā sūcigharaṁ kārāpeyya bhedanakaṁ pācittiyaṁ.*

Le bhikṣu qui fait faire un étui à aiguilles en os, ou en ivoire, ou en corne, pācittiya d'infraction.

(Cf. MVY. 261. 88 [84e śikṣāpada] : *sūcigṛhakasaṁpādanam.*)

85. Sv.P. 若比丘·欲作坐牀臥牀·足應高八指·除入陛·若過作·波夜提·

Si un bhikṣu veut se faire un siège ou un lit, la hauteur doit être exactement de huit doigts, sans compter les marches pour y atteindre. S'il dépasse cette mesure, il est *po-ye-t'i.*

= PĀC. 87. *navaṁ pana bhikkhunā mañcaṁ vā pīṭhaṁ vā kārayamānena aṭṭhaṅgulapādakaṁ kāretabbaṁ sugataṅgulena aññatra heṭṭhimāya aṭaniyā taṁ atikkāmayato chedanakaṁ pācittiyaṁ.*

Si un bhikṣu se fait faire un lit ou un siège neuf, il doit le faire faire de huit doigts, en doigts du Sugata, déduction faite des marches posées au-dessous. Si on dépasse cette mesure, c'est un pācittiya de coupure.

(Cf. MVY. 261. 89 [85ᵉ śikṣāpada] : *pādakasaṁpādanam.*)

2. PRĀYAŚCITTIKA ET PRATIDEŚANĪYA

Hoernle MSS., Nos. 149⅜ et 149⅜. (Plate XIX, Nos. 2, 3.)

Les deux feuillets qui portent dans la collection de M. Hoernle les cotes 149⅜ et 149⅜ mesurent 350 mm. × 77 mm. ; le trou destiné au passage de la ficelle qui reliait tout l'ouvrage est à 78 mm. du bord gauche ; la hauteur des caractères sans prolongement (*pa*, *ya*, etc.) est d'environ 3 mm. Ils portent à la marge du verso respectivement les chiffres de pagination 108 et 109, et en effet ils se font suite.

Ils proviennent d'une sorte de commentaire historique sur le Prātimokṣa, analogue au Sutta-vibhaṅga pali, et qui racontait, à propos de chaque prescription, l'épisode qui en avait provoqué l'origine. L'ouvrage se rattache certainement au Vinaya des Sarvâstivādins ; j'ai eu l'occasion de le démontrer en détail dans le *Journal Asiatique* (janv.-févr. 1912, pp. 101 sqq.) ; je me contenterai de rappeler brièvement que le nombre et le classement des péchés qui correspondent aux pācittiyas palis écartent formellement tous les autres Vinayas connus.

Le feuillet 108 s'ouvre au cours d'un récit qui introduit la 89ᵉ prescription ; un second épisode vient, dès la seconde ligne, se greffer sur le récit initial ; ce nouvel épisode a pour scène Śrāvastī, pour personnages le Bouddha (pañäkte) et Kāḷodāye. En fait, le Vinaya des Sarvâstivādins, tel qu'il nous est connu par la version chinoise de Kumārajīva et Puṇyatrāta, datée de A.D. 404, rapporte deux épisodes à propos du 89ᵉ *po-ye-t'i.* Il suffira d'analyser le premier récit puisque nous n'en avons que la dernière ligne dans le texte koutchéen ; je donnerai la traduction intégrale du second, que nous avons tout entier en koutchéen.

Sv. V. — *Po-ye-t'i* 89. (*a*) Le Bouddha est à Vaiśālī. En ce temps-là les bhikṣus souillent leur lit de leur semence. Le matin, au réveil, ils lavent la tache et laissent la literie sécher à la porte de leur logis. Avant le repas, le Bouddha passe sa vêture, prend son vase, entre dans la ville pour y mendier sa nourriture. Il voit la literie souillée qu'on a lavée et qui sèche à la porte des logis. Après le repas, le Bouddha réunit pour cette affaire l'assemblée des bhikṣus. Il leur dit ce qu'il a vu

dans sa tournée en ville et condamne cette pratique inconvenante. Il énonce les cinq désavantages qu'on éprouve à s'endormir l'esprit en désordre, et les cinq avantages qu'on recueille à s'endormir l'esprit en ordre (= Aṅguttara-Nikāya, pañcaka CCX). Puis il autorise l'emploi du niṣīdana, sans fixer de dimensions. Les bhikṣus abusent de cette imprécision pour se faire des niṣīdanas longs et larges. Le Bouddha les réunit, les tance encore, et fixe les dimensions permises.

(*b*) Le Bouddha est à *Che-wei* (Śrāvasti). En ce temps-là le Bouddha avant midi passe sa vêture, prend son vase, entre dans *Che-wei* pour y mendier sa nourriture. Après manger, il entre dans le bois *An-t'o*; sous un arbre, il étend son *ni-chi-t'an* et s'asseoit. L'āyuṣmat *Kia-lou-t'o-yi* aussi entre dans le bois *An-t'o*. A l'écart de Bhagavat, non loin, il se met sous un arbre, étend son *ni-chi-t'an* et s'asseoit. Or l'āyuṣmat avait le corps très long; ses deux genoux touchaient la terre et ses deux mains tenaient l'étoffe. Il forma ce souhait: Quand donc Bhagavat nous permettra-t-il de faire un *ni-chi-t'an* long d'un empan de Bouddha! Comme cela, ce serait suffisant! Et alors Bhagavat se leva de sa méditation; pour cette affaire il réunit l'assemblée des bhikṣus, et il dit aux bhikṣus: Aujourd'hui, à l'heure du repas, j'ai mis ma vêture, j'ai pris mon vase et je suis entré dans la ville pour y mendier la nourriture; puis, après manger, je suis entré dans le bois *An-t'o*; sous un arbre j'y étendis mon *ni-chi-t'an* et m'assis. *Kia-lou-t'o-yi* après avoir mendié sa nourriture vint aussi sous un arbre, et il fit cette réflexion: En quel lieu le Bouddha pratique-t-il en ce moment la voie? je veux y pratiquer la voie. Et j'étais alors entré dans le bois *An-t'o*; sous un arbre j'y avais étendu un *ni-chi-t'an*. Et *Kia-lou-t'o-yi* fit de même. Or cet homme a le corps grand; ses deux genoux touchaient le sol. Et il fit ce souhait: Quand donc Bhagavat nous permettra-t-il de faire un *ni-chi-t'an* d'un empan du Bouddha? Comme cela, ce serait suffisant! Le Bouddha dit aux bhikṣus: A partir d'aujourd'hui ceci est la règle et il faut l'énoncer ainsi: 'Si un bhikṣu veut faire un *ni-chi-t'an*, il doit le faire à la mesure. La mesure, c'est en longueur deux coudées de Bouddha; en largeur une coudée et demie; la lisière, une coudée en plus. Passé cette mesure, c'est *po-ye-t'i*.'

Texte Koutchéen.

Feuillet 108. *Recto.*

1 (*k*)ākauwa ⁀ śeśuwer postaṁ pañäkte sāṅ kraupāte ⁀ ce͵u wättare nāksate ⁀ xṅ kikraktsi sa ṣam[*ā*]nettse ⁀ eñatketse mā[1] ceppille[1]
2 mā wsaṣṣalle ⁀ prastrāṁ yātka yāmtsi ⁀ ‖ pañäkte Śrāvasti ne mas-kītr ⁀ tsoṅkai͵k pātrai wastsi kamāte Śrāvasti ne piṁtwāt yopsa ⁀

[1] Les syllabes *mā* et *lle* ont été fournies par le fragment Hoernle, MS. No. 149/84.

3 śeśuwer postaṁ ⌢ niṣīdaṁ kamāte *andha*xe wartto ne masa ompalskoññe lamatsi ⌢ śaulassu Kāḷodāye pañäkte o-
4 mpostaṁ masa ⌢ pañäkte alyek̲a kca stām ño\r̲ niṣīdaṁ raksane lyama ⌢ Kāḷodāye rano alyek̲a kca stām ñor̲ oppīl̲aṁ-
5 ttsa niṣīdaṁ raksane lyama ⌢ su no orotse kektsen tsa ⌢ annapi keni [1] sa keṁ teksa ⌢ tumeṁ weñawā ⌢ watkaṣṣi pi pañäkte niṣīdaṁ
6 ñre [2] meṁ k̲alymi raso tsamtsi ⌢ ∥ lamalle [3] sa ṣamānettsa yamaskemane sa ⌢ yärmaṁssu yamaṣalle ⌢ omne se yarmä p̲arkaññe

Verso.

1 sa wirsoñcä ⌢ pañäktettse raso sa ⌢ pkante sa śle ywārcä ⌢ ñre\ts̲ raso ⌢ tumeṁ oṁṣap yāmtr̲ ⌢ ₒraₒ p̲aṣṣeñca ∥ pañäkte Kapilavā-
2 stu ne m̲askītr̲ ⌢ pañäktettse proce\r̲ Nānde [4] ñe\m̲ ⌢ krūi sāṅ ne yapi sklokacci ṣamāni ywārcä m̲askīyentr̲ ⌢ pañäkte wat yopsa
3 Nānde [4] wa\t̲ ⌢ wilakṣānäñcä [5] ⌢ pañäkte meṁ Nandettse meṅkiṣai ⌢ śtwāra praroṁ pañäkte meṁ meṅkiṣai ⌢ pañäktettse wastsi
4 mpa sā\m̲ ⌢ wastsi yamaṣṣitr̲ ⌢ pañäkte k*l*yauṣa sāṅ kraupāte ⌢ ce śikṣapā\t̲ śānmya ⌢ ∥ m̲aksu no ṣamāne ⌢ pañäktettse
5 wästsittse yarm tsa wastsi yamātr̲ ⌢ oṁṣṣap wa\t̲ pañäk̲t̲aññe wästsi meṁ ⌢ ₒraₒp̲aṣṣeñca ⌢ omne *c*e pañäktettse wästsittse yarmä ⌢
6 p̲arkaññe sa ñu rsonta ⌢ pañäk̲t̲aññe raso sa ⌢ pkante sa ṣka\s̲ ⌢ te om[*n*]e pañäktettse wästsit[*ts*]e yarmä [6] ⌢ 90 ∥ wewe*ñ*xwa ñä(*sa*)

Feuillet 109. *Recto.*

1 śaulassoñcä ñumka ⌢ ₒra̧ p̲aṣṣeñcana pelaiknenta ⌢ om ne ñä\ś ⌢ m̲akte nau(ṣ) ∥ ∥ cai no░*śaula*░ssoñcä śtw[*ā*]ra wrattsai *a*ksas̲s̲░××× ·
2 laiknenta artsa ywarca me\ñä prātimokṣaṣṣe pi sutarttse akṣalñe ne ecce k̲atmaskeṁ ⌢ ∥ pa(*ñä*)*kte* Śrāvasti ne m̲askītr̲ ⌢ omne k░*e*
3 statse prekeṣai ⌢ Uppalavarna\ñä aśiyattse ⌢ yarke peti māka sporttītr̲ ⌢ māka śwatsanma k̲alpāṣṣi ⌢ tu ṣa*mā*

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[1] Le fragment 149/84 porte : *kenīne sa.* [2] *ñreṁ* 149/84. [3] *lamalya* 149/84.
[4] *Sic* MS. Lire *nande.* [5] *Sic* MS. Lire °*kṣa*°.
[6] J'ai déjà publié l'épisode de Nanda (109 *b*ⁱ⁻ᵛⁱ) avec une traduction et les textes parallèles dans le Journal Asiatique, 1912, I. 101–116. J'ai pu rectifier ici quelques erreurs que j'avais commises.

4 ne‿ts̱ past aiṣṣi śwātsi ⌒ tāy no trite kauṁṣai ⌒ eśuwacca m̱askītṟ ⌒ tumeṁ leswi eṅsanta ne ⌒ yaka ynemane nauttai ne *k*lāya ⌒
5 ḵaryorttau ksa lyakāte ⌒ ista klautka ⌒ śno yākṣa ⌒ tumeṁ sā‿u śe‿m̱ kauc ersate ne ⌒ oskai wayāte ne ⌒ śwātsi wäṅkṣāte ne ⌒ pañäkte
6 klyauṣa näksate ॥ m̱aksu no ṣamāne mā alāṣmo eneṅka os ne piṁ-twāta‿ścä ynemane ⌒ aletsai aśiyai meṁ ⌒ *ṣa*‿ñä ṣar sa trāsxa-

Verso.

1 lye ⌒ tsālnalye eñcītṟ ⌒ ce‿u ṣamānettsa ⌒ ṣamānetts:åksaṣ̱alle ⌒ nak-ṣalye sa śaulassoñcī keḵatkau nesau ⌒ mā ayāto a-
2 ksaṣ̱ṣ̱alye ⌒ cew īke aksaskau ⌒ se pelaikne wrattsai aksaṣ̱ṣ̱alle ⌒ ॥ ॥ pañäkte Śrāvasti ne m̱askītṟ ⌒ tanāpate ksa ṣamā-
3 neṁ aśiyana ṣ̱pa śwātsiś kakāte ⌒ tumeṁ Sthulanānda ce‿u tanāpateṁ śarsäṣṣi ⌒ samp arāñiñe ste cwim nauṣa pete ⌒
4 caim no agamadhari skente ⌒ sam no abhidharmike ste ⌒ sam winasāre ⌒ tusa tanāpate kraṣiyate ⌒ xwa pitkawe (*m*)ā
5 mlama‿m ⌒ pañäkte klyauṣa näksate ॥ ṣamāni no masār ostuwaiwenta ne kakākaṣ tākau *św*ātsiśco ⌒ omne krūi aśiya ṣ̱ar(*s*)e-
6 maneñña stmausa tāko‿yä ⌒ tane klu pete ⌒ tane smañiñe pete ⌒ tane (*s*)pa‿ḵ pete ⌒ sāwaxx ṣamā*ne*‿ts̱ m̱antrā*ka* *tāko*(*yä*)▒×▒

TRADUCTION.[1]

Pāyti 89. [Fol. 108*a*, l. 1] . . . après manger, le Bouddha réunit le saṃgha; il blâme cette affaire;. par le fait de . . . d'un bhikṣu . . . [l. 2] il ne faut pas demeurer (avec) qui s'occupe de faire étalage au grand air (*prastaraṇa*).

Le Bouddha est à Śrāvastī. Le matin il prend son vêtement, et il entra dans Śrāvastī pour mendier la nourriture. [l. 3] Après le repas il prend un niṣīdan et il resta dans le bois Andha pour s'asseoir en méditation. L'āyuṣmat Kāḷodāye y fut après le Bouddha. [l. 4] Le Bouddha sous un arbre quelconque étendant le niṣīdan s'assit. Kāḷodāye aussi sous un arbre quelconque à l'écart [l. 5] étendant le niṣīdan s'assit. Mais il avait le corps grand; des deux genoux il touchait le sol. Alors il dit: Puisse le Bouddha autoriser [l. 6] à ajouter au niṣīdan une coudée à partir de la frange. Le bhikṣu qui se fait de quoi s'asseoir, il doit le faire

[1] La traduction en koutchéen, sans se piquer d'une fidélité littérale, a résumé le récit avec goût.

à la mesure. Là-dedans, la mesure est en longueur [Fol. 108 *b*, l. 1] deux coudées, en coudées du Bouddha; en largeur une et demie; des franges, une coudée. Qui fait plus que cela, etc., est paṣṣeñca (= pāyantika).

Pāyti 90. [Fol. 108 *b*, l. 1] Le Bouddha est à Kapilavastu. [l. 2] Le Bouddha a un frère nommé Nanda. Quand il entre dans l'assemblée, les religieux confus sont partagés en deux: Est-ce le Bouddha qui est entré? [l. 3] ou bien est-ce Nanda? Nanda a deux lakṣaṇa de moins que le Bouddha; il a quatre doigts de taille en moins que le Bouddha. Il se fait faire [l. 4] une robe pareille à la robe du Bouddha. Le Bouddha, l'ayant appris, réunit la communauté; cette prescription est proclamée: Le religieux quel qu'il soit, [l. 5] qui se fait une robe à la mesure de la robe du Bouddha, ou plus grande que la robe du Bouddha, il est en faute. A ce sujet, voici la mesure de la robe du Bouddha: [l. 6] en longueur, 9 coudées—des coudées du Bouddha — en largeur, 6. Telle est à ce sujet la mesure de la robe du Bouddha.

[Fol. 108 *b*, l. 6] Par moi ont été dites, [Fol. 109 *a*, l. 1] ô vous qui avez la vie (= *āyuṣmat*), les 90 lois de garde, etc. Là-dessus, je . . . comme ci-dessus. Voici, ô vous qui avez la vie, les quatre lois à réciter publiquement; [l. 2] à la fin du demi-mois, dans la récitation du *Prātimokṣa-sutar*, elles arrivent.

Pratideśanīya 1. [Fol. 109 *a*, l. 2] Le Bouddha est à Śrāvastī; alors c'est [l. 3] une période de famine. La nonne Uppalavarṇā a beaucoup de portions; beaucoup lui en fournissent; elle reçoit beaucoup à manger, [l. 4] et elle le donne ensuite à manger aux moines. Or le troisième jour, elle est affamée; elle perd connaissance; en allant mendier, elle a un vertige dans la rue. [l. 5] Un marchand la vit; aussitôt, se retournant, il appela sa femme. Alors celle-ci vint; elle la relève tant bien que mal, la conduit dans sa maison, lui prépare à manger. Le Bouddha [l. 6] l'ayant entendu blâme: Tout moine qui sans être malade va mendier sa nourriture dans une maison, et qui d'une nonne étrangère reçoit dans sa propre main [Fol. 109 *b*, l. 1] à croquer ou à avaler, ce moine doit en faire la déclaration aux moines: Ô vous qui avez la vie, je suis affecté d'une chose répréhensible; ce n'est pas bien; [l. 2] il faut le déclarer. Ce point, je le déclare. C'est une loi à déclarer publiquement.

Pratid. 2. [Fol. 109 *b*, l. 2] Le Bouddha est à Śrāvastī. Un *tanāpate* (dānapati) invite les moines [l. 3] et les religieuses à manger. Alors Sthūlanandā donne des ordres à ce *tanāpate*: Celui-ci est un Āraṇyaka[1]; à lui la première portion. [l. 4] A ceux-ci; ce sont des *agamadhari*; à celui-là; c'est un *abhidharmika*; à celui-là; il s'emploie au culte. Le *tanāpate* se fâche et dit: Bavarde, ne [l. 5]

[1] Cette interprétation est garantie par la variante graphique du fragment 36[ii] qui donne sa̱ma arāṁñe. Le *p* de la forme *samp* note simplement l'explosion labiale qui se produit après que la résonance nasale de l'm̱ a cessé.

m'embrouille pas! Le Bouddha ayant entendu blâme: Moines! quand je suis invité à manger dans les familles, et que là-dessus une religieuse reste [l. 6] à donner des ordres: Ici une portion de riz! ici une portion de bouillie! ici une portion de condiments! les moines ainsi . . . [le texte s'arrête ici.]

LES PARALLÈLES.

Le Vinaya pali a aussi, pour le pācittiya correspondant, le 89e de la série, un double récit assez différent:

Pācittiya 89. En ce temps-là le Bouddha Bhagavat est à Sāvatthi dans le Jetavana, le jardin d'Anāthapiṇḍika. Or en ce temps-là Bhagavat a permis un nisīdana aux moines. Les moines de la Sixaine, disant que Bhagavat a autorisé le nisīdana, portent des nisīdanas démesurés; ils pendent en avant et en arrière des bancs et des supports. Les moines qui ont peu de désirs grognent, protestent, s'indignent: Comment les moines de la Sixaine porteront-ils des nisīdanas démesurés? Et alors ces moines communiquèrent cette affaire à Bhagavat. Et alors Bhagavat sur cette affaire, sur cette question, réunit l'assemblée des moines et il interrogea les moines de la Sixaine: Est-il vrai, moines, que vous portez des nisīdanas démesurés? C'est vrai, Bhagavat! Le Bouddha les blâme: Comment donc, ô fous! porterez-vous des nisīdanas démesurés? Voilà qui n'est pas, ô fous! pour donner la foi aux incrédules ni pour augmenter la foi des fidèles. Et maintenant, ô moines! voici comment vous devrez réciter cette prescription: 'Si un moine se fait faire un nisīdana, il faut le faire à la mesure. Là-dessus, la mesure est en longueur deux coudées, en coudées du Sugata, en largeur une et demie. Qui dépasse cela, il y a pācittiya de coupure (*chedanaka*).' Et c'est ainsi que cette prescription est proclamée aux moines par Bhagavat.

Or en ce temps-là l'āyasmā Udāyi a le corps grand. En présence de Bhagavat, étalant le nisīdana, il s'asseoit tout recroquevillé. Et alors Bhagavat dit à l'āyasmā Udāyi: Pourquoi donc, Udāyi, es-tu tout recroquevillé sur ton nisīdana? C'est que Bhagavat a permis aux moines un nisīdana très petit. Et alors Bhagavat à cette occasion, sur cette question, fit un entretien sur la Loi, et, s'adressant aux moines: Je permets, ô moines, une frange d'une coudée au nisīdana. Et maintenant, ô moines, voici comment vous devez réciter la prescription: 'Si un moine se fait faire un nisīdana, il faut le faire à la mesure. Là-dessus, la mesure est en longueur deux coudées, en coudées du Sugata; en largeur une et demie; la frange, une coudée. Qui dépasse cela, il y a pācittiya de coupure (*chedanaka*).'

Pour les prescriptions suivantes et les récits qui les accompagnent, j'observerai l'ordre suivant: d'abord le Sarvâstivādi-vinaya (version chinoise); puis, comme terme de comparaison, le pali.

Sv. V. — *Po-ye-t'i* 90. Le Bouddha résidait à *Kia-wei-lo-wei* (= Kapilavastu). En ce temps-là, l'āyuṣmat *Nan-t'o*, le frère cadet du Bouddha, qu'une sœur de sa mère avait enfanté, avait le corps tout pareil au Bouddha, avec trente marques (*lakṣaṇa*) et quatre doigts de taille en moins que le Bouddha. Alors *Nan-t'o* se fit un vêtement de la même mesure que celui du Bouddha. Quand les bhikṣus se trouvaient réunis soit à l'heure du repas, soit après-midi, s'ils voyaient de loin *Nan-t'o* venir, ils se levaient tous pour aller au-devant de lui: 'Voici notre grand chef qui vient!' Une fois rapprochés, ils s'apercevaient que ce n'était pas lui. Les sthaviras tout confus pensaient alors: 'Il est notre inférieur: pourquoi donc nous lever et aller au-devant de lui?' Et *Nan-t'o* tout confus pensait: 'J'ai donc fait que les sthaviras se lèvent et viennent au-devant de moi!' Les bhikṣus pour cette affaire allèrent trouver le Bouddha et lui firent rapport tout au long. Le Bouddha pour cette affaire réunit le saṃgha des bhikṣus, et lui qui savait la cause il interrogea *Nan-t'o*: 'As-tu véritablement fait cette chose ou non?' Il répondit: 'C'est vrai, Bhagavat; je l'ai faite.' Le Bouddha le blâma pour toutes sortes de raisons: 'Que signifie qu'un bhikṣu se fait un vêtement de la même mesure que le vêtement du Bouddha? A partir d'aujourd'hui il faut raccourcir ton vêtement; ce kaṣāya, il faut l'étaler et l'arroser d'eau. Bhikṣus! étalez et arrosez le vêtement de *Nan-t'o*. Et si quelque homme fait comme lui, vous devrez agir de même.' Et il dit aux bhikṣus: 'Pour dix avantages je donne aux bhikṣus une prescription. A partir d'aujourd'hui, il faut réciter ainsi cette prescription: Si un bhikṣu se fait un vêtement de la même mesure que le vêtement du Bouddha ou de mesure plus grande, il est *po-ye-t'i*.' La mesure du vêtement du Bouddha, c'est en longueur 9 empans, en largeur 6 empans. C'est la mesure du vêtement du Bouddha.

Pācittiya 92. — En ce temps le Bouddha Bhagavat est à Sāvatthi, dans le Jetavana, le jardin d'Anāthapiṇḍika. Or en ce temps l'āyasmā Nanda, fils d'une sœur de la mère de Bhagavat, est beau, remarquable, séduisant, il a quatre doigts de taille de moins que Bhagavat. Il porte une robe de la même mesure que la robe du Sugata. Les Anciens, les Religieux virent de bien loin Nanda l'āyasmā qui arrivait; l'ayant vu: 'Bhagavat arrive!' se disent-ils, et ils se lèvent de leur siège. Arrivés à proximité, ils le reconnaissent; ils grognent, ils protestent, ils s'indignent: 'Comment donc? l'āyasmā Nanda portera une robe de la même mesure que la robe du Sugata?' Ils rapportèrent la chose à Bhagavat. Alors Bhagavat interrogea l'āyasmā Nanda: 'Est-ce vrai, Nanda, que tu portes une robe de la même mesure que la robe du Sugata?' — 'C'est vrai, Bhagavat.' Le Bouddha Bhagavat le blâma: 'Comment donc? Toi, Nanda, tu porteras une robe de la mesure de la robe du Sugata? Voilà qui n'est pas fait pour donner la foi aux incrédules, ni pour augmenter la foi des fidèles. Ainsi donc, ô Religieux, récitez cette prescription: Si un religieux fait faire une robe de la même mesure que la robe du Sugata, ou plus

grande, il y a *pācittiya* de coupure (*chedanaka*). A ce sujet, voici la mesure de la robe du Sugata: en longueur, 9 coudées — des coudées du Sugata; — en largeur, 6 coudées. Telle est la mesure de la robe du Sugata.'

La formule qui conclut les 90 *pāyti* et celle qui introduit les 4 péchés suivants ne se trouvent pas dans la version chinoise du Sarvâstivādi-vinaya; elles sont données dans le Prātimokṣa de cette école traduit par Kumārajīva [Sv. P.]. Le Sutta-vibhaṅga a incorporé, comme le koutchéen, ces formules dans son texte.

Sv. Pr. — Hommes de grande vertu (= *bhadanta*)! j'ai dit complètement les 90 lois *po-ye-t'i*. Maintenant je demande aux hommes de grande vertu: En ceci êtes-vous purs ou non? Une seconde fois, une troisième fois même question. Les hommes de grande vertu sont purs en ceci, puisqu'ils gardent le silence. Cette chose, c'est ainsi que je la tiens. Hommes de grande vertu! Voici les quatre lois *pa-lo-t'i-t'i-che-ni* qui, demi-mois par demi-mois, sont dites dans le *Po-lo-t'i-mo-tch'a*.

P. — On a énoncé, ô āyasmās! les quatre-vingt-douze lois *pācittiya*. Là je demande aux āyasmās: Est-ce qu'en cela vous êtes purs? Une seconde fois je demande: Est-ce qu'en cela vous êtes purs? Et une troisième fois je demande: Est-ce qu'en cela vous êtes purs? Les āyasmās sont purs en cela; donc ils se taisent. C'est ainsi que je le tiens. Or voici maintenant les quatre lois *pāṭidesaniya* qui arrivent en récitation.

Sv. V. — *Pratideśanīya* 1. Le Bouddha est à *Che-wei* (Śrāvastī). C'était une période de famine et de parcimonie. La bhikṣuṇī *Hoa-che* (Couleur de fleur = Utpalavarṇā), en raison de son mérite, a beaucoup de connaissances, beaucoup de relations; elle peut obtenir en abondance vêtements, nourriture, literie, remèdes, qui sont des nécessités. Cette bhikṣuṇī de très bonne heure se lève, passe sa vêture, prend son vase, entre dans la ville de *Che-wei* pour mendier sa nourriture. Alors elle voit la foule des bhikṣus qui dans *Che-wei* mendient leur nourriture sans en obtenir, elle en souffre et n'est pas heureuse. Et cette bhikṣuṇī, si elle voit que dans le vase des bhikṣus il manque un peu, leur donne un peu; s'il y manque la moitié, elle donne une moitié; s'il manque tout, elle donne tout. Le premier jour, la bhikṣuṇī épuisa tout ce qu'elle avait reçu de nourriture mendiée en le donnant aux bhikṣus. De même le second jour, le troisième jour. Comme elle ne prenait pas de nourriture, dans la rue elle perdit connaissance et tomba par terre. Un marchand qui l'avait vue appela sa femme et lui dit: La bhikṣuṇī *Hoa-che* est tombée par terre dans la rue. Va la relever et amène-la. Elle alla la relever et la conduisit dans sa maison. Vite on lui fit une bouillie qu'on lui donna, et alors elle reprit ses sens. On lui demanda: De quoi souffrez-vous? Quelle maladie vous tourmente que vous êtes tombée par terre dans la rue? La bhikṣuṇī dit: Je n'ai ni maladie ni

douleur ni peine. C'est parce que je n'avais pas pris de nourriture que j'ai perdu connaissance et que je suis tombée par terre dans la rue. On lui demanda: Vous avez donc mendié de la nourriture sans en obtenir? Elle répondit: J'ai mendié de la nourriture et j'en ai reçu. Mais comme la foule mendiait de la nourriture dans *Che-wei* sans en obtenir, j'en ai souffert et je n'étais point heureuse. Quand je voyais que dans le vase des bhikṣus il en manquait un peu, je leur en donnais un peu; s'il y manquait la moitié, je donnais la moitié; s'il manquait tout, je donnais tout. Et de même le second jour et le troisième jour. Comme je ne prenais pas de nourriture, j'ai perdu connaissance et je suis tombée par terre dans la rue. Les maîtres de maison ayant entendu cette affaire ne furent pas heureux dans leur cœur Et ils blâmèrent ainsi: Ces *cha-men* (śramaṇa) fils de *Che* (śākya)! ils ne connaissent ni temps ni mesure. Si celui qui donne ne sait pas la mesure, il faut que celui qui reçoit sache la mesure. Cette bhikṣuṇī *Hoa-che* a failli mourir faute de nourriture. Là-dessus il y eut des bhikṣus de peu de désirs, sachant ce qui suffit, pratiquant les *t'eou-t'o* (dhūta), qui entendant cette affaire ne furent pas heureux dans leur cœur; ils allèrent vers le Bouddha et lui firent rapport tout au long. Le Bouddha pour cette affaire réunit l'assemblée des bhikṣus; pour toutes sortes de raisons il blâma les bhikṣus: Que signifie un bhikṣu qui ne connaît ni la mesure ni le temps? Si celui qui donne ne connaît pas la mesure, il faut que celui qui reçoit connaisse la mesure. Cette bhikṣuṇī *Hoa-che* a failli mourir faute de nourriture. Ayant blâmé pour toutes sortes de causes les bhikṣus, il leur dit: Pour dix avantages je donne aux bhikṣus une prescription. A partir d'aujourd'hui il faut réciter ainsi cette prescription: ' Si un bhikṣu qui n'est pas malade entre dans un village, et que de la main d'une bhikṣuṇī qui n'est pas sa parente il reçoit de la nourriture, ce bhikṣu doit s'adresser aux autres bhikṣus pour leur dire son péché: Vénérables, je suis tombé dans une loi répréhensible et déplacée. Cette loi est regrettable. Maintenant je déclare publiquement que je regrette ma faute. C'est ce qu'on appelle une loi *po-lo-t'i-t'i-che-ni*.'

P. — *Pāṭid.* 1. En ce temps-là le Bouddha Bhagavat est à Sāvatthi dans le Jetavana, le jardin d'Anāthapiṇḍika. Or en ce temps-là une des religieuses ayant fait sa tournée d'aumônes à Sāvatthi, au moment de s'en retourner apercevant un des moines lui dit: Hé, seigneur! accepte l'aumône! — Bien, ma sœur, dit-il, et elle lui remit tout. Il ne lui restait plus assez de temps pour faire une tournée d'aumônes, et elle resta sans manger. Ainsi le deuxième jour . . . le troisième jour, ayant fait sa tournée d'aumônes à Sāvatthi, au moment de s'en retourner apercevant un des moines elle lui dit: Hé . . . et elle resta sans manger. Or, cette religieuse le quatrième jour va frissonnante dans la rue. Un seṭh, maître de maison, qui arrivait en voiture dans le sens inverse dit à cette religieuse: Écarte-toi, madame! En se retirant, elle tomba sur la place même. Le seṭh, maître de

maison, fit ses excuses à la religieuse : Excuse-moi, madame ; c'est moi qui t'ai fait tomber. — Non, maître de maison, ce n'est pas toi qui m'as fait tomber ; mais c'est que je suis bien faible.—Pourquoi donc, madame, es-tu si faible ? Alors la religieuse raconta l'affaire au seṭh, maître de maison. Le seṭh, maître de maison, conduisit la religieuse dans sa demeure, lui donna à manger ; il grogne, il proteste, il s'indigne : Comment donc ! les bhadantas accepteront la nourriture de la main d'une religieuse ! Les femmes ont grand'peine à obtenir ! Les moines entendirent ce seṭh, maître de maison, qui . . . s'indignait. Les moines qui ont peu de désirs . . . s'indignent : Comment donc ? un moine recevra la nourriture de la main d'une religieuse . . . etc. . . . Est-ce vrai, moine, que tu reçois la nourriture de la main d'une religieuse ? — C'est vrai, Bhagavat ! — Est-elle ta parente, moine, ou étrangère ? — Étrangère, Bhagavat. — Étranger et étrangère, ô fou, on ne sait pas ce qui convient, ce qui ne va pas, ce qui est bien, ce qui n'est pas bien. Comment donc, ô fou, recevras-tu la nourriture de la main d'une religieuse étrangère ? Voilà qui n'est pas, ô fou, pour donner la foi aux incrédules . . . etc. Et voici comment vous devez réciter cette prescription : 'Si un moine, de la main d'une religieuse étrangère qui est entrée dans l'intérieur de la maison, accepte en sa propre main à croquer ou à avaler, et qu'il le croque ou l'avale, ce moine doit le déclarer : Vénérables, je suis tombé dans une loi répréhensible, déshonnête ; je le confesse.'

Le récit du Dharmagupta-vinaya est, comme toujours, étroitement rapproché du pali, mais la religieuse qui motive la prescription est, comme chez les Sarvâstivādins, Utpalavarṇā.

Sv. V. — *Pratid.* 2. Le Bouddha est à *Wang-che* (Rājagṛha). En ce temps-là il y a un maître de maison qui invite le Bouddha et le clergé des deux sexes pour le lendemain à déjeuner. Le Bouddha accepte par le silence. Le maître de maison sait que le Bouddha a accepté par son silence ; il salue de la tête les pieds du Bouddha, tourne à droite autour de lui et se retire. Rentré chez lui, il prépare toutes sortes de mets excellents. Au matin il installe des sièges, envoie un messager informer le Bouddha que le moment est venu, que le repas est prêt. Le Bouddha connaît par lui-même le temps. Le Bouddha et le clergé des deux sexes entrent dans la maison du maître de maison et ils s'asseoient. Le maître de maison, voyant que le Bouddha et le clergé sont assis, de sa propre main fait circuler l'eau pour annoncer le moment du repas. Et alors une bhikṣuṇī du groupe de *Tiao-ta* (Devadatta), en faveur des bhikṣus de la Sixaine, se mit à donner des ordres au *t'an-yue* (dānapati) : Celui-ci est le premier sthavira ; celui-là est le second sthavira ; celui-ci tient les règles (vinayadhara) ; celui-ci est un maître de la Loi ; donne à ce bhikṣu du riz ; donne à ce bhikṣu de la soupe. Les maîtres de maison disent : Nous ne savons pas qui est premier sthavira, qui est second sthavira, qui tient les règles, qui

est maître de la Loi. Il y a ici beaucoup de riz à manger, assez pour en donner à tous. Qu'on ne nous embrouille pas avec des paroles. Si on nous donne des ordres confus: allons, toi, de tes propres mains fais circuler les plats, — alors nous nous arrêterons. Le Bouddha reconnut que la bhikṣuṇī embrouillait tout, et il entendit les maîtres de maison qui blâmaient. Après le repas, pour cette affaire, il réunit l'assemblée des bhikṣus; pour toutes sortes de raisons, il blâma les bhikṣus de la Sixaine: Que signifie, quand les bhikṣus mangent, qu'une bhikṣuṇī ordonne de donner à manger? Ayant blâmé pour toutes sortes de raisons, il dit aux bhikṣus: Pour dix avantages, je donne aux bhikṣus une prescription. A partir d'aujourd'hui, il faut réciter ainsi cette prescription: ' S'il arrive, ô bhikṣus, qu'un maître de maison invite à manger chez lui, et qu'alors une bhikṣuṇī, montrant du doigt, ordonne: Donne à ce bhikṣu du riz; donne à ce bhikṣu de la soupe, alors les bhikṣus doivent dire à cette bhikṣuṇī: Attends un peu que les bhikṣus aient fini de manger. Si parmi les bhikṣus il n'y en a pas un pour dire à cette bhikṣuṇī: Attends un peu que les bhikṣus aient fini de manger, alors tous ces bhikṣus doivent s'adresser au reste des bhikṣus et leur dire: Vénérables! nous sommes tombés dans une loi répréhensible et déplacée. Cette loi est regrettable. Maintenant je déclare publiquement que je regrette ma faute. C'est ce qu'on appelle une loi *po-lo-t'i-t'i-che-ni.*'

P. — *Pāṭid.* 2. En ce temps-là le Bouddha Bhagavat est à Rājagaha au Veḷuvana, dans le Kalandaka nivāpa. Or en ce temps-là les moines sont invités dans les familles, et y mangent. Les religieuses de la Sixaine sont là qui donnent des ordres pour les moines de la Sixaine: Donnez ici de la soupe; donnez ici de la bouillie. Les moines de la Sixaine mangent autant qu'ils veulent; les autres moines ne mangent absolument rien. Les moines qui ont peu de désirs . . . s'indignent: Comment donc! ces moines de la Sixaine ne remettront pas à leur place les religieuses qui donnent des ordres . . . etc. . . . Est-il vrai, moines, que vous ne remettez pas à leur place les religieuses qui donnent des ordres? — C'est vrai, Bhagavat. — Le Bouddha Bhagavat les blâma: Comment donc, fous, vous ne remettez pas à leur place . . . Voilà qui n'est pas fait pour donner la foi . . . Et voici comment vous devrez réciter cette prescription: ' Les moines sont invités dans les familles et y mangent. Alors si une religieuse reste là avec des airs de commander: Donnez ici de la soupe; donnez ici de la bouillie; — ces moines doivent écarter cette religieuse en lui disant: Reste à l'écart, sœur, tant que les moines mangent. S'il ne vient pas à l'idée d'un seul moine d'écarter cette religieuse en lui disant: Reste à l'écart . . ., les moines mangent, alors ces moines doivent déclarer: O vénérables, nous sommes tombés dans une loi répréhensible, déshonnête; nous le confessons.'

Le Dharmagupta-vinaya donne, comme d'ordinaire, un récit presque identique à celui du pali. Mais le lieu de la scène est à Śrāvastī, comme dans le koutchéen,

tandis que le Sarvâstivādi-vinaya et le pali placent tous les deux la scène à Rājagṛha. Le koutchéen seul désigne nommément Sthūlanandā comme la religieuse coupable.

En somme, le koutchéen présente dans tous les cas une rédaction originale, abrégée et allégée, du Vinaya des Sarvâstivādins. Évidemment le bouddhisme avait atteint une vie propre et une culture propre dans la région du parler koutchéen.

3. PRATIDEŚANĪYA.

Hoernle MS., No. 149, Add. 33.

Un petit fragment, coté 149, Add. 33, donne quelques restes d'une rédaction du 1ᵉʳ et du 2ᵉ pratideśanīya très voisine, mais légèrement différente. Elle sert tout au moins à compléter quelques lectures.

Recto.

1 ṣṣ×ente sa˴ṣ̱a mā lipiṯar ne ‿ e▒
2 lleḵa ksa ḵaryorttau lyakāte ista˴ḵ▒
3 maṣane ce˴u osṯaṣṣi nāksante ne▒
4 se ṣamāne (*a*)lāṣmo eneṅka

Verso.

1 ×[*pa*]ñäkte Śrāvast[*i*]×× m̱askīṯa˴ṟ ‿ tanā▒
2 sam̱a arāṁñe ste cwi˴m̱ nau˴ṣ̱ pete ‿ ▒
3 tanāpate kraṣiyate oṯ weñā te˴ś▒
4 ×ā˴ṟ ṣamāni ostwaiwenta ne śwātsi▒

Note additionnelle.—Pendant que ce texte était en cours d'impression, le texte sanscrit du Prātimokṣa des Sarvâstivādins a été publié par M. Finot dans le Journal Asiatique, 1913, II. 465–557.

VOCABULARY TO KUCHEAN FRAGMENTS[1]

A

abhidhārm̲, transcription du sanscrit *abhidharma*. Fr. 1, a^{iv}.

abhidharmike, emprunté au sanscrit *ābhidharmika*, tenant de l'abhidharma. Fr. 2, 109 b^{iv}.

agamadhari, nomin. plur. de *agamadhare*, emprunté au sanscrit *āgamadhara*, qui possède les āgamas. Fr. 2, 109 b^{iv}.

aiṣṣi, 3e pers. sing. fréquent. de *ai*, *ay*°, donner. Fr. 1, 109 a^{iv}.

aiykemane, partic. moyen de *aiś*, *aik*, savoir. Fr. 1, a^{iv}.

aknātsaṁṣ, cas oblique plur. de *aknātse*, ignorant; [d'où le dérivé *aknātsaṁñe*, ignorance (= *ajñāna*)]. Fr. 1, a^{iii}.

[Composé d'*an-*, négatif, qui a perdu son *n* devant *kn*, et de *knā-*; cf. v. h. a. *knān*, lat. *(g)nōsco*, etc.; sur A. *knān-* (*puk knānmāṃ* '*sarvavidvān*'), v. SS. 931.]

akṣalñe, récitation, énonciation (=*uddeśa*). Fr. 2, 109 a^{ii} (°*ne*, loc.).

[Cf. peut-être lat. *aio*, *ad-agium* et les mots apparentés, notamment arm. *asem*, je dis, *ar̉-ac* 'maxime'.]

aksaskau, 1re pers. sing. prés. de *aks*, réciter, énoncer (= *deś*°). Fr. 2, 109 b^{ii}.

[v. *akṣalñe*.]

aksaṣṣalle, part. futur passif de *aks*, *akṣ*, réciter, énoncer (=*deśanīya*). Fr. 2, 109 a^{i}, 109 b^{ii}.

aksaṣalle, id. Fr. 2, 109 b^{i}.

aksaṣṣalye, id. Fr. 2, 109 b^{ii}.

alāṣmo, malade (= pāli *gilāna*). Fr. 2, 109 a^{vi}; Fr. 3, a^{iv}.

[Cf. *alāskemane* 'étant malade', Journ. As., 1911, ii. 121, et MSL. xviii. 18.]

aletsai, étranger, alienus. Forme oblique féminine de *alecce*. Fr. 2, 109 a^{vi}.

[v. *alyeka*.]

alyeka ([*a*]*lleka*, Fr. 3, a^{ii}), autre (*anya*). Fr. 2, 108 a^{iv}.

[v. Journ. As., 1911, ii. 149.]

amplākante, participe, précédé de la particule négative *an-*, de *plak*, demander, convenir. Cf. *plāki* (= pali *anāpucchā*). Fr. 1, $b^{i.\,ii}$.

[v. *plāki*.]

andha(ce), emprunté au sanscrit *andha*, n. pr. Fr. 2, 108 a^{iii}.

āñm, âme, esprit. Fr. 1, b^{iv} (-*sa* instrum.)

[Cf. lat. *animus*, *anima*, etc., et v. *onolme*.]

annapi, tous les deux (= *ubhaya*). Fr. 2, 108 a^{v}.

[v. MSL. xvii. 286.]

arāṁñe et **arāññe** (= *āraṇyaka*). Fr. 2, 109 b^{iii} et Fr. 3, b^{ii}.

artsa, absolutif de *ars*, finir (= *anu*°), à la fin de. Fr. 2, 109 a^{ii}.

aśiya, religieuse (= *bhikṣuṇī*). Fr. 2, 109 b^{v}, 109 a^{iii} (°*tse*).

aśiyai, forme oblique. Fr. 2, 109 a^{vi}.

aśiyana, cas régime plur. Fr. 2, 109 b^{iii}.

ayāṣṣe, d'os (= *asthimaya*), adj. dérivé, au moyen de l'affixe °*ṣṣe*, du mot *ayā(ṣ)*, os. Fr. 1, b^{iv}.

ayāto, convenable (= pāli °*sappāya*) ou agréable (= sanscrit °*saṁpreya*). Fr. 2, 109 b^{i}.

C

cai, cas sujet plur. de *ce*, ceux-ci. Fr. 2, 109 a^{i}.

caim, id. de *ce*, démonstratif. Fr. 2, 109 b^{iv}.

[v. MSL. xviii. 414.]

[1] Les remarques étymologiques, enfermées entre crochets, sont dues à M. Meillet. Fr. = fragment.

ce, adj. démonstr. celui-ci. Fr. 2, 108 *b*iv.v, 109 *b*ii.
[cf. scr. *tya-* ?]

ce̥u, ce; cas régime du démonstratif *ce* (= *tad*). Fr. 2, 108 *a*i. (*ce̥u wättare*), nomin. sing. Fr. 2, 109 *b*i; Fr. 3, *a*iii. (*ce̥u . . . ākṣaṣ̱alle*), acc. sing. masc. Fr. 2, 109 *b*iii.
cew (= *ce̥u*). Fr. 2, 109 *b*ii.

cwim (= *cwi*), cas régime du démonstratif, + *m.* v. MSL. xviii. 416 sq. Fr. 2, 109 *b*iii; Fr. 3, *b*ii.

E

ecce, adverbe, correspondant au préfixe sanscrit *ā*. Fr. 2, 109 *a*ii (°*ḵatmaskeṁ*).
[Cf. scr. *ati* ou lat. *ad.*]

eñatke, °*tse*. Fr. 2, 108 *a*i.

eñcītr̥, 3e pers. sing. prés. subj. de *cñc*, *eṅk*, prendre (= *pratigrh°*). Fr. 2, 109 *b*i.
[Cf. gr. ἐνεγκεῖν, etc.; v. *eneṅka* et *eṅsanta.*]

eneṅka, excepté. Postposition qui semble bien s'analyser en *en* (= *a* privatif) et *eṅka*, absolutif de *eṅk*, prendre (littért. = non compris). Fr. 2, 109 *a*vi; Fr. 3, *a*iv.

eṅsanta. Fr. 2, 109 *a*iv (°*ne*). Participe présent de *eṅkáskau*, rac. *eṅk*, au féminin ? ou 3e pers. plur. médio-passive de ce verbe ? cf. MSL. xviii. 15.

ersate, 3e pers. sing. prés. de *er-s*, soulever. Fr. 2, 109 *a*v (°*ne*).
[Cf. gr. ὄρνυμαι, ὀρούω, arm. *yaṙnem* (imp. *ari*), etc.; l'*e* initial peut représenter *o* ou peut-être *a*; l'élément *-s* est suffixal, v. MSL. xviii. 28.]

eśuwacca, affamée; fémin. de l'adj. *eśuwacce*, formé de *e*(*n*) privatif, *śuw*, manger + suff. *cce*. Fr. 2, 109 *a*iv.
[Sur la chute de *n*, v. MSL. xviii. 24.]

I

īḵaṁ, vingt (= *viṁśati*). Cf. *īkaṁpikwalaṁñe.*
[v. MSL. xvii. 290 et suiv.]

īḵaṁpiḵwalaṁñe, adj. composé formé, au moyen de l'affixe *ṁñe* (= *ññe*), de *īḵaṁ*, vingt + *pikwala*, années, plur. de *pikul* (= *viṁśativarṣa*). Fr. 1, *a*i.

īke, point; lieu (= *pada*). Fr. 2, 109 *b*ii.

ista[**k**], aussitôt; ensuite. Fr. 2, 109 *a*v; Fr. 3, *a*ii.
[Cf. lat. *statim* ?]

K

kakākaṣ, participe à redoublement de *kāk*, inviter (= *nimantr°*). Fr. 2, 109 *b*v.

kakāte, 3e pers. sing. prés. de *kāk*, inviter (= *nimantr°*). Fr. 2, 109 *b*iii.

(**k**)**ākauwa**. Fr. 2, 108 *a*i.

kāko, invitation. Subst. tiré de *kāk*, inviter (= *pravāraṇā*). Fr. 1, *a*ii.

Kāḻodāye, n. pr. emprunté au sanscrit *Kālodāyi*. Fr. 2, 108 *a*iii.iv.

ḵalpāṣṣi, 3e pers. sing. fréquent. de *ḵalp*, obtenir (= *labh°*). Fr. 2, 109 *a*iii.

kaltr̥, 3e pers. sing. prés. de *kal*, se tenir, s'arrêter (= *sthā°*). Fr. 1, *a*iv.
[Cf. *kalātsi*, 'tenir', qu'on hésite à séparer de *kall*, 'avoir', cf. arm. *kalay*, qui sert d'aoriste à *unim*, 'j'ai'.]

ḵalymi, bout (= *anta*). Fr. 2, 108 *a*vi.
[v. MSL. xvii. 294.]

kamāte, 3e pers. sing. présent de *kam*, prendre (*ādā*). Fr. 2, 108 *a*ii.iii.
[Cf. hom. γέντο, il a pris, cypr. ἀπόγεμε· ἄφελκε et ὖγ-γεμος· συλλαβή, Hes. gr. γάγγαμον, filet (de pêche), ὄ-γμος, javelle, γέμω, etc.; ombr. *gomia*, grauidas, v. sl. *žĭmǫ*, je presse, etc.]

Kapilavāstu, n. pr. emprunté au sanscrit (*kapilavastu*). Fr. 2, 108 *b*i (°*ne*).

ḵaryorttau, marchand (= *vaṇij*). Fr. 2, 109 *a*v; Fr. 3, *a*ii.
[Cf. scr. *krīṇāti*, il achète, gr. πρίασθαι, etc.]

ḵatkoṣ̱, partic. passé de *kat-k*, tomber, passer (— *preke* = *vikāle*). Fr. 1, *b*ii.
[Cf. lat. *cado*, etc.]

ḵatmaskeṁ, 3e pers. plur. prés. de *ḵat-m*, arriver (= *gam°*). Fr. 2, 109 *a*ii.
[v. *kekatkau.*]

kauc, en haut. Fr. 2, 109 *a*v.

kauṁṣai, journée, dérivé de *kauṁ*, jour. Fr. 2, 109 *a*iv.

kca (cf. *ksa*), particule d'indéfini (*alyeka kca*=*anyatama*). Fr. 2, 108 a^{iv}.
[v. MSL. xviii. 419.]

kekatkau, nomin. sing. masc. du part. parfait de *kat-k*, arriver à, tomber dans (= *āpad°*). Fr. 2, 109 b^{i}.
[Cf. lat. *cado*, etc.]

kektse[ñ], corps (= *kāya*). Fr. 2, 108 a^{v} (°*ntsa*).

keṁ, terre (= *pṛthivī*). Fr. 1, a^{ii}; Fr. 2, 108 a^{v}.
[Cf. lit. *žěmė*, v. sl. *zemlja*, gr. χαμαί, av. *zəm-*, et gr. χθών, scr. *kṣam-*, lat. *humus*.]

kemeṣṣe, de corne (= *viṣāṇamaya*). Adj. dérivé au moyen de l'aff. °*ṣṣe*, du mot *keme*, corne. Fr. 1, b^{iv}.
[Cf. un groupe de mots qui indiquent des objets courbes: av. *kamarā-*, ceinture, gr. καμάρα, voûte, lat. *camurus*, *camerus*; lit. *kumpas*, courbé; gr. κάμπτω; etc. ?]

kenī, genou (= *jānu*). Fr. 2, 108 a^{v} (°*sa*).
[Cf. gr. γόνυ, etc. Var. *kenīne sa*; même forme au duel *e* issu de *o*.]

kercye, palais. Fr. 1, b^{iii} (°*n ne*, loc.).
[Cf. got. *gards*, maison, v. angl. *geard*, enclos, v. sl. *gradŭ*, enclos, ville, scr. *gṛháḥ*, maison, etc.]

kesta, faim, famine (= *durbhikṣa*). Fr. 2, 109 a^{ii} (°*tse*).
[Cf. la racine scr. *ghas-*, manger ?]

kikratsi, infinitif employé comme substantif. Fr. 2, 108 a^{i} [répandre ?].
[Cf. gr. κεράννυμι, etc. ?]

klausa, ouïe, portée d'oreille (°*śruti*, °*śrava*), dérivé de *klyau(s)*, entendre. Fr. 1, a^{iv}.
[v. *klyausaṁ*.]

klautka, absolut. de *klaut-k*, tourner, retourner. Fr. 2, 109 a^{v}.
[v. *kaklau*, Journ. As., 1911, i. 460.]

klāya, 3e pers. sing. aor. de *kl*, tourner, tournoyer, se trouver mal. Fr. 2, 109 a^{iv}.
[Cf. scr. *cárati*, hom. περιτελλόμενος et περιπλόμενος, v. sl. *kolo*, etc.; v. *kaklau*, Journ. As., 1911, i. 460; ou plutôt cf. lit. *guliù*, *gulti*, se coucher, *guliù*, *gulėti*, être couché, gr. βάλλω, et surtout scr. *glāyati*.]

klu, bouillie de riz (= *odana*). Fr. 2, 109 b^{vi}.
[Cf. lat. *glūs* ?, et ceci appuierait l'hypothèse que l'*u* de *glus* est un ancien *u*.]

klyauṣa, absol. de *klyau(s)*, entendre. Fr. 2, 108 b^{iv}, 109 a^{vi} b^{v}.

klyausaṁ, 3e pers. sing. prés. de *klyau(s)*, entendre. Fr. 1, b^{iv}.
[v. Journ. As., 1912, i. 113; et cf. *klausa*.]

kraṣiyate, 3e pers. sing. prés. de *kraṣiy*, s'irriter. Fr. 2, 109 b^{iv}; Fr. 3, b^{iii}.

kraupāte, 3e pers. sing. prés. de *kraup*, réunir. Fr. 2, 108 a^{i} b^{iv}.

krui, si, quand (= *yadi*, *yadā*). Fr. 2, 108 b^{ii}, 109 b^{v}.

ksa (cf. *kca*), un quelconque. Indéfini masc. Fr. 2, 109 a^{v} b^{ii}. Fr. 3, a^{ii}.
[v. MSL. xviii. 419.]

kwaṣai, village (= *grāma*). Fr. 1, b^{ii} (-*ne*, loc.).
[Cf. got. *gawi*, région, ossète *yau*, village, arm. *gavaṙ*, canton; sur ces mots, v. Feist, Etym. Wört. d. got. Spr. (1909), s. v. *gawi*.]

L

lamalle, verbal de *lam*, s'asseoir; qui doit s'asseoir. Fr. 2, 108 a^{vi} (°*sa*). Var. *lamalye*.
[*Lam* est à analyser en *ly* + *m*; v. inf. *lyama* et cf. s. v. *stmausa*.]

lamatsi, infinitif de *lam*, s'asseoir. Fr. 2, 108 a^{iii}.

lānte, roi (= *rāja*). Fr. 1, b^{iii}.

leswi. Fr. 2, 109 a^{iv}.

lipitar, 3e pers. sing. prés. de *lip*, oindre. Fr. 3, a^{i}.
[Cf. scr. *lip*, etc.]

lyakāte, 3e pers. sing. prés. de *lyk*, voir. Fr. 2, 109 a^{v}; Fr. 3, a^{ii}.
[v. Journ. As., 1911, i. 462 et suiv.]

lyama, 3e pers. sing. aor. (?) de *lam*, s'asseoir. Fr. 2, 108 $a^{iv,\,v}$.
[v. sup. *lamalle*.]

lyka, plur. de *lyak*, voleur (= *caura*). Fr. 1, a^{i}.

M

mā, négation (= *na*, *an°*). Fr. 1, $a^{i,\,iii}$ b^{iv}; Fr. 2, 108 a^{ii}, 109 $b^{i,\,iv}$; Fr. 3, a^{i}.
[Généralisation, unique en indo-euro-

péen, de la négation prohibitive, indo-iran. *mā́*, gr. μή, arm. *mi*.]

māka, beaucoup (= *bahu*). Fr. 2, 109 a^{iii}.
[Cf. gr. μέγας, etc.]

maksu, pron. et adj. indéfini, quiconque (*yaḥ kaścit*), nom. sing. Fr. 2, 108 b^{iv}, 109 a^{vi}.
[La seule particule à laquelle on puisse penser pour rendre compte de la particule qui précède l'indéfini dans *ma-ksu*, *ma-kte* et qui se retrouve dans *masār*, et sans doute dans *mantrāka*, est gr. μέν, μά, scr. *sma*. v. MSL. xviii. 419.]

makte, comme (= *yathā*). Fr. 2, 109 a^{i}.

māla (?). Fr. 1, b^{ii}.

maṁt° (*mant*), adverbe, ainsi (= *evam*). Fr. 1, a^{iii}.

mañcāk, emprunté au sanscrit *mañcaka*, banquette. Fr. 1, b^{iv}.

mantrāka, ainsi (= *evam*). Fr. 2, 109 b^{vi}.

masa, 3ᵉ pers. sing. aor., probablement même racine que le verbe *mask* (= *vihar°*). Fr. 2, 108 $a^{iii.\ iv}$.

masār, quiconque, quand. Fr. 2, 109 b^{v}.

maskitr, 3ᵉ pers. sing. prés. du verbe *mask*, être. Fr. 2, 108 a^{ii} (= *viharati*). Fr. 2, 108 b^{ii}, 109 $a^{ii.\ iv}$ b^{ii}; Fr. 3, b^{i}.

maskīyentr, 3ᵉ pers. plur. prés. (?) du verbe *mask*, être. Fr. 2, 108 b^{ii}.

massāt, manque de respect (= *anādara*). Fr. 1, b^{i}.

meṁ, affixe de l'ablatif. Fr. 1, a^{iii}; Fr. 2, 108 b^{iii}.

meñ (cf. *meñā*), mois (= *māsa*). Fr. 1, a^{ii} (*śtwer meñtsa*).
[Cf. gr. μήν, etc.]

meña (cf. *meñ*), mois (= *māsa*). Fr. 2, 109 a^{ii} (*ywarca*).
[Cf. gr. μήν, etc.]

meṅki, adv. moins (= *ūna°*). Fr. 1, a^{i}.
[v. Journ. As., 1912, i. 112.]

meṅkiṣai, moindreur (= *ūnatva*), dérivé de *meṅki*, moindre. Fr. 2, 108 b^{iii}.
[Cf. Journ. As., 1912, i. 112.]

miyiṣṣaṁ, 3ᵉ pers. sing. prés. de *miy*, frauder, nuire. Fr. 1, b^{iii}.
[Cf. v. h. a. *mein*, faux, trompeur, v. isl. *mein*, dommage, scr. *māyā́*, tromperie, illusion, etc.]

mlamam (2ᵉ pers. impér. de *mlamam* (*ml* + *m* ? cf. s. v. *lamalle*), embrouiller ?). Fr. 2, 109 b^{v}.

mot, alcool (= *madhu*). Fr. 1, b^{ii}.
[Cf. scr. *mádhu*, gr. μέθυ, v. h. a. *metu*, etc.]

mpa, postpos. du sociatif (= *sārdham*). Fr. 1, a^{i}.

N

ñä, thème oblique du pronom de la 1ʳᵉ pers. sing. *ñäsa* (= *mayā*) instr. Fr. 2, 108 b^{vi}. *ñäś* (= *mahyam*), dat. Fr. 2, 109 a^{i}.

nakṣalye, blâmable (= *garhya*). Partic. futur passif de *naks*, blâmer. Fr. 2, 109 b^{i} (°*sa*, instrum.). *nakṣalyi*, cas sujet plur. Fr. 1, a^{ii}.
[Journ. As., 1911, i. 455.]

nāksate, 3ᵉ pers. sing. prés. de *nāks*, blâmer. Fr. 2, 108 a^{i}, 109 a^{vi} b^{v}; Fr. 3, a^{iii}.

Nande (*nānde*), n. pr. emprunté au sanscrit (*nanda*). Fr. 2, 108 $b^{ii.\ iii}$.

naus, avant (= *puraḥ*). Fr. 1, b^{ii}; Fr. 2, 109 a^{i} (= *pūrvam*); Fr. 3, b^{ii}.
nauṣa, adj., antérieur, premier. Fr. 2, 109 b^{iii}.
[Cf. *nai*, un.]

nauttai, rue (= *rathyā*). Fr. 2, 109 a^{iv} (°*ne*).

ne, postposition indiquant le lieu. P. ex. Fr. 1, b^{ii} *kwaṣai ne*, dans un village. Fr. 3, a^{i} b^{iv}.
[v. MSL. xviii. 403.]

ñem, nom (= *nāma*). Fr. 2, 108 b^{ii}.
[Cf. gr. ὄνομα, etc.]

nesau, 1ʳᵉ pers. sing. prés. de *nes*, être (= *as°*). Fr. 2, 109 b^{i}.

ñiś, nom. du pronom de la 1ʳᵉ pers., moi (= *aham*). Fr. 1, a^{iii}.

niṣīdaṁ, emprunté au sanscrit *niṣīdana*, natte pour s'asseoir. Fr. 2, 108 $a^{iii.\ iv.\ v}$.

no, particule d'opposition (= *tu*). Fr. 2, 108 a^{v} b^{iv}, 109 $a^{i.\ iv.\ vi}$ $b^{iv.\ v}$.
[Cf. v. sl. *no*, et surtout *nŭ*, mais, scr. *nu*, etc.]

ñor, au-dessous (= *adhas*). Postposition (*stām ñ°*). Fr. 2, 108 a^{iv}.
[Cf. arm. *nerkhoy*, dessous, en bas, gr. ἔνεροι, ἔνερθε, νέρθε, νέρτερος, etc.]

ñre, fil, frange (= *daśā*). Fr. 2, 108 a^{vi} (°*meṁ*); 108 b^{i} (°*tṣ*).
[Cf. v. h. a. *snuor*, lien, cordon, et *nāan*, coudre, gr. *νέω*, *νῆμα*, lat. *neo*, irl. *snīim*, j'entrelace, *snāthe*, fil, scr. *snāyati*, il entoure de licou, il habille.]

ñu, neuf (= *nava*). Fr. 2, 108 b^{vi}.
[v. MSL. xvii. 289.]

ñumka, quatre-vingt-dix (= *navati*). Fr. 2, 109 a^{i}.
[v. MSL. xvii. 289 et 291.]

O

olya, adverbe (= *uttaram*). Outre. Fr. 1, a^{iii}.
[Cf. v. lat. *ollus*, lat. *uls*, *ultrā*, etc.; v. sl. *lani* (de **olni*), l'an passé, etc., et tout le groupe de B, *alyek*, autre, lat. *alius*, etc.]

om, cela (= *tat*). °*ne* = *tatra*. Fr. 2, 108 a^{vi} $b^{v.\,vi}$, 109 $a^{i.\,ii}$ b^{v}. Cf. *ompostaṁ*, *ompalskoññe*, *oṁṣap*.
[v. Journ. As., 1912, 115.]

ompalskoññe, extase (= *dhyāna*). Fr. 2, 108 a^{iii}.

ompostaṁ, après. Postposition (*pañäkte o°*). Fr. 2, 108 a^{iv}.

oṁṣap, cf. *oṁṣṣap*, en surplus (= *atireka*). Fr. 2, 108 b^{i}.

oṁṣṣap, cf. *oṁṣap*, en surplus (= *atireka*). Fr. 2, 108 b^{v}.

onolme, créature (= *pudgala*). Fr. 1, a^{i}.
[Sans doute mot comparable pour le sens à lat. *animal*; cf. scr. *ánilaḥ*, vent, et tout le groupe de lat. *animus*, *anima*; v. *āñm*, souffle.]

oppīlaṁntsa. Fr. 2, 108 a^{iv}.

orotse, grand (= *mahat*). Fr. 2, 108 a^{v}.

os, maison. Forme abrégée, devant °*ne* du mot *ost*. Fr. 2, 109 a^{vi}.
[v. Journ. As., 1911, i. 115; trace de thème en *-u* dans *ostuwaiwe*? cf. scr. *vástu*, *vā́stu*, gr. *Ϝάστυ*.]

oskai, à la maison, dérivé de *ost*, maison. Fr. 2, 109 a^{v}.

ostaṣṣi, les gens de la maison. Cas sujet plur. de *ostaṣṣe*, dérivé de *ost*.

ostuwaiwe, *ostwaiwe*, famille (= *kula*). Dérivé de *ost*, maison. Fr. 2, 109 b^{v}. Fr. 3, b^{iv} (°*nta ne*).

ot, alors. Fr. 3, b^{iv}.
[Cf. lat. *at*, etc.]

P

pañäktaññe, adj. dérivé de *pañäkte*, le Bouddha (= *saugata*). Fr. 2, 108 b^{v} (°*wästsi*); 108 b^{vi} (°*raso*).

pañäkte, le Bouddha. Fr. 1, b^{i}; Fr. 2, 108 $a^{i.\,ii.\,iii.\,iv.\,v}$, $b^{i.\,iii.\,iv.\,v.\,vi}$; 109 a^{v}, $b^{ii.\,v}$; Fr. 3, b^{i}.

parkarñe, longueur (= *dīrghatra*). Fr. 2, 108 a^{vi} (°*sa*); 108 b^{vi} (°*karñññe sa*).
[v. Journ. As., 1912, i. 115.]

parna, en dehors de (= *aññatra* pali). Fr. 1, b^{iii}.
[Cf. scr. *paras*, allem. *fern*, etc.]

parra, en silence (= *tuṣṇīm*). Fr. 1, b^{i}.

paṣṣeñca, partic. prés. de *pa*, garder (= *pāyantika*, du verbe *pā*, garder). Fr. 2, 108 b^{i}. *paṣṣeñcana*, nom. plur. (°*pelaiknenta*). Fr. 2, 109 a^{i}.

past, adverbe et préverbe; ensuite, de nouveau. Fr. 2, 109 a^{iv}, *past aiṣṣi*.
[v. MSL. xviii. 7; la forme est intéressante au point de vue phonétique; *past* est la forme très abrégée, traitée comme un mot accessoire, du mot qui sous sa forme pleine est *postam* ou *pest*.]

pātrai, emprunté au sanscrit *pātra*, sébile. Fr. 2, 108 a^{ii}.

pāyti, nom d'une catégorie de fautes (= *pāyantika*; pali *pācittiya*). Fr. 1 a^{i} et pass.

pelaikne, loi (= *dharma*). Fr. 2, 109 b^{ii}; 109 a^{i} (°*nta*, nom. plur.).
[v. Journ. As., 1912, i. 114.]

pelaiyknesse, adj. dérivé, au moyen du suffixe °*sse*, du mot *pelaiykne*, *pelaikne*, loi (= *dharma*). Fr. 1, b^{i}.
[v. Journ. As., 1912, i. 114.]

pete, portion de nourriture, plat. Fr. 2, 109 $b^{iii.\,vi}$; Fr. 3, b^{ii}. *peti*, nom. plur. Fr. 2, 109 a^{iii}.
[Cf. scr. *pitúḥ*, lit. *pětūs*, repas?]

pi, particule de limitation. Fr. 1, a^{i}; Fr. 2, 108 a^{v} (*watkaṣṣi pi*); 109 a^{ii}.
[Cf. scr. *ápi*, gr. *ἐπί*, arm. *ew*, aussi?;

v. Smith, 'Tocharisch,' p. 13, et aussi MSL. xvii. 285.]

pikul, année; plur. *pikwala*. Cf. *īkaṁ-pikwalaṁñe.*

pikwala, plur. de *pikul*, année. Cf. *īkaṁ-pikwalaṁñe.*

pilṣi, ? (à portée de ? = *upa°* ?). Fr. 1, a^{iv}.

piṁtwāt, emprunté au sanscrit *piṇḍapāta*, tournée d'aumônes. Fr. 2, 108 a^{ii}. *piṁt-wāta-ścä*, datif. Fr. 2, 109 a^{vi}.

pir, emprunté au sanscrit *pīṭha*, escabeau. Fr. 1, b^{iv}.

pitkawe, bavard. Fr. 2, 109 b^{iv}. Cf. *pitmaiwalñe* = *pralāpa*, dans Journ. As., 1911, ii. 128 et 130.

pkante, largeur (= *tiryak*). Fr. 2, 108 b^{i} (*°sa*); 108 b^{vi} (id.).

plāki, subst. tiré de *plak*. Convention (= *saṁvidhāna*). Fr. 1, a^{i}. (Cf. *amplā-kante*.)

[Cf. lat. *placet*.]

po, tout. Fr. 1, b^{iv}.

postaṁ, après (= *paçcāt*). Fr. 1, b^{iii}; Fr. 2, 108 a^{i} (postposition: *śeśuwer postaṁ*, après le repas).

[Cf. lat. *post*, etc.; v. MSL. xviii. 7.]

postaññeṣ, datif de *postaññe* (= *pravāraṇā*). Fr. 1, a^{ii}. Le mot *postaññe* est tiré, au moyen de l'affixe *°ññe* des abstraits, de l'adverbe *postaṁ*, après, parce que la cérémonie de la *pravāraṇā* vient après les quatre mois du *varṣa* (saison des pluies et de la retraite au couvent).

praroṁ, cas oblique pluriel de *prāri*, doigt (= *aṅguli*). Fr. 2, 108 b^{iii}.

prastrāṁ, étalage. Emprunté au sanscrit *prastaraṇa*. Fr. 2, 108 a^{ii}.

prātimokṣa, transcription du sanscrit *prātimokṣa*. Fr. 1 a^{iii}, b^{iv} (*prātimokṣ*).

prātimokṣäṣṣe, adj. formé, au moyen du suffixe *°ṣṣe*, du mot *prātimokṣä*, emprunté au sanscrit *prātimokṣa*. Fr. 2, 109 a^{ii}.

preke, temps (= *kāla*). Fr. 1, b^{ii}.

prekeṣai, époque, saison, dérivé de *preke*, temps. Fr. 2, 109 a^{iii}.

preku, 1e pers. sing. impér. de *prek*, demander. Fr. 1, a^{iv}.

procer, frère (= *bhrātar*). Fr. 2, 108 b^{ii}.

[v. Journ. As., 1912, i. 111.]

pudgalyik, emprunté au sanscrit *pudgalika*. individuel. Fr. 1, a^{ii}.

R

₀ra₀, particule d'affirmation, indiquant la suppression d'une formule déjà énoncée (= *ityādi*, *peyyāla*). Fr. 2, 108 b^{i}, 109 a^{i}.

[Journ. As., 1912, i. 114.]

raksane, participe de *rak-s*, étendre. Fr. 2, 108 $a^{iv.\ v}$.

[Cf. gr. ὀρέγω, got. *-rakjan*, etc.; pour la formation, v. MSL. xviii. 18.]

rano, aussi. Fr. 2, 108 a^{iv}.

[v. Journ. As., 1911, i. 460.]

rapanaṁ, 3e pers. sing. prés. de *rap*, creuser (= *khan°*). Fr. 1, a^{ii}.

rāpatsi, infinitif de *rap*, creuser (= *khan°*). Fr. 1, a^{ii}.

raso (cf. *rso*), coudée (= *vitasti*). Fr. 2, 108 a^{vi}, $b^{i.\ vi}$ (*°sa*); plur. *rsonta*, vide s. v. *rso*.

reki, parole (= *vāc*). Fr. 1, a^{iii}.

[A. *rake*; v. sl. *rekǫ*, *rěči*; cf. SS., 933 et suiv.]

rso, forme réduite de *raso*, coudée; cf. *wirsoñcä*. *Rsonta*, plur. de *raso*. Fr. 2, 108 b^{vi}.

S

sa, postpos. de l'instrumental. Fr. 1, $a^{i.\ ii}$.

śakse ? Fr. 1, b^{ii}.

sam (*sama* Fr. 3, b^{ii}), cas sujet masc. du démonstratif *se*, *su*, avec *-m* (v. MSL. xviii. 417). Fr. 2, 109 b^{iv}. Cf. *samp* infra.

[Cf. scr. *sá*, gr. ὁ et v. lat. *sum*, *sōs*.]

sām, égal (= *sama*). Fr. 2, 108 b^{iv}.

[v. Journ. As., 1912, i. 113.]

ṣamāne, cas sujet sing. Fr. 1, $a^{i.\ iv}$ $b^{i.\ iv}$; Fr. 2, 108 b^{iv}, 109 a^{vi}; Fr. 3 a^{iv}.

ṣamāni, cas sujet plur. Fr. 1, a^{ii}; Fr. 2, 108 b^{ii}, 109 b^{v}; Fr. 3, b^{iv}.

Formes obliques:

ṣamānettsa, sing. Fr. 2, 108 a^{vi}, 109 b^{i}.

ṣamānettse, sing. Fr. 2, 108 a^{i}.

ṣamānemts, plur. Fr. 1, a^{iv}; Fr. 2, 109 a^{iv} (*ṣamānet*). Fr. 2, 109 b^{i}.

ṣamānem, plur. Fr. 2, 109 b^{ii}.

samp, autre notation de *sam*, *sama*, 'celui-ci'. Cf. la note 1 de la page 13. Fr. 2, 109 b^{iii}.

sāṅ, communauté. Emprunté au sanscrit *saṁgha*. Fr. 2, 108 a^{i} b^{iv}. Cf. aussi la variante *sāñk*. Forme oblique: *saṅ ne*. Fr. 2, 108 b^{ii}.

ṣañ, pronom possessif de la 3ᵉ pers. (= *sva*). Fr. 1, a^{ii}.
ṣañä, adj. poss. Fr. 2, 109 a^{vi}.
[Cf. lat. *suos*, etc.; pour le suffixe, v. Journ. As., 1911, i. 464.]

sāṅk, la communauté. Emprunté au sanscrit *saṁgha*. Fr. 1, b^{iii}. Cas oblique *saṅkattse*. Fr. 1, b^{i}.

śānmya, passé passif de *śānm*, proclamer. Fr. 2, 108 b^{iv}.
[Journ. As., 1912, i. 113.]

ṣap, plus; dans *oṁṣap*, q.v.

ṣar, main (= *hasta*). Fr. 1, a^{ii}; Fr. 2, 109 a^{vi}.

ṣarma, cause (= *pratyaya*). Fr. 1, b^{iii}.

śarsäṣṣi, 3ᵉ pers. sing. opt. de *śars*, ordonner (= *vyavaśās°*). Fr. 2, 109 b^{iii}. Cf. *Sarsemaneñña*.

ṣarsemaneñña, partic. fémin. sing. de *ṣars*, ordonner (= *vyavaśās°*). Fr. 2, 109 b^{v}. Cf. *Śarsäṣṣi*.

sāu, celle-ci, cas sujet fémin. sing. du démonstr. *su*. Fr. 2, 109 a^{v}.
[v. *sam*; cf. v. lat. *sa-psa*.]

śaulassoñcä, voc. plur. de *śaulassu* (= *āyuṣmantaḥ*). Fr. 2, 109 a^{i}.
śaulassoñcī. Fr. 2, 109 b^{i}.
[Sur *śaul*, vie; cf. gr. ζῶ, etc., v. Smith, 'Tocharisch', p. 16.]

śaulassu, vivant (= *āyuṣmat*); cas sujet sing. Fr. 2, 108 a^{iii}.

se, ce (= *idam*). Fr. 2, 108 a^{vi} (°*yarmä*). Fr. 2, 109 b^{ii} (°*pelaikne*).

se, pron. relatif (= *yaḥ*). Fr. 1, a^{i-iv}; Fr. 3, a^{iv}.
[Cf. scr. *syá*, v. pers. *hya*?]

śem, 3ᵉ pers. sing. aor. absolu de *km*, venir. Fr. 2, 109 a^{v}.
[v. MSL. xviii. 3.]

śeśuwer, avoir mangé (= *bhakta*); infinitif à redoublement de √*śu*, *śūw*, *św*, manger. Fr. 2, 108 $a^{i.\ iii}$.
[Si *ś* repose sur gutturale, comme dans *śaula*, vie, A. *śol*, on est tenté de rapprocher sl. *žĭvati*, mâcher (prés. *žĭvǫ* et *žujǫ*), v. h. a. *kiuwan*, pers. *javad*, il mâche.]

śikṣapāt, prescription. Emprunté au sanscrit *śikṣāpada*. Fr. 2, 108 b^{iv}.

śilnāntaṁ, lire peut-être *śilnānta*, qui serait le pluriel d'un mot *śilnā*, dispute, querelle (= *kalaha*, *vivāda*). Fr. 1, a^{iv}.

śitmalyñe. Fr. 1, b^{iii} (-*sa*, instrum.), infraction.

ṣkas, six (= *ṣaṭ*). Fr. 2, 108 b^{vi}.
[v. MSL. xvii. 287.]

skente, 3ᵉ pers. plur. prés. de *s-k*, être. Fr. 2, 109 b^{iv}.
[v. MSL. xviii. 28.]

sklokacce, confus; dérivé de *sklok*, confusion. Fr. 2, 108 b^{ii} (-*cci*, cas sujet pl.).

śle, avec (= *sa°*). Fr. 2, 108 b^{i} (°*ywārcä*).

smaññe, bouillie (= *sūpa*). Fr. 2, 109 b^{vi}.

śno, femme, épouse (= *patnī*). Fr. 2, 109 a^{v}.
[v. MSL. xviii. 25, note.]

ṣpa, et; copule enclitique. Fr. 2, 109 b^{iii}.
[v. Journ. As., 1911, i. 460.]

ṣpak, assaisonnement. Fr. 2, 109 b^{vi}.

sporttītr, 3ᵉ pers. sing. prés. de *sport*, fournir. Fr. 2, 109 a^{iii}.
[On peut songer au groupe très diversifié de gr. σπείρω, lat. *spargo*, etc.; cf. *spārtalñe*, Journ. As., 1911, ii. 149.]

Śrāvasti, emprunté au sanscrit (°*ne*). Fr. 2, 108 a^{ii}, 109 a^{ii} b^{ii}; Fr. 3, b^{i}.

stām, arbre (= *vṛkṣa*). Fr. 2, 108 a^{iv}.
[Cf. v. sax. *stamn*, v. h. a. *stam*, et irl. *tamon*, tronc.]

ste, 3ᵉ pers. sing. prés. de *s*, être. Fr. 2, 109 $b^{iii.\ iv}$; Fr. 3, b^{ii}.
[v. *skente*.]

Sthulanānda, nom propre d'une religieuse; emprunté au sanscrit *sthūlanandā*. Fr. 2, 109 b^{iii}.

stmausa, participe fémin. sing. de *st-m*, se tenir (= *sthā°*). Fr. 2, 109 b^{vi}.
[l'*m* de *stam-* est un élément de formation, comme dans *lyama*, v. sup. s.v. *lamalle*, et *katmaskeṁ*, ils arrivent, à côté de *kekatkau*, vu ci-dessus; on peut donc rapprocher le groupe du lat. *stāre*.]

śtwāra (cf. *śtwer*), quatre (= *catuḥ*). Fr. 2, 108 b^{iii}, 109 a^{i}.
[v. MSL. xvii. 287.]

śtwer, quatre (= *catuḥ*). Fr. 1, a^{ii}.
[v. MSL. xvii. 287.]

su, pronom démonstratif (= *saḥ*). Fr. 1, a^{i}; Fr. 2, 108 a^{v} (cas sujet masc.).
[Cf. scr. *sá*, gr. ὁ, got. *sa*; v. le neutre *tu*.]

sucīkar, emprunté au sanscrit *sūcigrha*, étui à aiguilles. Fr. 1, b^{iv}.

sūtar (cf. *sutar*), emprunté au sanscrit *sūtra*. Fr. 1, $a^{iii.\ iv}$.

sutar (cf. *sūtar*), emprunté au sanscrit *sūtra*. Fr. 2, 109 a^{ii} (°*ttse*, cas oblique).

śwatsi, nourriture, aliment (= *bhakta*). Fr. 2, 109 a^{iii} (*śwatsanma*, plur.).
[v. *śeśuwer* ? ; Smith, 'Tocharisch,' p. 17. rapproche *śaul*.]

śwātsi, infinitif de *śwa*, *śuw*, manger. Fr. 2, 109 $a^{iv.\ v}$; Fr. 3, b^{iv}.
śwātsiś, datif de l'infinitif. Fr. 2, 109 b^{iii}.
śwātsiśco, datif emphatique de l'infinitif. Fr. 2, 109 b^{v}.
[v. *śeśuwer*.]

T

tākam, 3ᵉ pers. sing. prés. de *tāk*, être. Fr. 1, $a^{i.\ iv}$ b^{i}.

tākau, 1ʳᵉ pers. sing. prés. de *tāk*, être. Fr. 2, 109 b^{v}.

tākoyä, 3ᵉ pers. sing. optat. de *tāk*, être. Fr. 2, 109 b^{vi}.

tanāpate, bienfaiteur. Emprunté au sanscrit *dānapati*. Fr. 2, 109 $b^{ii.\ iv}$; Fr. 3 $b^{i.\ iii}$.
tanāpatem, cas régime. Fr. 2, 109 b^{iii}.

ta-ne, locatif sing. du démonstratif *te*, *tu*. Fr. 2, 109 b^{vi}.

tāy, cas sujet fémin. sing. du démonstratif; celle-là. Fr. 2, 109 a^{iv} (°*no*).

te, adj. et pron. démonstratif; celui-là. Fr. 2, 108 b^{vi} (°*yarmä*).

teksa, 3ᵉ pers. sing. aor. de *tek*, toucher (= *spṛś*°). Fr. 2, 108 a^{v}.
[Journ. As., 1911, ii. 147.]

trā(sa)lye, à croquer (= *khādanīya*), partic. futur passif de *trās* ? Fr. 2, 109 a^{vi}.

trikelye. Fr. 1, b^{ii} [°*sa* ?].

trite, troisième (= *tṛtīya*). Fr. 2, 109 a^{iv}.
[MSL. xvii. 286.]

tsa, affixe de dépendance. Fr. 1, a^{ii}.

tsālnalye, à manger (= *bhojanīya*). Partic. futur passif de *tsāl*. Fr. 2, 109 b^{i}.

tsamtsi, infinitif de *tsam*, ajouter. Fr. 2, 108 a^{vi}.

tsankañe. Fr. 1, b^{ii} (°*sa*. Cf. peut-être *tsoṅkaik*, le matin).

tseṅketar, 3ᵉ pers. sing. moyen de *tseṅk*, se lever (= *utthā*°). Fr. 1, b^{i}.
[Cf. lit. *sténgtis*, s'efforcer; v. isl. *stinga*, piquer, v. h. a. *stanga*, perche ? en tout cas l'un des mots du grand groupe de (*s*)*th*-, être debout, se tenir.]

tsoṅkaik, le matin (= *prātar*). Fr. 2, 108 a^{ii}.

ttse, affixe du génitif. Fr. 1, a^{i}, etc.

tu, démonstratif neutre (cf. *su*), cela (= *tat*); *tu*. Fr. 2, 109 a^{iii} (accus.).
Cas obliques:
tu-meṁ. Fr. 1, a^{iii}; Fr. 2, 108 a^{v} b^{i}, 109 $a^{iv.\ v}$ b^{iii}.
tu-sa. Fr. 2, 109 b^{iv}.
[Cf. scr. *tát*, gr. τό, got. *þat-a*; v. le masculin *sa*.]

tuyknesa, de cette façon; locution adverb. formée de *tu*, démonstr. + *yäkne*, façon + *sa*, affixe d'instrum. Fr. 1, b^{iii}.

U

Uppalavarṇaññä, nom d'une religieuse; emprunté au sanscrit *Utpalavarṇā*. Fr. 2, 109 a^{iii}.

W

wäṅkṣāte, 3ᵉ pers. sing. prés. de *wāṅkṣ*, donner, apporter, préparer ? Fr. 2, 109 a^{v} (°*ne*).

wärpanalle, partic. futur passif de *wärp*, accepter, goûter (= pāli *sādiy*°). Fr. 1, a^{ii}.

wärpatar, 3ᵉ pers. sing. subjonctif moyen de *wärp*, accepter, goûter (= pāli *sādiyeyya*). Le présent fait *wärpnātr*; Fr. 1, a^{iii}.
[Cf. *Revue celtique*, 1913 (vol. xxxiv), 142.]

wārṣeṁ, plur. oblique de *wārṣe*, brigand (= *stena*). Fr. 1, a^{i}.

wartto, bois, parc (= *vana*). Fr. 2, 108 a^{iii} (°*ne*).

wasaṁpaṁ, emprunté au sanscrit *upasaṁpanna*, ordonné moine. Fr. 1, a^{i}.

wasaṁpāṯ, emprunté au sanscrit *upasaṁpad*, ordination. Fr. 1, a^{i}.

wastsi (cf. *wästsi*), vêtement (= *cīvara*). Fr. 2, 108 a^{ii} $b^{iii.\,iv.\,v}$.

[Cf. lat. *uestis*, etc.]

wästsi (cf. *wastsi*), vêtement (= *cīvara*). Fr. 2, 108 $b^{v.\,vi}$ (°*ttse*) ; ib. (°*meṁ*).

wat (cf. *waṯ*), ou (= *vā*). Fr. 2, 108 b^{ii} (*pañäkte wat yopsa*).

waṯ, ou (= *vā*). Fr. 2, 108 b^{iii} (*nande waṯ*), 108 b^{v}.

[Journ. As., 1911, i. 457.]

waṯḵaṣṣaṁ, 3e pers. sing. prés. de *wät-k*, ordonner de (= °*aya*° causatif). Fr. 1, a^{ii}.

watkaṣṣi, 3e pers. sing. optatif de *wat-k*, *waṯ-ḵ*, ordonner, faire faire. Fr. 2, 108 a^{v}.

wätko, partic. de *wät-k*, ordonner. Cf. *waṯḵaṣṣaṁ*.

wättare, affaire (= *artha*, etc.). Fr. 1, b^{i} ; Fr. 2, 108 a^{i}.

wayāte, 3e pers. sing. prés. de *way*, conduire, emmener. Fr. 2, 109 a^{v} (°*ne*).

[Cf. scr. *véti*, lit. *vejù*, etc.]

weñā, 3e pers. sing. aor. de *weñ*, dire. Fr. 3, b^{iii}.

weñawā, passé de *weñ*, dire (*vac*° . Fr. 2, 108 a^{v}.

weskemane, partic. moyen de *weñ*, dire (= *vac*°, *vad*°). Fr. 1, a^{iii}.

weṣṣaṁ, 3e pers. sing. du prés. de *weñ*, dire. Fr. 1, a^{iii}.

weweñuwa, plur. du part. à redoublement de *wen*, dire (= *uddiṣṭa*). Fr. 2, 108 b^{vi}.

wi, deux. Cf. *wirsoñcä*.

[MSL. xvii. 285.]

wilakṣāṇäñcä, ayant deux marques (*wi*, deux + sanscrit *lakṣaṇa* + suffixe °*ñcä*, possessif). Fr. 2, 108 b^{iii}.

winai, emprunté au sanscrit *vinaya*. Fr. 1, a^{iv}.

winasāre, nom d'agent tiré de *winas*, rendre hommage. Fr. 2, 109 b^{iv}.

wirsoñcä, ayant deux coudées ; adj. composé de *wi*, deux + *rso*, coudée + *ñcä*, affixe du possessif. Fr. 2, 108 b^{i}.

wrattsai, respectivement ? (= *prati* [*deśanīya*]). Fr. 109 a^{i} b^{ii}.

[De la famille de lat. *uerto*, *uersus*.]

wsaṣṣalle, part. futur passif de *ws*, *was*, habiter (= *vastavya*). Fr. 2, 108 a^{ii}.

[Scr. *vásati*, got. *wisan*.]

Y

yaka, absolutif de *yak*, demander, mendier. Fr. 1, b^{iii} ; Fr. 2, 109 a^{iv}.

yäkne, *ykne*, façon. Cf. *tuyknesa*.

yākṣa, 3e pers. sing. aor. de *yak*, appeler. Fr. 2, 109 a^{v}.

yaṁ, 3e pers. sing. prés. de *yn*, aller. Fr. 1, a^{i}.

[Cf. gr. εἶμι, lit. *einù*, etc. ; SS. p. 926.]

yamaṣalle, partic. futur passif (= *karaṇīya*) de *yam*, faire. Fr. 1, b^{vi} ; Fr. 2, 108 a^{vi}.

yamaska, 3e pers. sing. subj. (?) de *yam*, faire. Fr. 1, b^{iv}.

yamaskau, 1re pers. sing. prés. de *yam*, faire. Fr. 1, a^{iii}.

yamaskemane, part. prés. moyen de *yam*, faire (°*sa*). Fr. 2, 108 a^{vi}.

yamaṣṣaṁ, 3e pers. sing. prés. de *yam*, faire. Fr. 1, a^{i} b^{i}.

yamaṣṣiṯṟ, 3e pers. sing. fréquent. moyen de *yam*, faire. Fr. 2, 108 b^{iv}.

yamastaṟ, 3e pers. sing. prés. moyen de *yam*, faire. Fr. 1, b^{iv}.

yamātṟ, 3e pers. sing. subj. de *yam*, faire. Fr. 2, 108 b^{v}.

yāmtṟ, 3e pers. sing. subj. de *yam*, faire. Fr. 2, 108 b^{i}.

yāmtsi, infinitif de *yam*, faire. Fr. 2, 108 a^{ii}.

yapi, 3e pers. sing. opt. de *yap*, entrer (= *praviś*). Fr. 2, 108 b^{ii}.

yarke, suffisance, abondance. Fr. 2, 109 a^{iii}.

[v. *yarm*.]

yarm (cf. *yarmä*), mesure (= *pramāṇa*). Fr. 1, b^{iv} ; Fr. 2, 108 b^{v} (°*tsa*).

[v. Journ. As., 1912, i. 114.]

yarmä (cf. *yarm*), mesure (= *pramāṇa*). Fr. 2, 108 a^{vi} (*se yarmä*) ; Fr. 2, 108 $b^{v.\,vi}$ (*wästsi ttse yarmä*).

yärmaṁṣṣu, ayant la mesure (= *pramāṇika*). Fr. 2, 108 *a*vi.

yaṣi, nuit (= *rātri*). Fr. 1, *b*iii (*-ṣa*, instrum.).

yātka, absolutif de *yāt*, *yāt*, s'occuper à (= *bhāvay°*). Fr. 2, 108 *a*ii.

yeṣañ, clair. Fr. 1, *a*iii.

yitmaṣṣaṁ, 3e pers. sing. prés. de *yit-m*, *yät-m*, entrer (= *praviç°*). Fr. 1, *b*ii.

ynāri, subst. tiré de *yn*, chemin (= *mārga*). Fr. 1, *a*i.

ynemane, partic. moyen de *yn*, *yan*, aller. Fr. 2, 109 *a*iv (fémin.); 109 *a*vi (masc.). [MSL. xviii. 19 et 26.]

yokaṁ, 3e pers. sing. prés. de *yok*, boire. Fr. 1, *b*ii.

yopsa, 3e pers. sing. aor. de *yap*, entrer (= *praviś°*). Fr. 2, 108 *a*ii *b*ii.

ywarca (cf. *ywārcä*), demi (= *ardha*). Fr. 2, 109 *a*ii (°*meñä*).

ywārcä (cf. *ywarca*), moitié (= *ardha*). Fr. 2, 108 *b*i. ii.

A BILINGUAL FRAGMENT IN CHINESE-KHOTANESE

Hoernle MSS., Nos. 142 and 143. (Plate XXII.)

INTRODUCTORY REMARKS

By A. F. Rudolf Hoernle.

The two parts of this fragment, shown on Plate XXII, belong to two separate consignments, Part i to No. 142 and Part ii to No. 143, which were forwarded to me from Simla, in May 1903 and January 1904 respectively. In the forwarding letter it was stated that they had been purchased from Badruddin, Aksakal of Khotan, and that they were believed to have been discovered in the Takla Makan Desert in some, not further specified, locality. Regarding the probable identity, however, of this locality, see the Introductory Remarks, on pp. 2 and 85. That, in any case, they come from the same locality is shown by the circumstance that they make up a nearly continuous whole, as may be seen in Plate XXII. Either of the two parts, when received by me, was broken in several pieces, as indicated by the dotted lines. Part i consisted of two pieces (*a* and *b*); Part ii, of three pieces (*a*, *b*, *c*). Their material, in its present condition, is thin, hard, brownish, rather brittle paper, which has every appearance of its discoloration and brittleness being due to exposure to the heat of fire. They were first described by me in the Journal of the Royal Asiatic Society for 1906, p. 696.

The total fragment measures 250×393 mm., or about $10 \times 15\frac{1}{2}$ inches. Its width of 250 mm., or about 10 inches, is practically the same as that of the Chinese Roll, shown as No. 1 in Plate 191 (p. 176) of Sir Aurel Stein's Ruins of Cathay, volume ii. That roll is inscribed with the complete Chinese version of a Buddhist religious text; and each column numbers seventeen Chinese ideograms. In our fragment, too, each complete column of Chinese writing contains seventeen ideograms. This agreement, in both respects, is striking; and considering that the manuscripts come from different, widely separate, localities (the Chinese roll from

Tunhuang, our bilingual fragment probably from Khadalik), it seems to suggest that there existed a kind of standard in the width of material and the number of ideograms in a column. On this basis it follows that our fragment must be a very small portion of a roll which originally must have been of very considerable size to accommodate the extensive text of the Satasāhasrika Prajñāpāramitā. In its present condition the fragment does not permit of being bent or rolled; but its brittleness and discoloration indicates that this is due to its paper having, at one time, being subjected to the action of heat which caused it to be scorched.

The term 'bilingual' is applied to this fragment merely to indicate that it bears on its two sides writing in two different languages and scripts: Chinese on the obverse, and Khotanese on the reverse. Whether the texts inscribed on the two sides are in any way related to each other remains to be discovered. Both obviously are portions of some Buddhist religious text. That on the obverse has been determined by its editors to belong to the Śatasāhasrika Prajñāpāramitā. Whether the portion inscribed on the reverse belongs to the same work has not yet been discovered. It is certainly not identical with the portion inscribed on the obverse, though, seeing that the Śatasāhasrika Prajñāpāramitā is a rather extensive work, it may still turn out to be another portion of its text, which may have been either wholly in Khotanese, or (what is more probable, see below) in Sanskrit interspersed with Khotanese. On the other hand, it may also be a portion of a quite different religious work.

Immediately after receipt of the whole fragment, it was submitted by me to Professor Chavannes, for the purpose of examining the Chinese text. His reading of it, and partial translation by Professor S. Lévi, were first communicated to me on February 3, 1904; but no identification of the text was at that date attainable. The late Dr. Bushell, to whom the Chinese text was next submitted, concurred (Feb. 13, 1904) with Professor Chavannes' reading, and at the same time pointed out that in Bunyiu Nanjio's 'Catalogue of the Buddhist Tripiṭaka', col. 199, there was enumerated a Sūtra, No. 874, which comprised in its title four of the ideograms of our Chinese text, viz. col. i, nos. 14–17; col. v, nos. 13–16; col. ix, nos. 11–14. About two years afterwards the laborious researches of Professors Chavannes and Lévi were rewarded by the discovery of the source of the Chinese text in the Sanskrit Original of the Śatasāhasrika Prajñāpāramitā, as explained by the former in the remarks introducing his edition of the text. Their joint discovery was announced in the Séance of the Académie des Inscriptions et Belle-Lettres, on May 25, 1906. Their edition, now published, was communicated to me early in June 1906.

The Khotanese text, on the reverse of our fragment, on which I had been working myself, was communicated by me in September 1908 to Professor Leumann,

who had been already, with much success, turning his attention to the decipherment of the still almost 'unknown' Khotanese language (see Journal of the German Oriental Society, vol. lxii, pp. 83 ff.). He very kindly sent me, in October 1908, a provisional reading of the text with some valuable short notes. That reading coincided, in the main, with my own provisional reading. The revised reading, now published by me, reflects, of course, the present state of our knowledge of the Khotanese language. Those of Professor Leumann's annotations which are utilized in my edition are acknowledged by the addition of his initial (L.).

The identification of the Khotanese text, owing to its very fragmentary condition, offers peculiar difficulties. Nevertheless, the similarity of what is intelligible in it with certain passages of the text published by Professor Leumann in his Zur nordarischen Sprache und Literatur, pp. 88 ff., suggests a certain probability. That text is the original Sanskrit version of the Adhyardhaśatikā Prajñāpāramitā interspersed, at certain points, with passages in Khotanese which commend the beneficial effects of reading that work, or hearing it read. Our text clearly contains a similar commendation; and the conclusion suggests itself that the Roll, of which our fragment alone survives, contained the Sanskrit text of some religious work interspersed with Khotanese commendations of its religious efficacy. That religious work may very well have been the Śatasāhasrika Prajñāpāramitā; and in that case we should have here a fragment of a more strictly bilingual roll. Some of the Rolls of the Stein Collection, which have been examined by me, are inscribed on their reverse side with Khotanese texts, either Sūtras or Dhāraṇīs. The latter, however, do not contain commendatory passages of quite the same description. It seems more probable, therefore, that the text on the back of our Roll was, not that of a Dhāraṇī, but of a Sūtra. However, my suggestion of its having been the Satasāhasrika Prajñāpāramitā is not intended to indicate more than a bare possibility.

Obvers: UN FRAGMENT EN CHINOIS DE LA ŚATASĀHASRIKĀ PRAJÑĀPĀRAMITĀ

PAR ED. CHAVANNES ET SYLVAIN LÉVI

LE texte qui nous a été soumis par M. Hoernle est tracé sur papier; les deux fragments dont il se compose appartenaient à une série continue de 23 lignes qui contenaient chacune 17 caractères; aucune des lignes n'est complète, mais les colonnes se juxtaposent immédiatement les unes à la suite des autres; sur cette étendue plus large que haute, on ne voit aucun indice de division par page; or, la pratique ordinaire des Chinois donnant à la page plus de hauteur que de largeur, il paraît évident que le passage entier n'a pu former une page unique; d'où il suit que ce texte n'était pas divisé par pages, mais était écrit sur un rouleau continu qui se développait de bout en bout; l'usage de ces rouleaux ayant disparu presque aussitôt après la diffusion de l'imprimerie au dixième siècle de notre ère, notre manuscrit ne saurait descendre à une époque plus basse.

D'autre part nous avons reconnu que le texte reproduit littéralement la version publiée en 659 p. C. sous la direction de Hiuan-tsang.[1] La date de ces fragments se trouve donc comprise entre la fin du septième siècle et le commencement du dixième.

Le contenu de ce passage est assez insignifiant: il eût été difficile d'en reconnaître l'origine, n'eût été la mention au vocatif de Subhūti 善現 qui figure au premier plan dans les multiples recensions de la Prajñā pāramitā. Même avec ce précieux indice, il a fallu dépouiller le colossal fatras de la Pāramitā en cent mille stances formant quatre cents chapitres pour déterminer la provenance exacte de ces fragments. Nos efforts ont abouti et nous avons retrouvé notre texte dans le chap. ccxxxv (éd. de Tōkyō, 1881, vol. viii, fasc. 2, p. 62 v°).

La recherche du passage correspondant dans l'original sanscrit nous a conduit à une constatation qui n'est pas sans intérêt. La version chinoise, en cet endroit comme en bien d'autres, s'écarte de la recension sanscrite provenant du Népal; nous avons comparé dans toute sa longueur le chapitre xxvi du sanscrit à la section correspondante (chap. clxxxii–cclxxxiv) du chinois et partout nous avons remarqué la même divergence; le sanscrit est le plus court, ou, pour mieux dire, le moins prolixe. Nous ne pouvons donc pas mettre en regard de notre passage chinois un texte sanscrit rigoureusement équivalent; cependant de part et d'autre la ressemblance est assez complète pour que presque tous les termes chinois s'expliquent directement en sanscrit.

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[1] On relèvera une singularité sans importance dans la colonne 20 de notre planche où le texte de *Hiuan-tsang* ne fournit que 16 caractères au lieu de 17; peut-être le scribe avait-il répété par erreur un des mots qui devaient figurer dans la lacune.

	i	ii	iii	iv	v	vi	vii	viii	ix	x	xi	xii	xiii	xiv	xv	xvi	xvii
1	善	現	四	无	所	畏	清	淨	故	預	流	果	清	淨	預	流	果
1	清	淨	故	一	切	智	智	清	淨	何	以	故	若	四	无	所	畏
2	清	淨	若	預	流	果	清	淨	若	一	切	智	智	清	淨	无	二
3	无	二	分	无	別	无	斷	故	四	无	所	畏	清	淨	故	一	來
4	不	還	阿	羅	漢	果	清	淨	一	來	不	還	阿	羅	漢	果	清
5	淨	故	一	切	智	智	清	淨	何	以	故	若	四	无	所	畏	清
6	淨	若	一	來	不	還	阿	羅	漢	果	清	淨	若	一	切	智	智
7	清	淨	无	二	无	二	分	无	別	无	斷	故	善	現	四	无	所
8	畏	清	淨	故	獨	覺	菩	提	清	淨	獨	覺	菩	提	清	淨	故
9	一	切	智	智	清	淨	何	以	故	若	四	无	所	畏	清	淨	若
10	獨	覺	菩	提	清	淨	若	一	切	智	智	清	淨	无	二	无	二
11	分	无	別	无	斷	故	善	現	四	无	所	畏	清	淨	故	一	切
12	菩	薩	摩	訶	薩	行	清	淨	一	切	菩	薩	摩	訶	薩	行	清
13	淨	故	一	切	智	智	清	淨	何	以	故	若	四	无	所	畏	清
14	淨	若	一	切	菩	薩	摩	訶	薩	行	清	淨	若	一	切	智	智
15	清	淨	无	二	无	二	分	无	別	无	斷	故	善	現	四	无	所
16	畏	清	淨	故	諸	佛	无	上	正	等	菩	提	清	淨	諸	佛	无
17	上	正	等	菩	提	清	淨	故	一	切	智	智	清	淨	何	以	故
18	若	四	无	所	畏	清	淨	若	諸	佛	无	上	正	等	菩	提	清
19	淨	若	一	切	智	智	清	淨	无	二	无	二	分	无	別	无	
20	斷	故															
21	復	次	善	現	四	无	礙	解	清	淨	故	色	清	淨	色	清	淨
22	故	一	切	智	智	清	淨	何	以	故	若	四	无	礙	解	清	淨
23	若	色	清	淨	若	一	切	智	智	清	淨	无	二	无	二	分	无
	別	无	斷	故	四	无	礙	解	清	淨	故	受	想	行	識	清	淨

The unenclosed area shows the surviving portion of the text

Nous donnerons d'abord la traduction du texte chinois (cf. p. 391); sous chaque ligne nous ajouterons en italiques les équivalents sanscrits garantis soit par le passage original de la Śatasāhasrikā, soit par l'usage constant. Nous publierons ensuite la partie correspondante, quoique non identique, de la Śatasāhasrikā sanscrite qui est encore inédite.

Ô Subhūti! Les quatre vaiśāradyas[1] étant purifiés, le fruit de srotaāpanna
Subhūte vaiśāradya viśuddhyā [srotaāpannaphalaviśuddhiḥ ।

est purifié; le fruit de srotaāpanna étant purifié, la qualité de science d'omniscient
srotaāpannaphala viśuddhyā] sarvākārajñatāviśuddhir

est purifiée. Pourquoi cela? Si les quatre vaiśāradyas sont purifiés, si le fruit de
iti hi vaiśāradyaviśuddhiś ca srotaāpan-

srotaāpanna est purifié, si la qualité de science d'omniscient est purifiée, c'est
naphalaviśuddhiś ca sarvākārajñatāviśuddhiś

qu'il n'y a là ni dualité, ni division en deux, ni séparation, ni coupure.
cādvayam etad advaidhīkāram abhinnam acchinnam ॥

Les quatre vaiśāradyas étant purifiés, les fruits de sakṛdāgāmin, d'anāgāmin
vaiśāradyaviśuddhyā [sakṛdāgāmy anāgāmy-

et d'arhat sont purifiés; les fruits de sakṛdāgāmin, d'anāgāmin et d'arhat étant
arhatphalaviśuddhiḥ । *sakṛdāgāmy anāgāmy-arhatphalaviśuddhyā*

purifiés, la qualité de science d'omniscient est purifiée. Pourquoi cela? Si
sarvākārajñatā viśuddhir iti hi

les quatre vaiśāradyas sont purifiés, si les fruits de sakṛdāgāmin, d'anāgāmin et
vaiśāradya viśuddhiś ca sakṛdāgāmy anāgāmy

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[1] Les quatre vaiśāradyas sont énumérés dans la Mahāvyutpatti § 8 et dans les Dictionnaires numériques *Kiao-tch'eng-fa chou* (éd. de Tōkyō, vol. xxxvii, fasc. 3[a], p. 74 v°) et *Ta ming san ts'ang fa chou*, ib. xxxvii, fasc. 1, p. 73 r°. Ce sont: 1° l'intelligence directe de tous les dharmas: sarvadharmâbhisambodhivaiśāradya — 一切智; 2° la connaissance de l'épuisement de tous les écoulements: sarvâsravakṣayajñāna v° 漏盡; 3° l'analyse décisive de la condition de ne pas être autrement pour les dharmas d'obstacle: antarāyikadharmânanyathātvaniścitavyākaraṇa v° 說障道; 4° l'exactitude de l'introduction au moyen de sortir pour arriver à la perfection complète (en chinois: pour mettre fin aux souffrances): sarvasampadadhigamāya nairyāṇikapratipattathātva v° 說苦盡道. — On remarquera que les Chinois ne traduisent pas littéralement le terme vaiśāradya, lequel signifie en sanscrit 'habileté, spécialement acquise par l'expérience'; ils lui donnent pour correspondant l'expression 無所畏, qui, traduite mot à mot, signifie: 'il n'y a pas lieu de craindre.' Le Dictionnaire numérique *Ta ming san ts'ang fa chou* justifie cette équivalence par un passage du *Ta tche tou louen* où le Bouddha énumère les quatre vaiśāradyas et ajoute à propos de chacun d'eux: 'C'est pourquoi j'ai obtenu la tranquillité, j'ai obtenu de n'avoir pas lieu de craindre.'

d'arhat sont purifiés, c'est qu'il n'y a là ni dualité, ni division en deux, ni séparation,
arhatphala viśuddhiś cedádvayam etad adraidhīkāram abhinnam

ni coupure.
acchinnam ॥

Ô Subhūti! les quatre vaiśāradyas étant purifiés, la Bodhi des Pratyeka-
Subhūte vaiśāradya viśuddhyā pratyekabuddhabodhi-

buddhas est purifiée; la Bodhi des Pratyekabuddhas étant purifiée, la qualité de
viśuddhiḥ । *pratyekabuddhabodhi viśuddhyā sarvákārajñatā-*

science d'omniscient est purifiée. Pourquoi cela? Si les quatre vaiśāradyas sont
viśuddhir iti hi vaiśāradyaviśuddhiś ca

purifiés, si la Bodhi des Pratyekabuddhas est purifiée, si la qualité de science
pratyekabuddhabodhi viśuddhiś ca sarvákārajñatāviśuddhiś

d'omniscient est purifiée, c'est qu'il n'y a là ni dualité, ni division en deux, ni
cedádvayam etad advaidhīkāram

séparation, ni coupure.
abhinnam acchinnam ॥

Ô Subhūti! les quatre vaiśāradyas étant purifiés, la conduite de tous les
Subhūte vaiśāradyaviśuddhyā sarvabodhisattva

Bodhisattvas Mahāsattvas est purifiée; la conduite de tous les Bodhisattvas
mahāsattvacaryāviśuddhiḥ । *sarvabodhisattva*

Mahāsattvas étant purifiée, la qualité de science d'omniscient est purifiée.
mahāsattva caryāviśuddhyā sarvákārajñatā viśuddhir

Pourquoi cela? Si les quatre vaiśāradyas sont purifiés, si la conduite de tous
iti hi vaiśāradyaviśuddhiś ca

les Bodhisattvas Mahāsattvas est purifiée, si la qualité de science d'omniscient
sarvabodhisattvamahāsattvacaryāviśuddhiś ca sarvákārajñatāviśuddhiś

est purifiée, c'est qu'il n'y a là ni dualité, ni division en deux, ni séparation,
cedádvayam etad advaidhīkāram abhinnam

ni coupure.
acchinnam ॥

Ô Subhūti! les quatre vaiśāradyas étant purifiés, l'anuttara samyak saṁbodhi
Subhūte vaiśāradyaviśuddhyā sarvabuddhánuttarasamyaksaṁbodhi-

de tous les Buddhas est purifiée; l'anuttara samyak saṁbodhi de tous les Buddhas
viśuddhiḥ । *sarvabuddhánuttarasamyaksaṁbodhiviśuddhyā*

étant purifiée, la qualité de science d'omniscient est purifiée. Pourquoi cela? Si
sarvákārajñatāviśuddhir iti hi

les quatre vaiśāradyas sont purifiés, si l'anuttara samyak saṁbodhi de tous les
vaiśāradyaviśuddhiś ca sarvabuddhánuttarasamyaksaṁbodhiviśuddhiś ca

Buddhas est purifiée, si la qualité de science d'omniscient est purifiée, c'est qu'il n'y
sarvâkārajñatāviśuddhiś *c≠âdvayam*

a là ni dualité, ni division en deux, ni séparation, ni coupure.
etad *advaidhīkāram* *abhinnam* *acchinnam* ॥

Derechef, ô Subhūti! les quatre pratisaṁvids[1] étant purifiées, la forme est
Punar aparaṁ Subhūte *pratisaṁvidviśuddhyā* *rūpaviśuddhiḥ* ।

purifiée; la forme étant purifiée, la qualité de science d'omniscient est purifiée.
rūpaviśuddhyā *sarvâkārajñatāviśuddhir*

Pourquoi cela? Si les quatre pratisaṁvids sont purifiées, si la forme est purifiée,
iti *hi* *pratisaṁvidviśuddhiś ca* *rūpaviśuddhiś* *ca*

si la qualité de science d'omniscient est purifiée, c'est qu'il n'y a là ni dualité,
sarvâkārajñatāviśuddhiś *c≠âdvayam* *etad*

ni division en deux, ni séparation, ni coupure.
advaidhīkāram *abhinnaṁ* *acchinnam* ॥

Les quatre pratisaṁvids étant purifiées, la sensation, la désignation, les
pratisaṁvidviśuddhyā *vedanā* *saṁjñā*

composants, la connaissance sont purifiés.
saṁskāra *vijñāna viśuddhiḥ* ।

Śatasāhasrikā Prajñāpāramitā, MS. de la Bibliothèque Nationale, Dév. 74[2], 3e partie, B (volume X de la collection), p. 228a.

vaiśāradyaviśuddhyā rūpaviśuddhī rūpaviśuddhyā sarvâkārajñatāviśuddhir iti hi vaiśāradyaviśuddhiś ca rūpaviśuddhiś ca sarvâkārajñatāviśuddhiś c≠âdvayam etad advaidhīkāram abhinnam acchinnam । vaiśāradyaviśuddhyā vedanāviśuddhir vedanāviśuddhyā sarvâkārajñatāviśuddhir iti hi vaiśāradyaviśuddhiś ca vedanāviśuddhiś ca sarvâkārajñatāviśuddhiś c≠âdvayam etad advaidhīkāram abhinnam acchinnam । vaiśāradyaviśuddhyā saṁjñāviśuddhiḥ saṁjñāviśuddhyā sarvâkārajñatāviśuddhir iti hi vaiśāradyaviśuddhiś ca saṁjñāviśuddhiś ca sarvâkārajñatāviśuddhiś c≠âdvayam etad advaidhīkāram abhinnam acchinnam । vaiśāradyaviśuddhyā saṁskāraviśuddhiḥ saṁskāraviśuddhyā sarvâkārajñatāviśuddhir iti hi vaiśāradyaviśuddhiś ca saṁskāraviśuddhiś ca sarvâkārajñatāviśuddhiś c≠âdvayam etad advaidhīkāram abhinnam acchinnam । vaiśāradyaviśuddhyā vijñānaviśuddhir vijñānaviśuddhyā sarvâkārajñatāviśuddhir iti hi vaiśāradyaviśuddhiś ca vijñānaviśuddhiś ca sarvâkārajñatāviśuddhiś c≠âdvayam etad advaidhīkāram abhinnam acchinnam ।

Nous n'avons pas les mêmes raisons que les pieux scribes de la Prajñāpāramitā pour répéter indéfiniment la même formule. Elle est reproduite encore, *mutatis mutandis*, avec les termes *cakṣuḥ*, *śrotra*, *ghrāṇa*, *jihvā*, *manaḥ*; avec *rūpa*, *śabda*,

[1] Pour les *pratisaṁvids* et leurs équivalents chinois nous pouvons nous contenter de renvoyer à l'article d'Eitel, *Handbook of Chinese Buddhism*.

gandha, rasa, sparśa, dharma; avec *cakṣurvijñāna, śrotravijñāna, ghrāṇavijñāna, jihvāvijñāna, kāyavijñāna, manovijñāna*; avec *cakṣuḥsaṁsparśa, śrotrasaṁsparśa, ghrāṇasaṁsparśa, jihvāsaṁsparśa, kāyasaṁsparśa, manaḥsaṁsparśa*; avec *cakṣuḥsaṁsparśapratyayavedanā, śrotrasaṁsparśapratyayavedanā, ghrāṇasaṁsparśapratyayavedanā, jihvāsaṁsparśapratyayavedanā, kāyasaṁsparśapratyayavedanā, manaḥsaṁsparśapratyayavedanā.*

La même série est reprise ensuite avec le terme *pratisaṃvid* substitué au terme *vaiśāradya*, à commencer par :

pratisaṁvidviśuddhyā rūpaviśuddhī rūpaviśuddhyā sarvâkārajñatāviśuddhir iti hi pratisaṁvidviśuddhiś ca rūpaviśuddhiś ca sarvâkārajñatāviśuddhiś c=âdvayam etad advaidhīkāram abhinnam acchinnam ॥

Tout ce développement fait partie du xxvi^e parivarta de la Śatasāhasrikā, qui occupe 258 pages du manuscrit de la Bibliothèque Nationale, et que l'Aṣṭasāhasrikā résume en deux pages (185–187 de l'éd. de la Bibl. Indica, jusqu'à : atha khalv āyuṣmān Śāriputro bhagavantam etad avocat । gambhīrā bhagavan Prajñāpāramitā). Les éléments de nos formules sont condensés en une page de l'Aṣṭasāhasrikā (viii^e parivarta, pp. 186–87) :

yā Subhūte rūpaviśuddhiḥ sā phalaviśuddhiḥ yā phalaviśuddhiḥ sā rūpaviśuddhir iti hi Subhūte rūpaviśuddhiś ca phalaviśuddhiś c=âdvayam etad advaidhīkāram abhinnam acchinnam iti hi Subhūte phalaviśuddhito rūpaviśuddhī rūpaviśuddhitaḥ phalaviśuddhiḥ । evaṁ vedanāsaṁjñāsaṁskārāḥ । yā Subhūte vijñānaviśuddhiḥ sā phalaviśuddhiḥ । *etc. . . . ut sup.*

punar aparaṁ Subhūte yā rūpaviśuddhiḥ sā sarvajñatāviśuddhiḥ yā sarvajñatāviśuddhiḥ sā rūpaviśuddhir iti hi Subhūte . . . *etc. . . . ut sup.*

Reverse: A FRAGMENT IN KHOTANESE OF A BUDDHIST SACRED TEXT

By A. F. Rudolf Hoernle.

The Khotanese text of the fragment is written in the cursive type (p. xiv) of the Gupta script. There are, however, some peculiarities in the present case which deserve notice: (1) Ornate forms of vowels, or other marks, occasionally alternate with the ordinary forms. Thus we have three times an ornate form of *ā* in *hvā* l. 4, *svāṁ* l. 5, *ātaṁ* l. 13, by the side of the ordinary form of that type of *ā* in *āṁna* l. 4, *hvā* l. 8, *hā* and *yāṁ* l. 10, *mā* and *yāṁ* l. 15, *pvā̱* l. 16, *hā*, *yāṁ*, *pvā̱* l. 17, *ysāṁ* ll. 18, 19, *yāṁ* l. 21. Again we have an ornate form of *e̱* in *de̱* l. 3, *e̱* l. 6, *śe̱* l. 8, *pve̱* and *ke̱* l. 9, *ttye̱* ll. 17, 21, by the side of the ordinary form *e* in *jsve* l. 6, *me* l. 9, *sveṁ* l. 16, *pe* l. 18; and the ordinary forms of *ai* in *drai* l. 7, *ñai* l. 14,

jsai and *mai* (corr. *mī*) l. 17, as well as of *au* in *au* l. 2, *ysnau* ll. 3, 5, 13, *pau* l. 4 *śyau* l. 6, *hau* l. 7, *ñau* and *tyau* l. 10, *nau* l. 16. With *ai* and *au* the ornate form never occurs. With the vocalic double dot, the ornate form of *ä*, with a tailed second dot, is far more common than the simple form. Good examples of the tailed variety are *nä* ll. 3, 21, *ysä* l. 4; of the simple variety, *dä* l. 5, *mä* l. 7; of both, side by side, *dädä* l. 8. Sometimes the distinction is not so clearly marked. The ordinary form of the subscript 'apostrophe' (to use Professor Leumann's term in Zur nordarischen Sprache und Literatur, pp. 1, 58) appears here, not in the form of an inverted arc, which is used, e. g. in the calligraphic script of the Khotanese Vajracchedikā (Plate V in *ba* 2 *a*[i], *kä* 2 *a*[ii], &c.), but in a form which closely resembles the ordinary Nāgarī sign of avagraha; e.g. in *ba* ll. 2, 4, 14, 18, 19, *kä* l. 16, *prä* ll. 16, 17. But once, in *śe* l. 8, it occurs in an ornate form which practically duplicates the ordinary form.[1] It may be added that the long *ū* is made in two ways: the ordinary form is seen, e. g. in *ysū* and *mū* ll. 4, 11; but a second form occurs in *pyū* l. 12, and this form is seen exaggeratedly in *ttū* ll. 4, 9.

(2) The well-known difficulty about distinguishing between the similar signs for *t* and *n*[2] is obviated in the present case by the attachment of a rightward slanting stroke to the left limb of the sign for *t*. This appendage is very prominent in *taṁ* l. 13, *śtaṁ* l. 18, and *ttä* l. 21, and somewhat less so in *śta* ll. 2, 19, *ttau* l. 4, *rrta* l. 7, *tta* l. 8. But it is sufficiently noticeable even in *tta* l. 14, *tr* l. 15, and *ttye* ll. 17, 21.

(3) Interpunction is marked in two ways: either by the usual two parallel vertical bars, as in ll. 1, 3, 7, 8, 10, 14; or by two dots disposed in the form of the visarga, as in ll. 1, 12, 16, 18. Once the two signs are combined, in l. 14, where the double dot is followed by the double bar in a much larger and ornate form, apparently in order to mark the end of a paragraph.

With regard to the language of our fragment, the alternations in the manner of spelling two words also deserve notice. We have the alternatives, *balysa*° ll. 2 (twice) and 9, and *baysa*° ll. 2, 4, 18 (thrice), 19. Similarly there are the alternatives *aysmū* ll. 16, 18, and *aysämū* ll. 4, 11. Professor Leumann, in his Notes, points out that these alternative spellings point to two stages in the development of the literary language of Khotan, an older represented by *balysa* and *aysmū*, and a younger characterized by *baysa* and *aysämū*. The elision of *l* from the older

[1] The question of the interpretation of this subscript mark is fully discussed by M. Pelliot in Un fragment du Suvarṇaprabhāsa Sūtra en Iranien Oriental (Paris, 1913), pp. 22 ff.

[2] See Professor Sten Konow's 'Zwei Handschriftenblätter in der alten arischen Literatursprache aus Chinesisch-Turkistan' in Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften, vol. xlix (1912), pp. 1129–30.

form of the word *balysa* is marked by the subscription of the 'apostrophe', or arc, below the syllable *ba*. For a fuller treatment of this subject by Professor Leumann, his dissertation Zur nordarischen Sprache und Literatur (Strassburg, 1912), pp. 57–8, may be consulted. Our manuscript would seem to be referable to a period when the spelling usages of the Khotanese script were still in a more or less unsettled condition. There is, however, with regard to the use of that 'apostrophe' mark, some laxity, or blunder, in the usage of the scribe of our Khotanese text. In l. 2 it is wrongly added under the syllable *bal*, and in l. 17 it is wrongly omitted under the syllable *prā* of *pvāñä*, which should be written *pvāñä*, as compared with *pvārä* in the same line. In this connexion, also, the merely graphic variation of *biśa* l. 3, and *bäśa* ll. 5, 13, 16 may be noticed. Also the rare occurrence of *rr* in the superscript position may be noticed in *varrtāṁmä* l. 7. For another instance of the superscript *rr*, in the Saddharma-puṇḍarīka, see pp. 142, 147.

With regard to the execution of the writing in our fragment, it may be noticed that it is occasionally imperfect, when the ink did not take sufficient grip of the rough surface of the paper, or when it became blotted before it had fully dried. Thus in l. 1 the downstroke of *r* in the akṣara *rū* of the first *ārūva* is interrupted, as compared with the same *rū* in the second *ārūva*. Similarly the upper portion of the initial vowel *a* at the end of l. 3 has not formed. In l. 7, *varrtāṁmä*, the distinctive slanting stroke of the left limb of *t* has not fully formed. On the other hand, in l. 1, the visarga mark of interpunction after *manä* has become wiped into two parallel level strokes. Similarly, in l. 11, the first of the double dot over *ysä* has been wiped into a stroke. In this connexion it may also be noted that the cancellation of a letter is indicated by surrounding it with a circle of dots. Thus at the end of l. 15, a badly shaped akṣara *dā* has been cancelled, and thereupon re-written in better shape. For a similar practice, in the Sanskrit Vajracchedikā, see footnote 5 on p. 179, and footnote 7 on p. 182.

TRANSCRIPT.

1 *ārūva-jsa* manä : dā ārūva-jsa (*manä*) ॥ ×× . . . . [25][1]

2 *au* hastāṁmyaṁ balysāña balysāūśtaṁ[2] varāṣṭä baysūṁ(*ñä*)*aysmū upevārä*[3] . . . . [20]

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[1] The bracketed number indicates the number of dots, or lost akṣaras.

[2] Read *balysūśtaṁ*. [3] Supplied from l. 18.

3 (*d*)āṁdä̱ īde̱ ‖ biśāṁnä̱ sarva-satvāṁnä uysnaurāṁṇä̱ *a*× . . . . [23]

4 (*hvā*)ña räsä̱ upauttäna b̮aysūñä̱na [4] aysä̱mūna khuburä āṁna *ttū* . . . . [21]

5 *svāṁ* manä̱ ttāṁ-buḍä bä̱śāṁnä̱ sarva-satvāṁnä̱ uysnaurāṁṇä̱ has[*t*]aṁ × . . . . [21]

6 (*taṁ*) jsvena mañāṁ ×××e̱ ×[*ṇ*]īlāṁ mi ‖ bīś*y*au [5] mä̱×au . . . . [25]

7 [*ṇa*] varrtāṁmä ‖ drai *pad*ya ttaradarä̱na tcahau padya (*bä*)▒*śāna drai padya aysmūna* [6] . . . . [12]

8 (*ṇa*) ttaṁ śe̮na tta dädä̱na rūvä [7] ‖ tta hvāña rä̱sä̱ kh*u* [8]× . . . . [23] *ba-*

9 lysāṁnä̱ dāṁ pve̱me ke̱ṇa ttū parāhi nā× . . . . [28]

10 saṁ ‖ manä mahāyāṁñau tyau [9] sa b(uḍ)[y]au *na* lāṁ . . . . [28]

11 *ay*sämū panā . . . . [29] × . . × *taha* ××

12 . . . . [32] ×na pyūṣṭi yanāmä̱ : bä̱×

13 . . . . [17] na : Buddha-dharma ha . . . *baḍ*na ātaṁmna bä̱śä̱ sarva-satva uysnau*ra*

14 . . . . [17] (*h*)v(*āñ*)a rä̱sä̱ tta mä̱hä̱ b̮aysa himä manä :[4] ‖ bīja pa*d*ä hvañai ‖ cubu*rä*

15 . . . . [15] *hvāñ*▒īya [10] cu vaña vāṣṭa u sa . . . namau gaṁbhīrä̱ paramārthä̱ tryāṁnī (dä̱) [11] dā

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[4] The akṣara *na* is a minute interscript, having originally been omitted. So also the double dot interpunction in l. 14.

[5] Perhaps false for *biśyau*. The original might also be read *vīśyau*.

[6] 'This supplement is based on a MS. of the Avalokitêśvara Dhāraṇī (5^{vii} = 16^{iii}) of the Petrovski Collection. The sense of the whole context could be surmised with the help of Mahāvyutpatti, No. 91' [L.]. See also Professor Leumann's Zur nordarischen Sprache und Literatur, p. 128, ll. 27 ff.

[7] The original might also be read *ūvä*.

[8] Placed below the line.

[9] Probably read *ttyau*. The original might also be read *nyau*.

[10] *hvāñīya* restored on the basis of the verses quoted by Professor Leumann, l. c., p. 134, l. 12. So also *śau nauhä* on the basis of ib. p. 95, l. 2.

[11] Cancelled.

16 . . . . [16] (*sa*)ṁ pvārä : vasveṁna saṁ *tändäna ś* au [10] nauhä na aysmūna bäśä uṣṭaṁñä saka

17 . . . . [15] *baysāṁ* (*nä*)*mah*āyāṁ dā pvāñä ttye padaṁja jsaimī [12] āna mara mähä ī haḍā pvārä *prā*

18 . . . . [21] *ba* ysūṁśtāṁ ṣṭä baysūñä aysmū upevārä : u baysāṁña bays*ūśt*āṁ×

19 . . . . [20] *ba* ysāṁña baysūśta vara*ṣṭä* ×ā× uvāra praṁ . . . . [7]

20 . . . . [20] r× [13] ī haḍā saṁba *ī* . . . . [15]

21 . . . . [21] ṇī yāṁnä ttye-ttä *dr*× . . . . [15]

The text is too fragmentary to admit of any consecutive translation. But see the Vocabulary for detached translatable phrases, s.v. *āna, bïja, biśa, drai, hastaṁma, namau, panā, pyūṣṭi, tta, vasve.*

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[12] Or *mai.* The original has both vowel marks, *ai* as well as *ī*; the latter apparently correcting the former.

[13] Only the superscript *r* of a ligature survives.

A BILINGUAL FRAGMENT IN TIBETAN-KHOTANESE

Hoernle MS., No. 143 *a*. (Plate XVII, No. 2.)

INTRODUCTORY REMARKS

By A. F. Rudolf Hoernle.

This fragment belongs to the consignment, marked 143 *a*, forwarded to me from Simla in January 1904. In the forwarding letter it was stated to have been 'obtained from Badruddin, Aksakal of Khotan', and to have been found in a locality not specified, but 'certainly somewhere in the Takla Makan, not very far from Khotan'.

It is the surviving portion of an inscribed sheet of soft, coarse native paper. On the obverse the lower edge cuts through a line of Khotanese writing, showing that the lower portion of the sheet, of unknown size, is lost. The surviving portion is practically complete, and measures 263 × 170 mm., or $10\frac{3}{8} \times 6\frac{5}{8}$ inches. The only damage which it has suffered is a small hole in the middle, and two small pieces torn out along the left half of the upper edge. Neither damage affects the Tibetan writing, but the Khotanese inscription is injured. The fact that the hole comes right in the middle of the fifth line of the Tibetan writing without causing any loss, but only separating the two syllables of the word *ban-de*, shows clearly that the memorandum was written on the surviving scrap of the Khotanese document.

The obverse bears a document written in the Khotanese language, and in Cursive Gupta characters. On the reverse there is inscribed a Tibetan memorandum of seven lines, in what is known as the *U-can* type.

The term 'bilingual' is applied to this fragment with a like reservation to that explained on p. 388 with reference to the Chinese-Khotanese bilingual fragment. Perhaps eventually the Tibetan Memorandum may turn out to be an official record of the execution of the order in the Khotanese document.

Obverse: A KHOTANESE DOCUMENT

Edited by A. F. Rudolf Hoernle.

This document is written in the Cursive Gupta script of the ordinary kind. The only point which deserves to be particularly noted is the shape which the

well-known double dot (see p. 221) takes in our document. It is never made in the form of a distinct pair of dots, but, cursively running into one, it occasionally (seven times) takes the shape of a simple arc (as in *busäna*, l. 4), but more commonly (about twenty-six times) of an arc indented in the middle and sweeping downwards to the right of its consonant (as in *jsärä*, l. 5). In both shapes it may be seen side by side in *ṣṭāṁmäñä*, l. 3. Written in this way, it is not uncommonly found in cursively written Khotanese documents, such as those published by me in the Journal of the Asiatic Society of Bengal, vols. lxvi and lxx (Extra Number), of 1897 and 1901.[1]

It may be added that the shapes of the subscript 'apostrophe' (as in *āśjrī*, l. 2), the consonant *ṭ* (as in *baṭī*, l. 3), and the interpunctional vertical double dot (at the end of the address in l. 1), are the same as those in the Chinese-Khotanese bilingual fragment (p. 395). There is also a curious horizontal double dot, which marks the commencement of the letter, before *āśjrī* in l. 2.

The black ink of the writing is on the whole very well preserved. In a few places, it is much faded, though in most such cases the intended writing is unmistakable. These faded letters are marked by underlines in the transcript. Crabbed, and hence doubtfully read, letters are printed in italics.

The contents of the fragment is a Khotanese *pīḍakä*, i.e. writing, or scrip (from *pīḍä*, written), apparently an official communication.[2] Its address would seem to have stood in the mutilated first line; and it seems to have had some reference to an *āśjrī* (Sanskrit *ācārya*) or Buddhist monk, called Surëndra. But its general purport is not yet intelligible, the meaning of many words being still unknown, and, in fact, in some cases even the delimitation of a word being uncertain. Hence, for the present, no more than a provisional transcript can be offered. As far as possible, however, the words with their ascertained or suggested meanings[3] have been included in the Vocabulary, p. 405.

TRANSCRIPT.

1 . . . . *ttä* *ḍ*ast*au* hvā[*ṣṭy*]*au* . . . . *ḍuya*ni :

2 . . āśjrī Sureṁdra
kṣī a hvāṣṭyau-pūri pā-

[1] In these early publications it was confounded with the mark of the vowel *o*, to which it is not unlike. Its identity was first recognized by Prof. Sten Konow, and pointed out in JRAS., 1914, p. 341. The medial vowel *o*, in fact, is of comparatively very rare occurrence in Khotanese. A similar cursive variety is the tailed double dot, see p. 396.

[2] A cursively written document, published in my Report on Central Asian Antiquities (in JASB., vol. lxx, Ex. No., p. 37), ends with the statement: *śi pīḍakä prammāṁ himä khu-hā Brīyāsi u Budaśāṁ haṁguṣṭä viśtārä*, i.e., this scrip is the guarantee with respect to which Brīyāsi and Budaśāṁ are the contracting parties, or joint signatories.

[3] For some of these I am indebted to the kindly help of Prof. Sten Konow.

3 ḍai velakä āṁna audä ṣi-buri uvaysi batī-jsāṁ ṣṭāṁmäñä gīstai u pajsū āvāysai bimye kva drai jūṁna ma ttu hastä hvai

4 yiki[4] drāma drāmä ahä busäna salā hve cu pūrä na-ni hä busīdä saṁ eṣṭyai si kṣīra vaśū bāḍä ṣṭi hvāṣ*ty*ām

5 ttāṁ gvavāṁna ni vistātai vaña ttāmi sạli binuṁdara tsuai si kīrä-va yanīṁ khu pyaṁtsā-ṣṭa jve himi cu-va jsārä byaud*ai*

6 īme tvī tvī tī vāṣṭa hajsaudai uṣam-pūrä mara kṣīrāṁna jä sux[*ā*]*śi*rī hīya mijle hīyau sti khu-vā binuṁdara āṁ-

7 na ātū vara biśa āṁnai byaudai crraṁ[5] pā hvarāṁ dasta rrä niśāñä-ye ī pā *cī* niśātai ttye mijle vavā ttāgu ttyau-jsa

8 jaṁpha pravā[6] panata u paṁtsai bista serya thauna *hā*jīstā*dä* u *ṣraś*te[7] āṣiṇī-yī vinīya-bhatä gvārä nate pīḍakä

9 padeṁdä si cu-vā pracā[6] panamāṁde aysī hvā gvaṣcī ime ra*nāṁ* ttaṁdī drai kūsa gavaṁ hauryaḍä u drai kūsa mau u dau

10 bistä chāṁ u ṣi nihā āṣirī viniya-bhatä ttāgu *chā*ṁ hirī nau hauḍä uṣaṁ-pūrä Sudatta āśirī[8] pūrä na*tā*ra[9] sirye

11 śātcau yasga thauna ttāgu nai drai thauna ha*ts*a stāṁdä vaña hvāṣṭyāṁpūrä vinau m*au* kṣaṣṭa cyä *m*au hauḍä sturä jsārä ksä[10] kūsa

Reverse: A TIBETAN MEMORANDUM.

Edited by Lionel D. Barnett.

The text of the Memorandum, written in fairly good script of a somewhat cursive style of *dbu-can* type, runs as follows:

1 Oṁ ı:ı ched · po · blon · rgyal · bzaṅ · gyi · ñam · noṅ · sa · mdzad · pahi · bag · tsas · gñis · gyi · gla[1] ı

---

[4] Perhaps *yiḍi*, made.

[5] Perhaps *cvaṁ*.

[6] Both readings seem quite clear in the original; still probably in both lines either *pravā* or *pracā* must be read.

[7] With the exception of *stā*, all the letters are too indistinct to be read with any confidence; perhaps *dä* and *ṣra* should be *chä* and *bra*.

[8] Here spelt without the subscript apostrophe.

[9] The second akṣara has a quite peculiar shape; *tā* is a mere conjecture.

[10] Perhaps *kṣi* or *kṣī*.

[1] *gla* seems to be cancelled; but what probably happened is that the first line originally ended with the interpunctional bar after *gyi*. Afterwards *gla* was added across the bar, and a fresh bar inserted after *gla*, which means 'wage', and is an integral part of the sentence.

2 pan · de · ched · po · stagyi · rgyal · mtsan · gi · tshan · la · phab · pahi । myiṅ · smral ।[2] nas · phul ·

3 laṅ · lṅa । par · mog · no · geḥdra · sig । pan · de · no · geḥdra · śil । ban · de · nog · su · bol ·

4 ban · de · galo · na · śe · chi । ban · de · nog · rgyu · bad ॥ mar · śi · koñ · baḥ । ban · no · ga · chi । ban · de ·

5 nog · śur · dvaji । ban · de · no · geḥdradra । ban · [*hole*] de · yi · śa · bad । tshe · ya · paḥ । lï · suhe

6 sa · tsadzūgo । lï · gutsag । lï sur[3] · dad । bog · ma · rgyan । lï · maṅ · bod । sdud · sna . pan · de

7 nog · su · ber ža[4] bsdu · ste · bul ॥

TRANSLATION.[5]

As a fee [due] from fear of acting culpably against the mind of the excellent High *Blon rgyal*, the [following] names, having been clearly set forth, were entered at the office of the Bande the High *sTag gi rgyal mtshan*, and gifts made :—five kine were bestowed upon Bandes severally, viz. *Par mog no geḥdra sig, Bande no geḥdra śil*; coats and caps, having been collected, were presented in various collections to Bandes severally, viz. *Bande galo na śe chi, Bande nog rgyu bad, Mar śi koñ baḥ, Ban no ga chi, Bande nog śur dvaji, Bande no geḥradra, Bande yi śa bad, Tsh ya paḥ, Lï suḥe, Sa tsadzūgo, Lï gutsag, Lï sur dad, Bog ma rgyan, Lï maṅ bod.*

NOTES.

The circumstances of this distribution of gifts are not clear. The recipients may be either officials of state or ecclesiastical functionaries. The names *Blon rgyal* (Sanskrit *Mantri-rāja*) and *sTag gi rgyal mtshan* (Sanskrit *Vyāghradhvaja*) seem to point to state officers. Possibly the circumstances are similar to those mentioned in the Khotan tablet published by Professor Rapson, where an interpreter of dreams reports that further offerings of cows are necessary to propitiate a god[6]; or they may be proceedings in the administration of a garrison.

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[2] The interpunctional bar is inadvertently drawn through the following *n*.

[3] Read lï · sur.

[4] Read ber · ža.

[5] I have to acknowledge with gratitude the help that I have received in the study of this document from the Rev. A. H. Francke. Special observations by Mr. Francke are marked by his initials.

[6] See 'Specimens of the Kharoṣṭhī Inscriptions discovered by Dr. Stein at Niya'; N. iv. 136, Large Wedge, l. 5; in the Report of the Fourteenth International Congress of Orientalists in Algiers, 1905.

Line 1. *Ched po* is apparently the classical *chen po*, contaminated with the adjective *che ba* and the substantive *ched*; possibly it is a mere error, as in line 2 the *d* of *ched* is written in such a way that it seems half altered to *n*.

Noṅ sa mdzad pah̲i is for the literary *noṅs par mdzad pah̲i* (A. H. F.).

On *bag tsas* see Jäschke, Dictionary, p. 364. *gÑis* apparently refers to the two components of the compound word *bag tsas* (A. H. F.).

L. 2. *sMral* is either for *smras*, or for *spral*, the causative of *h̲phral ba*; *spral chas* is used in the sense of 'distinct enunciation' (A. H. F.). Possibly *smral* is a contamination of the two words *smra* and *spral*. A like difficulty arises in line 3, *bol*, which (unless it forms part of a name) must have the same sense as *bul* in line 7; the vowel *o*, unless it is a mere vulgarism, suggests contamination of *h̲bul ba* with *h̲bogs pa*. Perhaps both *smral* and *bol* are instances of purely graphic abbreviation of compounds such as *smra spral* and *h̲bogs h̲bul*. *Myiṅ*, the modern *miṅ*, shows the same archaic *y* that appears consistently before *i* and *e* in the fragments and inscriptions of Endere found by Sir Aurel Stein.

L. 3. *Nog* evidently has the meaning of *rnams*, but etymologically it is obscure. Is it possible that it is an abbreviation—either dialectal or merely graphic—of *sna tshogs*? Compare the Western *os* for *chos*.

L. 5. The vowel in the syllable *li* in all the four cases where it occurs here is denoted by the ordinary supralinear vowel-sign *reversed*, in the same form as is commonly used to denote the vowel sound in the Sanskrit ऋ, thus ལྀ. This appears to indicate a peculiar foreign pronunciation here, and I have accordingly marked it by double dots.

Minor dialectal errors similar to those found in the fragments and sgraffiti of Endere appear in *gyi* for *gi* and *kyi* (lines 1, 2), *mtsan* for *mtshan* (line 2), *laṅ* for *glaṅ* (line 3), *źa* for *źva* and *bul* for *h̲bul* (line 7), besides the varying spellings *pande* and *bande*.

KHOTANESE VOCABULARY

By A. F. Rudolf Hoernle.

(A and B refer to the Chinese-Khotanese and Tibetan-Khotanese fragments respectively, and the numerals to lines. K. = Prof. Konow's 'Zwei Handschriftenblätter aus Chinesisch-Turkistan' in Sitzungsber., Preuss. Akad. d. Wiss., 1912, *p.* 1127; *K.² = Prof. Konow's 'Fragments of a Buddhist work, in Memoirs,' ASB., vol.* v, *p.* 13; *K. Voc. = Prof. Konow's Vocabulary, ante,* p. 330; *L. = Prof. Leumann's 'Zur nordarischen Sprache und Literatur'; P. = M. Pelliot's 'Un fragment du Suvarṇaprabhāsasūtra en Iranien Oriental' in Études Linguistiques, Fasc. iv; R. = Prof. Reichelt's 'Das Nordarische' in Indogermanisches Jahrbuch, vol. i,* 1913; *Rep. = My Report on the British Collection of Antiquities from Central Asia, in JASB., vol. lxx,* 1901, *Ex. No.*; *S. = Baron von Staël-Holstein's 'Tocharisch und die Sprache I'. The references are to pages and lines in these publications.)*

A

ahä, B 4, uncertain.

āna, sitting, abiding, A 17; in the phrase *āna mara mūhä ī hadā pvāra*, staying here from me on this day they hear: also spelled *āṁna*, A 4; B 3, 6; *āṁnai*, B 7; K. Voc.; L. 105[35]; but *āṇa*, K.²; P. 116 translates 'ainsi'.

ārūva, loanword from Skr. *arūpya*, Pāli *āruppa* (Childers 58 *a*), formless, incorporeal, A 1 (twice). See P. 100.

āśirī, titular designation of a Buddhist monk (syn. Skr. *ācārya*), B 2, 6, 10; with *yī*, B 8.

ātaṁmna, A 13, uncertain.

ātū, B 7, uncertain.

audä, till, B 3; K. Voc.

avāysai, B 3, uncertain.

aysī, 1. pers. pron., I, B 9 (i. e. *aysä* with encl. ī); cf. *aysu*, K. 1133; K. MASB.

aysmū, mind, thought (syn. Skr. *citta*), nom. sing. *aysmū*, A 18; instr. sing. *aysmūna*, A 16; also spelled *aysämū*, A 11, *aysämūna*, A 4. See *drai, hastaṁma, ttāna, vaśve.*

B

bāḍä, time, B 4; K. Voc.

baḍna, A 13; perhaps mutilated for *haṁbaḍna*, fully (Skr. *saṁbhṛtena*, L. 48[10]).

balysa, later *baysa*, rendering the Skr. *bhagavat*, the blessed one, grand one, lofty one (cf. Skr. *bṛhat*), an epithet of Buddha; nom. plur. *baysa*, A 14; gen. plur. *balysāṁna*, A 9; in the phrases *balysāṁnä dāṁ preme keṇa*, for the sake of hearing the law of the Blessed Ones, and [*baysāṁ*]*nä mahāyāṁ dā prāña*, to be heard is the law of the Great Vehicle of the Blessed Ones. For a full discussion of this word see P. 109 ff.

balysāña, A 2, or later *baysāña*, A 18, 19, der. of *balysa* or *baysa*, always preceding *balysūśta*, A 2, or *baysūśta* A 18, 19; unless it be a clerical error for *baysāṁna* or *balysūña*. See *hastaṁma.*

balysūśta (erroneously *balysāūśta*), A 2, or later *baysūśta*, A 18, 19, or *baysūṁśta*, A 18, der. of *balysa* or *baysa*, grandness, loftiness (cf. Skr. *bṛhattva*). See *hastaṁma.*

bāśā, speech (cf. Skr. *vacas*), instr. sing. *bāśāna*, A 7. See *drai.*

batī, B 3, uncertain.

baysūña, der. of *baysa* (*balysa*, q.v.), belonging to a grand one; acc. sing. *baysūña*, A 18; instr. sing. *baysūñāna*, A 2, or *baysūṁñä*[*na*], A 2. See *hastaṁma.*

bīja, second (cf. Skr. *dvitīya*, Prāk. *biijja*), second, A 14. In the phrase *bīja padā*

hvañai, to be said a second time, or in another way.

binuṁdara, B 5, 6, uncertain.

biśa, all, B 7; gen. plur. *biśāṁnä*, A 3; instr. plur. *viśyau*, A 6, where the original text apparently has *bīśyau* or *vīśyau*; also spelled *bäśa*, nom. or obl. *bäśä*, A 13, 16, gen. plur. *bäśāṁnä*, A 5; in the phrase *biśāṁnä* (A 3, or *bäśāṁnä*, A 5) *sarvasatrāṁnä uysnaurāṁṇä*, of all beings, (i.e.) of all human beings.

bista, twenty, B 8; *bistä*, B 10.

buḍa, much, many, apparently the same as *bura*, q.v.; comparative *buḍarä*, K. Voc., *buḍaru*, K.[1] 1134, K.[2] (Skr. *bahutara*); in *ttāṁ-buḍa* (= *ttāṁbura*, Skr. *tāvat*), so much, so long, A 5; plur. instr. *buḍyau*(?), A 19.

Buddha, Buddha, A 13, with *dharma*, q.v.

bura, much, many, implying quantity, affixed to pronouns *khu*, *cu*, *ṣi*, q.v.

busäna, B 4; *busīdä*, B 4, apparently a 3. plur. pres. with *saṁ*, as in *īda saṁ*, p. 274, 42 *a*[ii]; uncertain.

byaudai, found, obtained, B 5, 7; K. Voc., K.[2]

C

chāṁ, B 10, uncertain.

cī, conj., if, B 7; K. Voc.

crraṁ, rel. pron.; cf. *crrā* K. Voc., *crrāmä* K.[2] 27.

cu, relative-interrogative pronoun, who, which; *cu*, A 15; *cu-bura*, quantitative (Skr. *yāvat*), as much, as many, nom. sing. *cuburä*, A 14; *cu-va*, B 5; *cu-vā*, B 9.

D

dā, law, religion (Skr. *dharma*); nom. sing. *dā*, A 1, 15, 17; perhaps *dāṁ*, A 9: see *balysa*.

dädäna, A 8; perhaps connected with *di*, or *da*, to see; with *rūvä*, figure; cf. K. Voc., L. 105[26], 119[29].

dāṁdä, A 3, uncertain; perhaps incomplete ×*dāṁdä*.

dasta, hand, B 7.

dau, B 9, uncertain.

dharma, loanword from Skr. *dharma*, law, religion, A 13, with *buddha*, the Law of Buddha. See *dā*.

drai, three, with *jūṁna*, threefold, B 3; with *kūsa*, three drums, B 9, 10; with *thauna*, three garments, B 11; with *padya*, three ways, A 7; in the phrase *drai padya ttaradarūna tcahau padya bäśāna drai padya aysmūna*, in three ways by the body, in four ways by speech, in three ways by the mind. See Mahāvyutpatti, No. 91. Cf. *drrai*, K. Voc., P. 35, L. 119; K.[2] 28.

drāma, drachme (?), B 4, reduplicated distributively.

E

eṣṭyai (with *si*), B 4, uncertain.

G

gaṁbhīra, loanword from Skr. *gambhīra*, profound, nom. sing. *gaṁbhīrä*, A 15. See *namau*.

gavaṁ, B 9, uncertain.

gīstai, B 3, uncertain; perhaps a past part., cf. K. Voc. *gītti*.

gvārä, B 8, uncertain; also in Rep. 37, doc. 1, ll. 4, 11.

gvaṣcī, B 9, uncertain; also in Rep. 38, doc. 5, l. 3.

gvavāṁna, apparently gen. plur. of *gvava*, B 5, uncertain.

H

hä, B 4; *hā*, B 10; emph. or expl. particle.

haḍā, day, A 17, 20. See *āna*.

hajsaudai, B 6, uncertain.

hastä, elephant, B 3; K.[11] 1135.

hastaṁma (usually *hastama*, Skr. *sattama*), best, excellent; acc. sing. fem. *hastaṁmyaṁ*, A 2, 5, qualifying *balysūśta*; in the phrase *hastaṁmyaṁ balysāña balysūśtaṁ varāṣṭä laysūṁñä aysmū upevārä*, 'they give rise to the grand thought of attaining the excellent grandness of the Grand Ones (Buddhas),' repeated in A 18 with *ṣṭä* for *varāṣṭä*. See L. 94[23] 95[5] 96[8], K.[1] 1135, K.[2] 30; cf. instr. sing. fem. *hastaṁmina* (*kūsina*), P. 9.

hatca, together with, B 11; apparently the same as *haṁtsa*.

haudä, past part., given, B 10, 11; *hauryadä*, B 9; cf. K. Voc. *haur*.

himi, 3. sing. pres. of subst. verb *himä* or *hämä*, is, B 5; *himye*, 3. sing. past, was, B 3; perhaps also *himā*, A 14; also Rep. 37, doc. 1, l. 10.

hirī, thing (?), B 10, cf. L. 54[6], P. 13, 14.

hīya, belonging to, B 6; *hīyau*, B 6; cf. K. Voc. *hīvī*.

hvan, to say, declare; 2. sing. imp. *hvāña*, say!, A 4, 8, 14, always with *räsä*; 3. sing. opt. *hvāñīya*, he may declare, A 15; see L. 134[12]; fut. pass. part. *hvañai*, to be said, A 14; see *bīja*. Perhaps connected with it, *hvā*, B 9; *hvai*, B 3; *hve*, B 4.

hvarāṁ, dexter, B 7.

hvāṣṭyāṁ, B 4, 11; *hvāṣṭyau*, B 2; with *pūrä*, perhaps pr. n.; cf. *hvāṣṭä*, K.[1] 1135, K. Voc., K.[2] 31.

I

i, obl. form of 3. pers. or dem. pron. *ṣa*, cf. L. 63 ; as loc. sg., in this, A 17, 20, B 7. See *āna*.

īme, perhaps 1. sing. pres. of verb subst. *ah*, I am, B 6; *ime*, B 9, cf. L. 116[6]; *īde*, 3. plur. pres., they are, A 3. See K. Voc., P. 98, 101.

J

jä, encl., B 6; *ji*, B 7; *ju* (in *jve*), B 5; cf. L. 114[6-9], Rep. 37, doc. 1, l. 10.

jaṁpha, B 8, uncertain; also in Rep. 37, doc. 1, l. 10.

jsa, obl. post-position, A 1, B 7; *jsāṁ*, B 3; K. Voc.

jsaimī, A 17, uncertain.

jsärä, 3. pl. pres. of *jsā*, they go (?), B 5, 11; also in Rep. 37, doc. 1, l. 5; cf. K. Voc., *jsā*; L. 133[15].

jsvena, A 6, uncertain; cf. *jsvāka*, K. Voc.

jūṁna, time, fold (with *drai*), B 3; cf. L. 52[21].

K

keṇa, for the sake of, A 9; cf. *kiṇa*, *kiḍna*, *käḍēna* (Skr. *kṛtena*); K. Voc., L. 134[11 ff].
On the vocalic changes, cf. L. 117[30, 31], K. Voc., *ttätäna*, *ttätina*, *ttätena*.

khu, as, how, B 5; *khu-vā*, B 6; *khu-bura* (Skr. *kīyat*, *yāvat*), how many, as many, nom. sg. *khuburä*, A 4, (8 ?).

kīrä, work, B 5; cf. L. 71[21]; R. 23; K.[2] 32.

kṣä (or *kṣi*), six, with *kūsa*, six drums, B 11; perhaps *kṣī*, with encl. *ī*, B 2, 11; cf. K.[1] 1136 *kṣai*.

kṣaṣṭa, sixty, B 11; cf. S. 484.

kṣīra, land, B 5; gen. plur. *kṣīrāṁna*, B 6; cf. L. 113[6]; K.[2] 33.

kūsa, drum, B 9 (*bis*), 11; cf. S. 483, P. 105.

M

mähä, obl. form of 1. pers. pron., from me, A 14, 17; cf. *muhu* or *muhuṁ* (*jsa*), K. Voc. See *āna*.

mahāyāṁna, loanword from Skr. *mahāyāna*, the Great Vehicle (of Buddhist doctrine), instr.-abl. plur. *mahāyāṁñau*, A 10 (for *mahāyāṁnyau*); also apocopated *mahāyāṁ*, A 17; see *balysa*.

manä, emphatic particle, A 1 (*bis*), 5, 10, 14. Cf. *mani*, K. Voc.

mañāṁ, A 6, uncertain; K. Voc.

mara, adv., here, A 17, B 6; cf. Rep. 38, doc. 5, l. 2, K.[2] 33. See *āna*.

mau, B 9, 11 (*bis*), uncertain.

mi, obl. form of 1. pers. pron. (?), A 6; spelled *mä*, L. 65[15], K. Vo

mijle, B 6, 7, uncertain.

N

na, emph. particle, even, A 14; perhaps B 4. See *vasve*.

namau, loanword from Sansk. *namo*, hail!, A 15; in the phrase *namau gaṁbhīrä paramārthä tryāṁnī dā*, hail to the profound highest truth, to the law of the three Vehicles.

nāte, 3. sing. perf. of *nā*, he has obtained, B 8; cf. L. 116[20], 120[11].

nauha, moment (syn. Skr. *muhūrta*); obl. *nauhä*, A 16, or perhaps instr. *nauhäna*,

in the phrase *śau nauhä*, in one moment, as in L. 95[2], cf. ib. 89[7], 93[15], 94[18]. See *rasve*.

ni, neg. particle, not, B 5, (with *hä*) B 4, (with *hā*) B 10; *nai*, B 11; or perhaps emph. or interrog.; cf. K. Voc.

niśāñä, B 7; *niśātai*, B 7; apparently fut. and past part. of *niśā*, uncertain; cf. L. 71[35 ff].

P

pā, foot, B 7; K. Voc.; R. 24.

pada, way, manner, or time; obl. sing. *padä*, A 14, see *bīja*; obl. plur. *padya*, A 7, see *drai*.

pāḍai, B 2, uncertain.

padaṁja, perhaps relating to, connected with, A 17, in the phrase *ttye padaṁja*, connected therewith. Cf. *padaṁgya*, K.[1] 1136 (L. 52[39]), K.[2] 34.

padeṁdi, B 9, uncertain; cf. L. 102[21] *padīnde*.

pajsū, B 3, uncertain.

paṁtsai, in front, B 8, with *ī* encl.; cf. K. Voc.

panā, fragment of a word meaning 'giving rise to', in the phrase *aysämū panā*, giving rise to the thought, A 11.

panata, he arose, B 8; *panamāṁde*, they arise (?), B 9; cf. L. 122[1]; K.[2] 35.

parāha, virtue, piety (syn. Skr. *śīla*), obl. sing. *parāhi*, A 9. See L. 6[24], 122[10]; K. M.ASB.

paramārtha, loanword from Skr. *paramārthaka*, greatly significant, containing the highest truth, obl. sing. *paramārthä*, A 15. See *namau*.

pīḍakä, scrip, document, B 8; also in Rep. 36, doc. 1, l. 1; from *pīḍä*, written, L. 134[11].

pracā, B 9, or *pravā*, B 8, with *pana°*, uncertain.

pūrä, son, B 4, 6, 10 (*bis*); *pūri*, B 2.

pvāñä (corr. *pvūñä*), part. fut. pass. of the verb *pyūṣ*, to be heard, A 17, see *balysa*; 3. plur. pres. *pvārä*, they hear, A 16, 17, see *āna*; part. past pass. *pyūṣṭi*, heard, A 12, in the phrase *pyūṣṭi yanāmä*, we make (it) heard. See P. 118, K.[2] 36.

pvārä, see *pvāñä*.

pveme (corr. *pveme* ?), abstr. noun, hearing, A 9; see *balysa*. Cf. *pveṇa*, P. 98, and *pvāma*, K. Voc.

pyaṁtsā-ṣṭa, in future, B 5; also in Rep. 36, doc. 1, l. 3; cf. K. Voc.

pyūṣṭi, see *pvāñä*.

R

rana, jewel, gen. pl., *ranāṁ*, B 9; cf. L. 50[25], K. Voc. *raṁna*, P. 114.

räsä, A 4, 8, 14, uncertain; always after *hvāña*, q.v.; apparently a vocative, for *rüsa*, cf. K. Introd., *ante*, p. 233.

rrä, king (?), B 7.

rūva, loanword from Skr. *rūpa*, form, figure; acc. sing. *rūvä*, A 8; K. Voc., P. 117.

S

sa, emph. particle (?), A 10.

saka, A 16, uncertain.

salā, year, B 4; *sali*, B 5.

saṁ, with *busīdä*, B 4; cf. K. Voc.

saṁba, A 20, uncertain.

ṣaṁpūrä, B 6, 10, pr. n. (?). See *usaṁpūrä*.

saṁtāna, loanword from Skr. *saṁtāna*, continuous train of thought, instr. sing. *saṁtānäna*, A 15. The reading is uncertain though the tail of *t* is just visible. See *rasve*.

sarva, loanword from Skr. *sarva*, all, always with *satva*, q.v.

śātcau, B 11, uncertain.

satva, loanword from Skr. *sattva*, a being, nom. plur. *satva*, A 13; gen. plur. *satvāṁnä*, A 3, 5; always with *sarva*, and tautologically with *biśa uysnaura*. See *biśa*.

śau, numeral one, A 16, with *nauha*, q.v.

śena, A 8, uncertain; perhaps connected with *śi*, second, other; K. Voc., L. 135[29 ff].

serya, B 8, uncertain, in *serya-thauna*, perhaps under-garment, cf. Pers. *zer*.

ṣi, dem. pron., this, that, B 10; in *ṣi-buri*, that much, B 3.

si, after a verbal form (?), B 4, 5, 9; cf. P. 117.

śirye, good (?), B 10; cf. K. Voc. *śirä*. P. 101 *śirye*.

sta, B 7; *sti*, B 6; *stādä*, B 8; *stāṁdä*, B 11; forms of auxil. verb.

ṣṭa, standing (upon), consisting (in), B 5, 11; *ṣṭi*, B 4; *ṣṭä*, A 18, with *baysūṁśtāṁ*, q.v. See *hastaṁma*.

ṣṭaṁmañä, B 3; loc. sing. of *ṣṭāma*, standing, condition (? Skr. *sthiti*).

sturä, B 11, uncertain.

Sudatta, B 10, proper name.

Sureṁdra, B 2, proper name.

T

tcahau, numeral four, A 7, short for *tcahaura*. Cf. R. 25. See *drai*.

thauna, garment, B 8, 11 (*bis*); cf. L. 134[33]; R. 23, 30; see Rep. 38, doc. 5, l. 2; *peṁmīnā thauna*, woollen cloth (Pers. *pashmīna*).

tī, emph., B 6, cf. L. 107[18, 27].

tṛyāṁnī, loanword from Skr. *tri-yānika*, consisting of three Vehicles, A 15; K. Voc. See *namau*.

tsuai, he went (with emph. *ī*), B 5; cf. P. 122; R. 25.

tta, this, that, oblique form of the dem. pron. *ṣa*; with *ī* encl. *tvī*, B 5, cf. L. 64[32]; acc. sing. masc. *ttu*, B 3; *ttū*, A 4, 9; nom.-acc. sing. neut. *tta*, A 8 (*bis*), 14; also adverbially, thus (Skr. *evam*); instr. sing. masc.-neut. *ttäna*, A 4, in the phrase *ttäna baysūñäna aysämūna khuburä āṁna ttū*, with that grand thought as many as being that . . .; loc. sing. *ttāmi*, B 5 (?); gen.-loc. sing. *ttye*, A 17, 21, B 7; acc. plur. *ttä*, A 21; instr. plur. *ttyau*, A 10, B 7; gen. plur. *ttāṁ*, A 5, B 5.

ttāgu, B 7, 10, 11, uncertain.

ttaradara, body; instr. sing. *ttaradaräna*, A 7. See *drai*.

U

u, and, B 3, 7, 8, 9, 10.

upau, A 4, uncertain; perhaps separately *u pau*.

upevārä, 3. plur. pres. of verb *upev*, they give rise to, A 18; L. 108[19]. See *hastaṁma*.

uṣaṁpūrä (?); see *ṣampūrä*.

uṣṭaṁñä, der. from *uṣṭa*, birth (syn. Skr. *jāti*), A 16; K. Voc. See *vasve*.

uvāra, loanword from Skr. *udāra*, exalted, A 19. See P. 97, 98.

uvaysi, B 3, uncertain.

uysnaura, a human being, nom. plur. *uysnaura*, A 13 (constructed with sing. *bäśä*, hence read either *bäśä uysnaurä*, or *bäśa uysnaura*); gen. plur. *uysnaurāṁnä*, A 3, 5. See *biśa*. Cf. K. Voc., P. 121.

V

vaña, here, A 15; B 5, 11; K. Voc.

vara, there, B 7; cf. Rep. 37, doc. 1, l. 9, doc. 5, ll. 1, 2.

varāṣṭa, what is attained, attainment; obl. *varāṣṭä*, A 2, 19. From the verb *varāś*, to attain, K. Voc. See *hastaṁma*.

varrtāṁmä, apparently 1. sing. pres. of an uncertain verb, A 7.

vasta, loanword from Skr. *vastu*, thing, A 19; but reading uncertain; perhaps *vasva*.

vāsta, 3. sing. pres. of verb *vāś*, he reads, A 15.

vāṣṭa, B 6, uncertain.

vaśū, bad, B 4; K. Voc.

vasve, pure, instr. sing. *vasveṁna*, A 16, in the phrase *vasveṁna saṁ[tänäna ś]au nauhä na aysmūna bäsä uṣṭaṁñä*, with pure sustained contemplation even for one moment with (his) mind in all births.

vava, B 7, uncertain.

velakä, B 3, perhaps pr. n. of locality.

vinau, Vinaya or without (?), B 11; cf. L. 66[33], 43[28]; K.[1] 1139 *vinai*.

vinīya-bhatä, loanword from Skr. *vaineya-bhṛti*, maintenance of one who may become a convert, of an 'enquirer', B 8, 10; cf. Dvy. 36[21] *vaineya-prābhṛta*.

vīśyau, see s.v. *biśa*.

Y

yanīṁ, 1. sing. pres. of verb *yan*, I do, B 5; *yanāmä*, 1. plur. pres., we do, A 12; see s.v. *pvāñä*.

yāṁnä, loanword from Skr. *yāna*, vehicle, A 21.

yasga, B 11, uncertain.

ye, encl. particle, B 7; *yī*, B 8; cf. K. Voc. *ye*.

LIST OF ADDENDA

P. 23, l. 8, Add: 'see also Dīgha Nikāya, Text, vol. i, p. 37, Translation (*Dialogues of the Buddha*), pp. 50 ff.'

P. 34, l. 27, in stanza 5, read: 'Blameless One' for '(white) elephant'. Also cancel footnote 9, and substitute as follows:—

[9] *Nāga*, blameless. Its etymology, as a compound of *na* and *āgas*, is explained in the Sutta Nipāta (PTS. ed., p. 96), where verse 518 asks *nāgo ti kathaṁ pavuccati*, 'why is he [Buddha] called *nāga*', and verse 522 replies *āguṁ na karoti kiñci loke, nāgo tādi pavuccate tathattā*, 'he commits nothing blameable, for that reason such a one is called *nāga*'. The form *nāga*, for *nāgas*, is analogous to, e. g., *Mṛgaśira*, a by-form of *Mṛgaśiras*, &c.; and the form *āguṁ*, in verse 522, is analogous to, e. g., Pāli *sajju* for Sanskrit *sadyas*, &c. (see Professor Müller's Pāli Grammar, p. 6). In early Buddhist writings the word is not infrequently used as an epithet of Buddha and his bhikṣus. Thus it occurs five times in the Sutta Nipāta, in verses 421, 518, 522, 573, 1058, and in the Pātimokka xiii (as quoted in P. Dy., p. 255), &c. In the latter place, Childers translates 'chief'; so also Fausböll in verse 421 (see SBE. x. 68), but there the correct translation is, 'I [the King who speaks], adorning the army-house, will [there] give [thee, i. e. Buddha] at the head of the congregation of [thy] Blameless Ones (i. e. the bhikṣus) wealth' (*nāga-saṁgha-purakkhato*). The other word *nāga*, 'elephant', is used as an epithet in the sense of 'eminent', but, in that case, always at the end of a compound; see Amarakośa, kh. iii, śl. 59, *uttara-pade śreṣṭhārtha-gocaraḥ*; so also the Śabdakalpadruma, quoting the Medinīkośa. In the Buddhist acceptation, the word *nāga* does not appear to be noticed in any Sanskrit kośa or dictionary.

P. 35, footnote 12, add the reference Sutta Nipāta (PTS. new ed.), verses 518 and 521.

P. 203, between the entries *nāga* and *nāda* insert '**Nâga**, Blameless One, an epithet of Buddha, II. 6 a^{iii}.'

CONTRIBUTED BY DR. THOMAS.

Pp. 88–92. I have succeeded in tracing this passage in the Tibetan Bkaḥ-ḥgyur (Mdo., vol. ཐ (X), foll. 1–115, of the India Office copy), where the work is entitled Pratyutpanna-buddha-saṁmukha-avasthita-samādhi-nāma-mahāyāna-sūtra, though the colophons, all except the last, present the title Bhadrapāla-paripṛcchā-samādhi. The passage occurs on fols. 65 b^{iii}–68 a^{iv}, in chapter (*leḥu*) 14, entitled Dharma-bhāṇaka: there is also a division into *bam·po*'s of which No. 4 contains the passage. The first part of the text is much fuller in the Tibetan, so that it is not practicable to cite all the divergences. The following points of reading may be noted:—

Obv. ll. 6–7; *kaḥ pravādo* (sic): *smos·kyaṅ·ci·dgos*.

l. 8, probably read *ekā* for *enu*, and translate 'like taking one from the sands of the Ganges'.—*Corāḥ* for *ghorāḥ*, 'him thieves injure not'.

l. 9, *narā na heṭhenti praduṣṭa-cittā* in place of *na sukaro*.

l. 10, *prāvartta bhavet* is rendered *ḥjug byed*, 'set on foot'.

Rev. l. 1, *vasantas te tasya araṇye gatasya sahāyatāṁ sevāṁ ca kurvanti.* 5 *Yakṣāḥ piśācāḥ tejohāriṇaḥ bhayānakāḥ.*

l. 2, *jihmā=spa-yaṅ ḥgoṅ*, 'jealous'.—*bhaved vipannam.*—*Na karṇarogo na ca kāyarogāś ca.*

ll. 3, 4, *yasyaiṣa*, &c., as in l. 2, om. *śreṣṭhaṁ* and *śāntāṁ*.

Rev. l. 4, Translate (verse 9): 'Devas, Nāgas, Kuṣmāṇḍas, Asuras, Mahôragas protect him; even the wicked have faith in him'.
ll. 4–5, 5–6, 6–7, 'who, knowing by heart, teaches to others'.
l. 7, *tathā* for *atha*.—'In his mind is not disturbance or hunger, (*bkres*)'.
l. 8, *acintikā tasya guṇā bhavanti.*
l. 9, 'except for the ripening of former karma' (*vinā vipākena purāṇakena*).
l. 10, *vistārasūtrā*; and *carime kṣayaṁ(te ?)*.

Pp. 93–97. The Mahāparinirvāṇa-sūtra is to be found in the Bkaḥ-ḥgyur, vol. ཉ (VIII), fols. 1–231 of the India Office copy; and the passage occurs on fols. 209 b^{vii}–211 a^{iii}. The following points of reading arise:—

Obv. l. 2, *yāvad adya aham.* ll. 4–5, *tṛpyate* (sic).
l. 6, *antardhānasya anyāny api nimittāni.*
l. 7, *upávṛttāyā*] *apakva-pākárthaṁ* [*meghā.*

Rev. l. 1, om. *uṣmam.* l. 2, *meghā varṣanti tataḥ.* l. 3, *vaipulya.*
ll. 3–4, *tad idānīm ayaṁ sūtralābhas tathāgatājñéyam āgataḥ*, 'the obtaining of this Sūtra has passed into the knowledge of (only) the Tathāgata'; cf. *ājñāya* in l. 2. l. 5, *tathāgata-pratyekabuddha.*
l. 6, *prabhūtasya*, 'large'. l. 7, *devatā*]-*pūjā*-[*nimittaṁ.*

Pp. 100–103. The Ratnadhvaja appears in the Tibetan Bkaḥ-ḥgyur, Mdo., vol. ཐ (X), fols. 304–455, under the doubtless more correct title Mahāsaṁnipāta-ratnaketu-dhāraṇī. The passage is found on fols. 326 b^{ii}–327 b^{i}, in chapter (*bam·po*) II, entitled Purāvṛtta, where we may note the following points of reading:—

Obv. l. 3, add 'in the great Kalpa *Snaṅ·ba·ḥchaṅ·ba* (*Prabhā-dhara, Prakāśa-dhara ?*), when the life of creatures was 68,000 years'.
l. 4, add *vidyācaraṇa-sampannaḥ sugataḥ lokavid sattva-damya-sarathiḥ anuttaraḥ deva-nara-deśikaḥ* [*buddho bhagavāṁ*, which is implied by the *yāva* of the fragment.—*Pañcakeṣāya kāle* (*sñigs·ma·lṅa·ni·duṣ·na*).
l. 5, *samayena*] *caturdvīpêndraḥ cakravarti*-[*rājā.*

Rev. l. 1, add *nānā-dhūpebhyaḥ.*
l. 2, om. *aparimitena, punar api*, and read *triḥ pradakṣiṇīkṛtya.*
l. 3, *surabhujagâdi-guṇâbhipūjita*; om. *kali*; *saptadhanair jagad-hita-kara.*
l. 4, *śāntamatiḥ* (by error, *ži* for *žib*); *sarvajagati tamohara praśama-pradīpa-kara*; *maraṇa-jarā-jāti-śoka-jetṛ.* l. 5, om. *sarva, tr.*
l. 7, *satpuruṣa*] *bodhisattvaḥ*; *bhavati*] *kāni trīṇi*[*adhyāśayena*; *asadṛśa*-[*duḥkha?*

Pp. 108–116. Of the Suvarṇaprabhāsa the Tibetan Bkaḥ-ḥgyur presents in the Berlin copy (see Dr. Beckh's catalogue) three versions, of which the first is from the Chinese. The two first recur in the India Office copy, namely in Rgyud, vol. ན (XII), fols. 1–208 and 208–385 respectively. The rendering from the Chinese is naturally of less value than the other for textual comparison; but it is by no means useless.

(1) This passage is to be found on fols. 288 a^{vii}–298 a^{vi} (= 91 a^{iv}–92 a^{iii}) at the end of chapter VIII (Hiraṇyāvatī-parivarta) and beginning of chapter IX (Śūnyatā-parivarta). The following points of reading may be noted:—

Obv. l. 2, Both renderings begin 'Then the Bhagavat, having uttered that Dhāraṇī, again for the benefit of those Bodhisattvas, Mahāsattvas, Devas, men, &c., assembled round him, in order to show the nature of the excellent, true Śūnyatā, at that time uttered these verses'.
l. 6, *saṁgrāma* (not so the Chinese).

Rev. l. 2, *sparśeṣu* (?), (*reg-pa-dag-la*); *anatikrāntāḥ* = *praviṣṭāḥ.*
l. 3, *saṁgrama* (not so the Chinese).

Rev. l. 4, 'as a bird, attached to the six indriya's, knows the viṣaya's of the indriya's, so the mind', &c. But the Chinese does not here bring in the bird.

l. 5, Both versions give *yatra ca yatra*, (*dbaṅ-po-gaṅ-gaṅ-du*).

l. 6, 'makes its own the knowledge of that indriya' (no negative); Chinese, *niścitta* (*śes-med*) for *niśceṣṭa*; *abhūta* = *asvabhāva*; *parikalpa-samu-* [*dbhava*.

(2) This passage occurs in fols. 354 a^{iii}–354 b^{vii} (= 167 b^{iv}–168 b^{iii}), being the end of chapter XXI (Susambhava; Chinese Rāja-Susambhava), and the beginning of chapter XXII (Deva-yakṣa-parirakṣaṇa-kṣetra-dhāraṇī). The following readings may be noted:—

Obv. l. 1, *saddharma*.

ll. 2–3, om. *atha—āmantrayāmāsa* (which, however, occurs in the Chinese).

l. 5, *parijānitu*. ll. 5–6, the Chinese adds *nigame* and *parvate*.

Rev. l. 2, *ya icchet*. l. 3, the Chinese omits *vihāraṁ lenam eva ca*.

l. 4, *guṇa-sāgaram* (not so the Chinese).

l. 6, *praveṣṭavya* (Chinese, *śrotavya*).

LIST OF ERRATA

P. 19, left col., l. 3 from bottom, read *pratilaṁ-* for *pratilaṁ*

P. 62, footnote 10, read *parivāritaḥ*, p. 39.

P. 90, ll. 1, 2, probably read [*ekā gṛhṇato na tāpam a*]*gniḥ kurute na śastraṁ*.

P. 90, l. 4, in place of the crosses, read *te tasya te*[*jena*], as confirmed by the Tibetan.

P. 90, l. 7, in place of the crosses, read *nāgā atha yakṣa-rākṣasā te tasya tejo na*, from the Tibetan.

P. 95, footnote 14, read 'der' for 'des'

P. 99, footnote 17, add '*Utrasta*, &c., with a single *t*, however, are regular Pāli [spellings'.

P. 103, ll. 16 and 20, insert 'I' before 'say'

P. 106, l. 3, read *sthāma-balavān*

P. 113, l. 14, read *rā-* for *rā*

P. 120, l. 10 from bottom, read 'banner' for 'flag'

P. 120, l. 17, from bottom, insert comma after 'renunciation'

P. 124, l. 4, read *āṣāḍa* for *āṣā a*.

P. 125, l. 4, read 'Ṛishis' for 'Rishis'

P. 127, l. 2, read 'Dṛ-' for 'dṛ-'

P. 128, right col., l. 7, read *Dṛḍha-* for *Dhṛḍha-*

P. 129, footnote 27, add 'also allowed by the Tibetan'.

P. 130, right col., ll. 2, 3, read *a*]*gaṁ*, and [*ṣaḍaśīti* for *ṣaḍaśīti-*

P. 131, right col., l. 3, read *sarvāvar-cakraṁ*

P. 132, l. 5, for 'the world with its' read 'and the whole circle consisting of the [world of'

P. 134, right col., l. 9 from bottom, read *mahāsattvā*

P. 196, read *a-gacchati with asterisk.

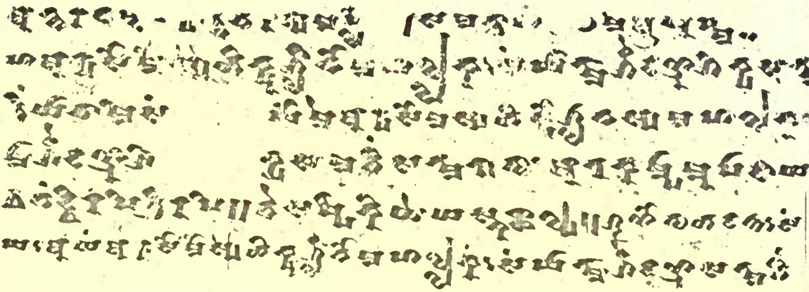
P. 207, read Mahāyāna for Mahāyâna

P. 214, l. 3, read 'Stein MSS. Ch. 00275 and Ch. xlvi. 0012. A'.

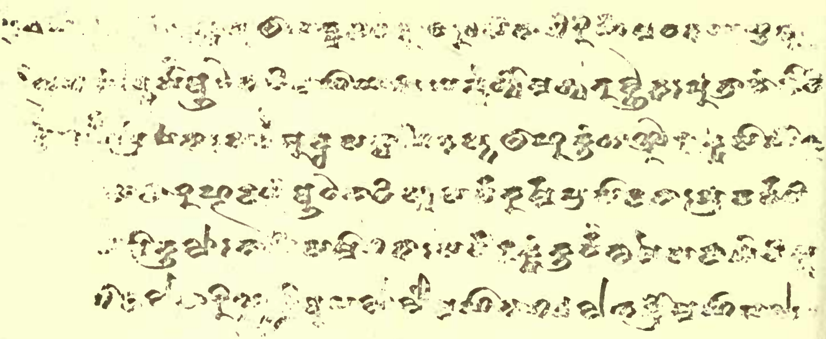
P. 289, l. 4, read 'Stein MS., Ch. xlvi. 0015'

P. 351, right col., l. 5, dele comma before *Subhūti*

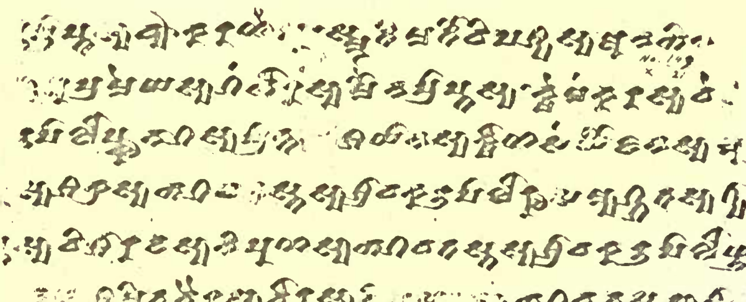
P. 365, l. 11, read $\frac{1}{4}$ and $\frac{1}{5}$.



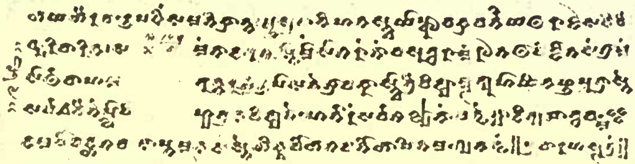
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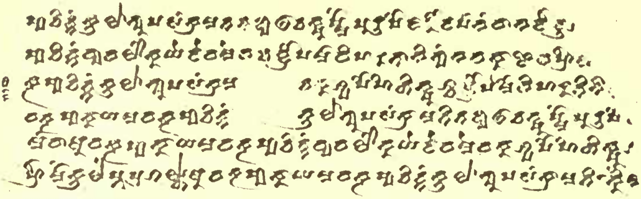
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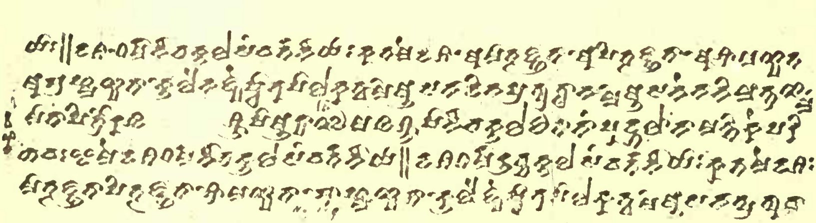
3. HOERNLE MS., No. 149$\frac{x}{21}$. UPĀLI SŪTRA. OBVERSE — *Scale about*



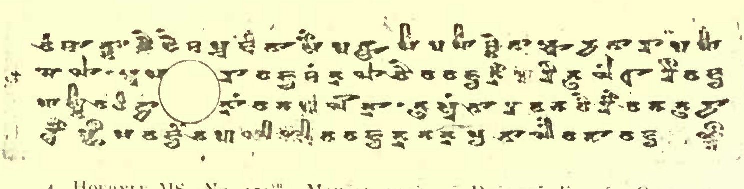
1. Hoernle MS., No. 149$^{x}_{8}$. Pravāraṇa Sūtra, Fol. 132. Reverse *Scale about*



2. Hoernle MS., No. 149^{x}. Candrôpama Sūtra, Fol. 23. Reverse *Scale about*

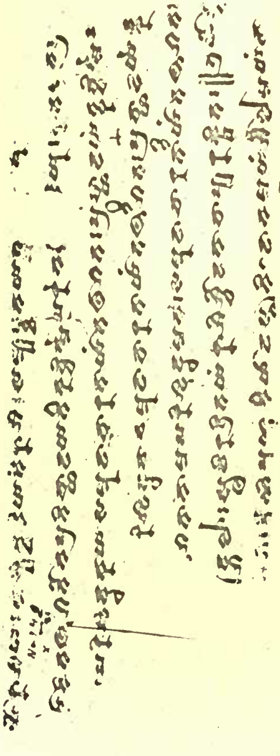


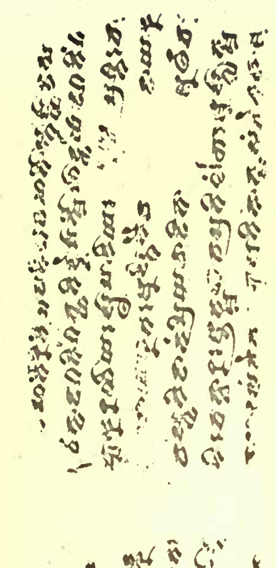
3. Hoernle MS., No. 149^{x}. Śuka Sūtra, Fol. 56. Reverse *Scale about*



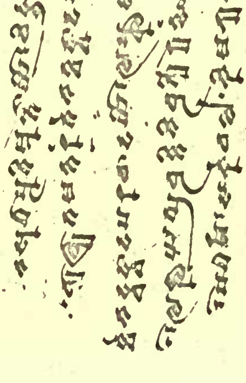
4. Hoernle MS., No. 150^{vii}. Mahāpratyaṅgirā Dhāraṇī, Fol. 6. Obverse *Scale about*

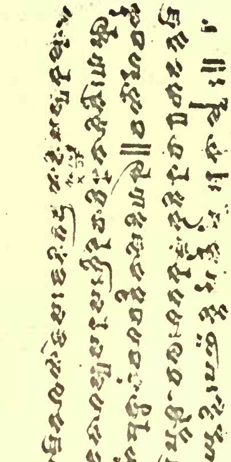
PLATE III

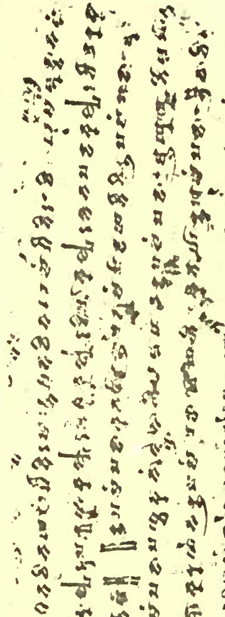




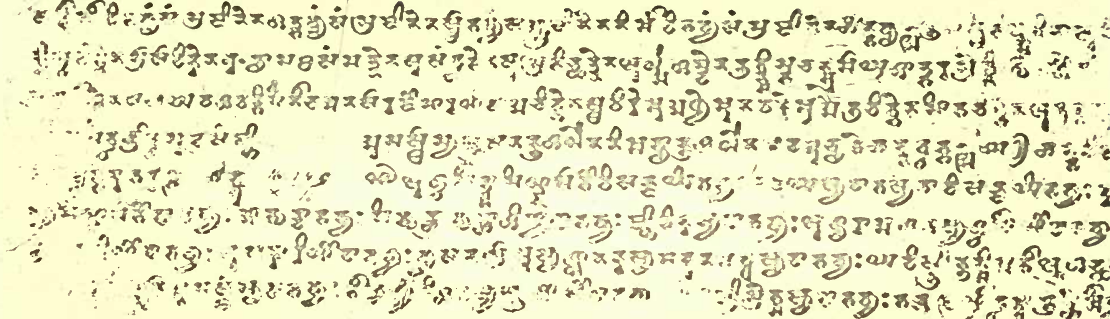
1. No. 149⅓, Obverse HOERNLE MSS. OF THE SAṂGĪTI SŪTRA 2. No. 149⅓, Reverse *Scale about ½*



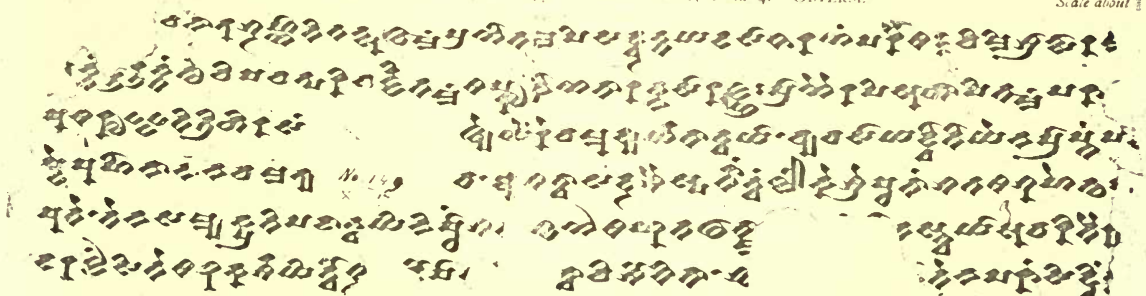




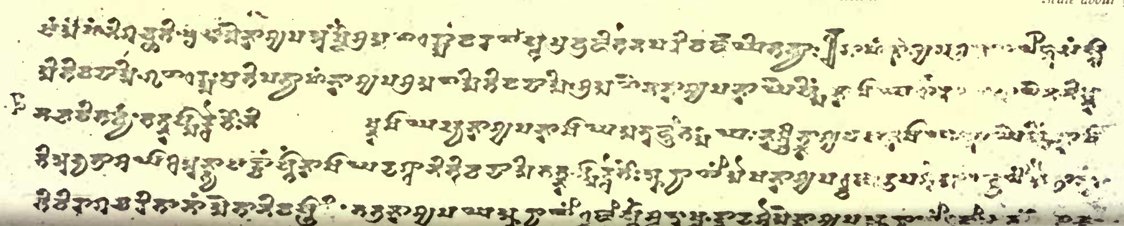
3. No. 149⅓, Obverse HOERNLE MSS. OF THE CATUḤŚATAKA STOTRA 4. No. 149⅓, Reverse *Scale about ½*

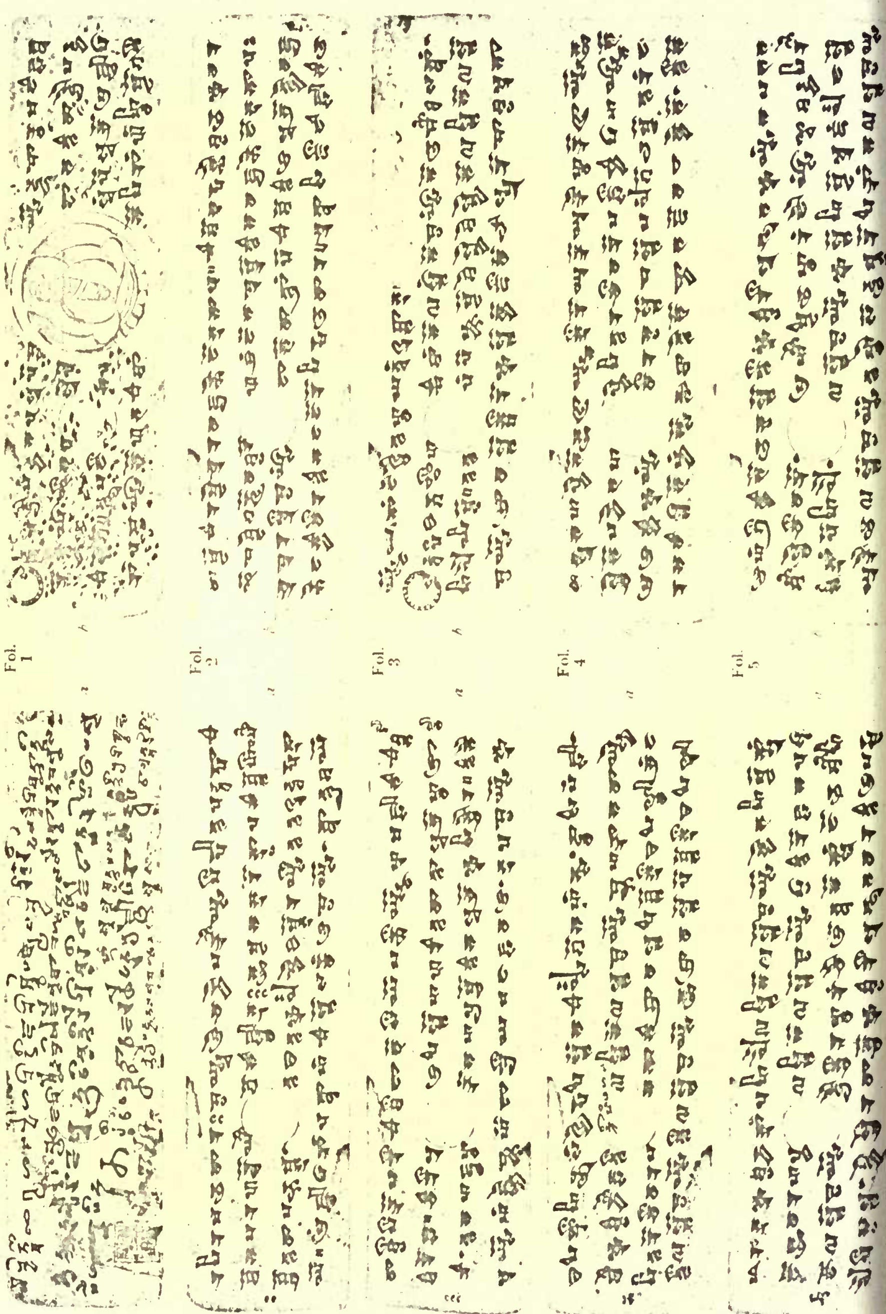


1. HOERNLE MS., No. 149½. VINAYA TEXT, FOL. 4. OBVERSE   *Scale about [illegible]*

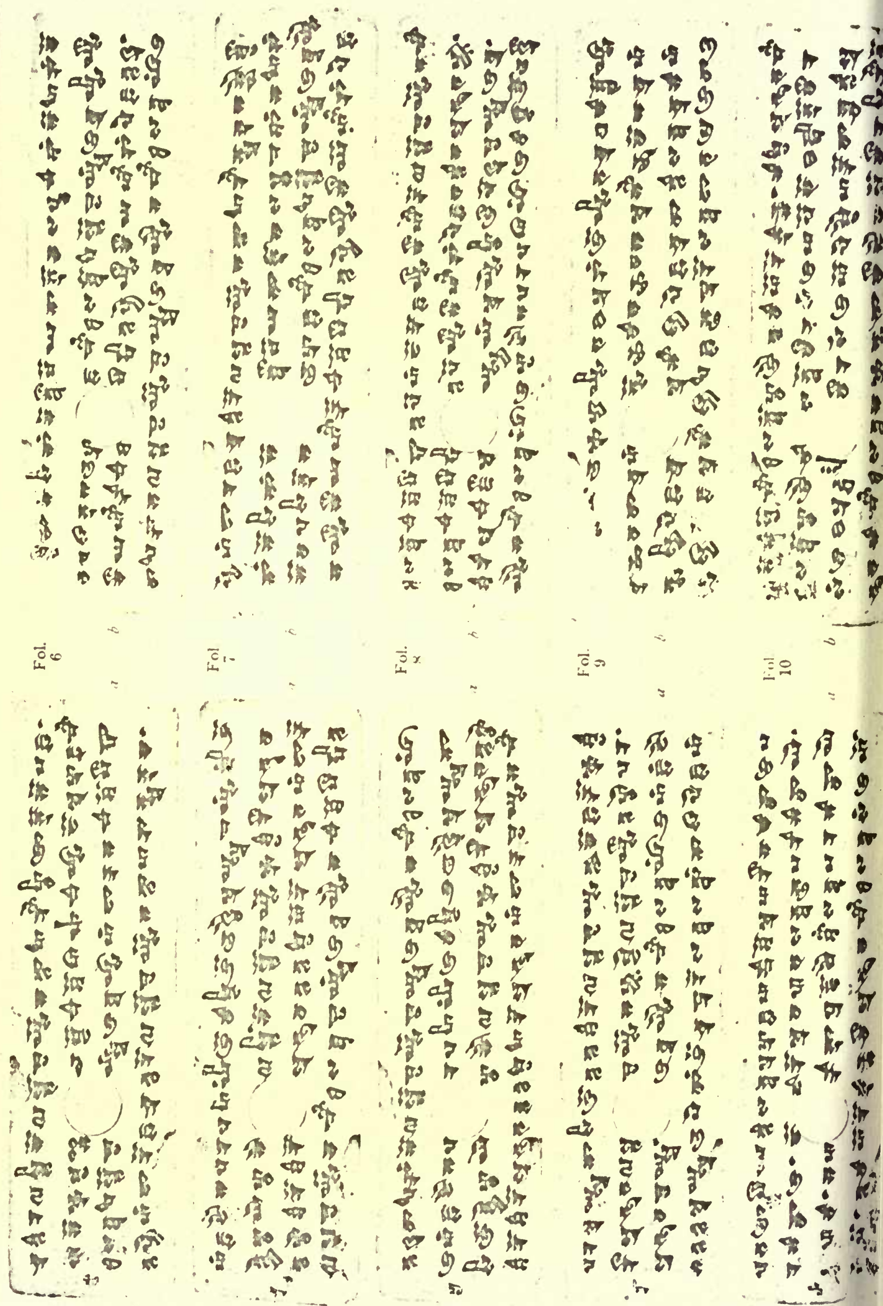


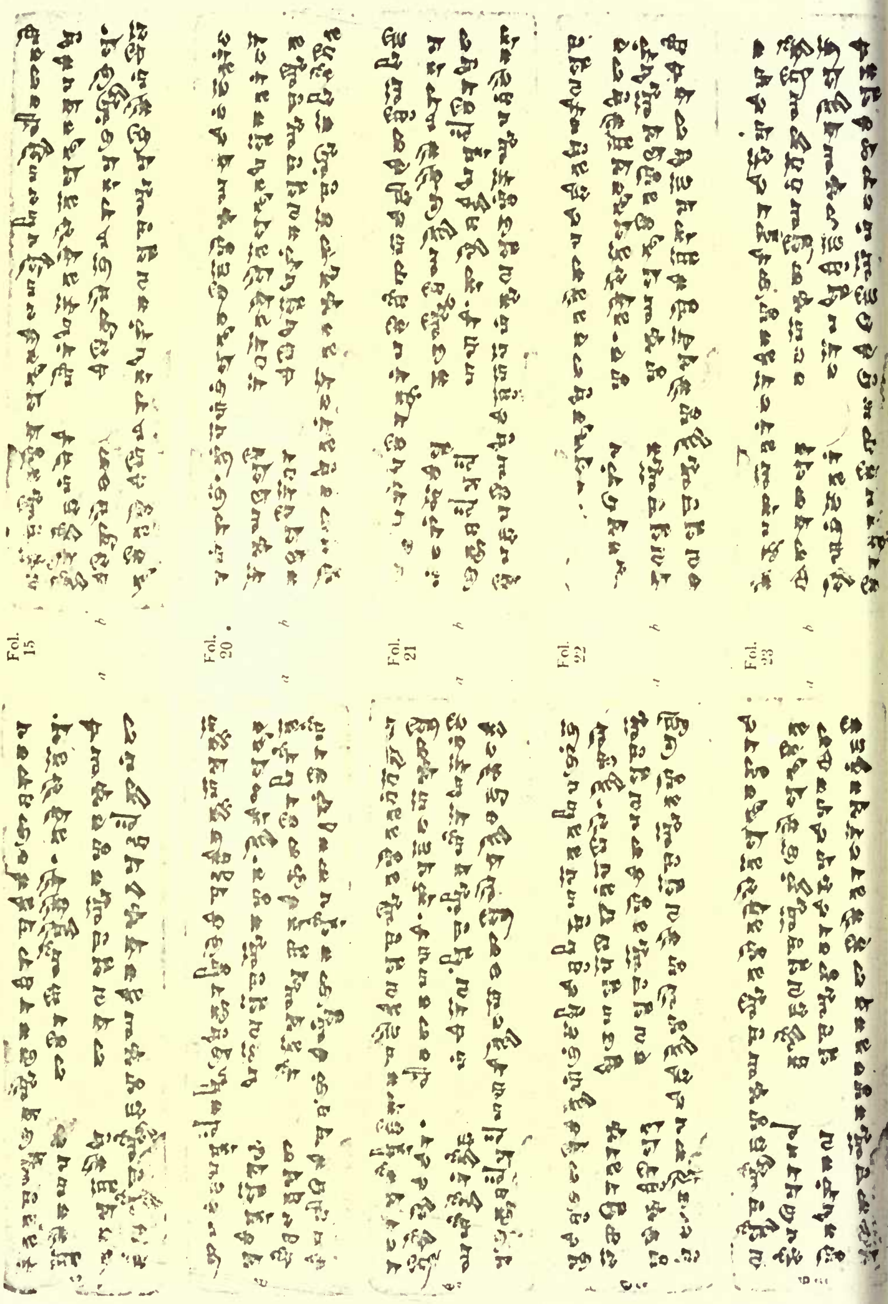
2. HOERNLE MS., No. 149½. ŚATAPAÑCAŚATIKA STOTRA. OBVERSE   *Scale about [illegible]*

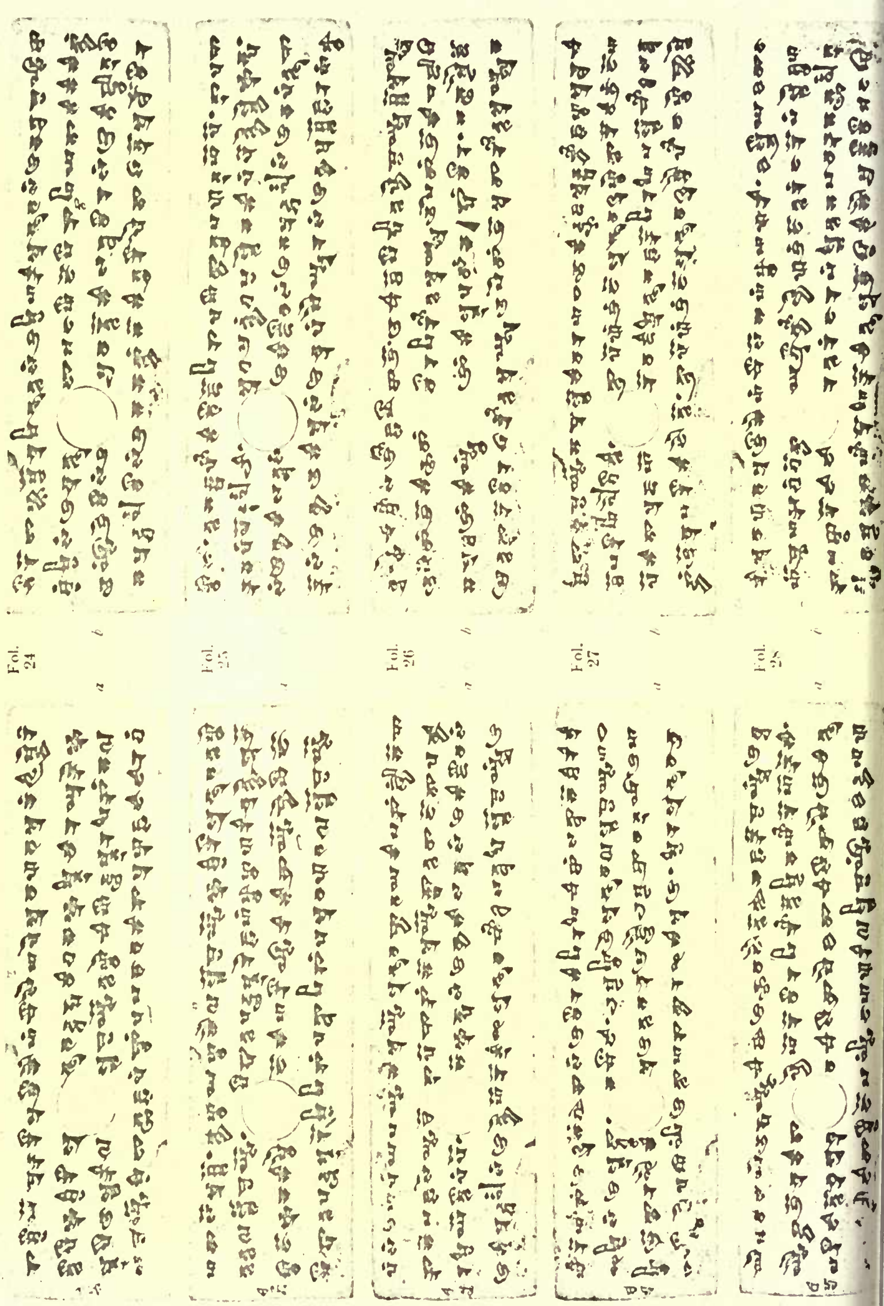




Fol. 1 Fol. 2 Fol. 3 Fol. 4 Fol. 5


Fol. 6
Fol. 7
Fol. 8
Fol. 9
Fol. 10


Fol. 15
Fol. 20
Fol. 21
Fol. 22
Fol. 23



Fol. 24

Fol. 25

Fol. 26

Fol. 27

Fol. 28

PLATE IX

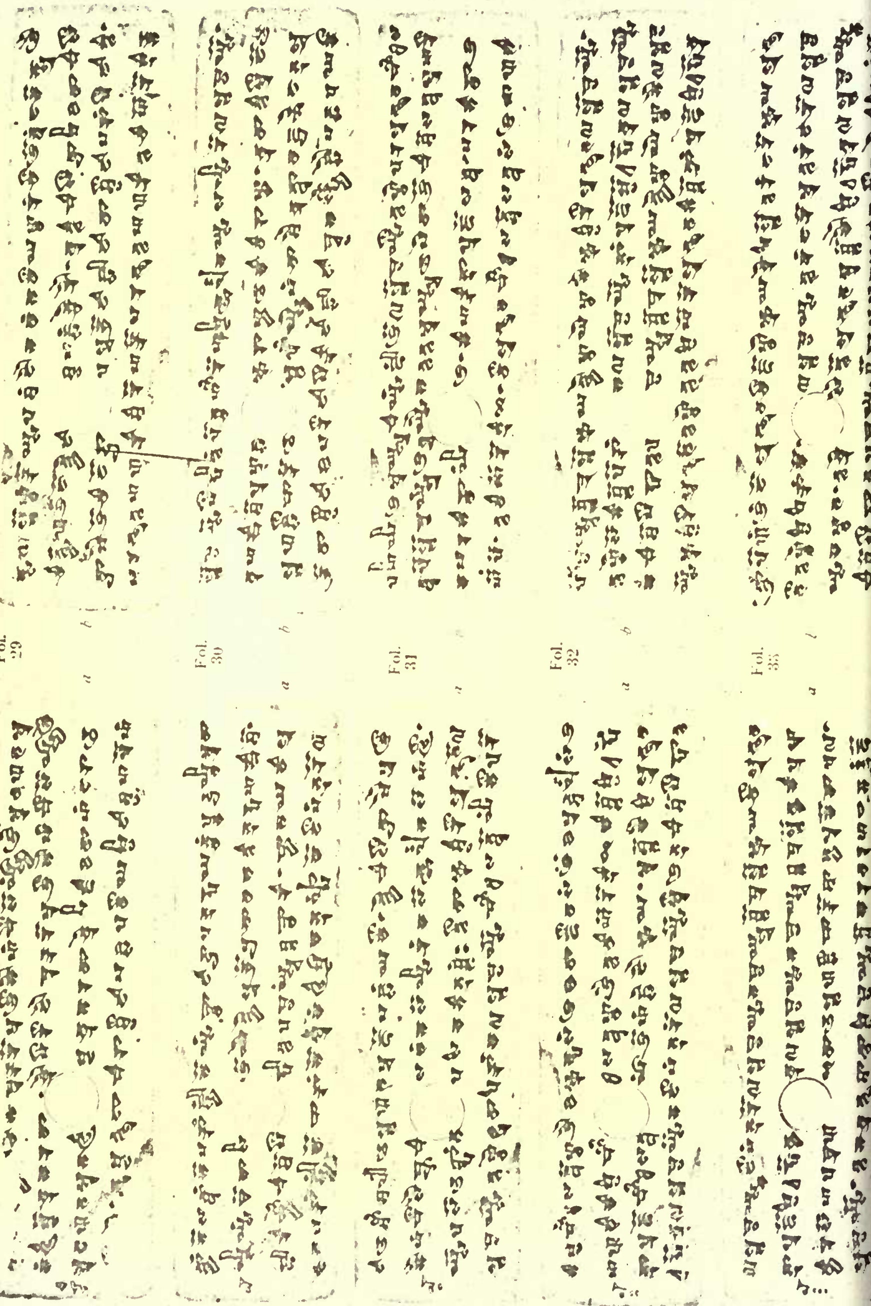
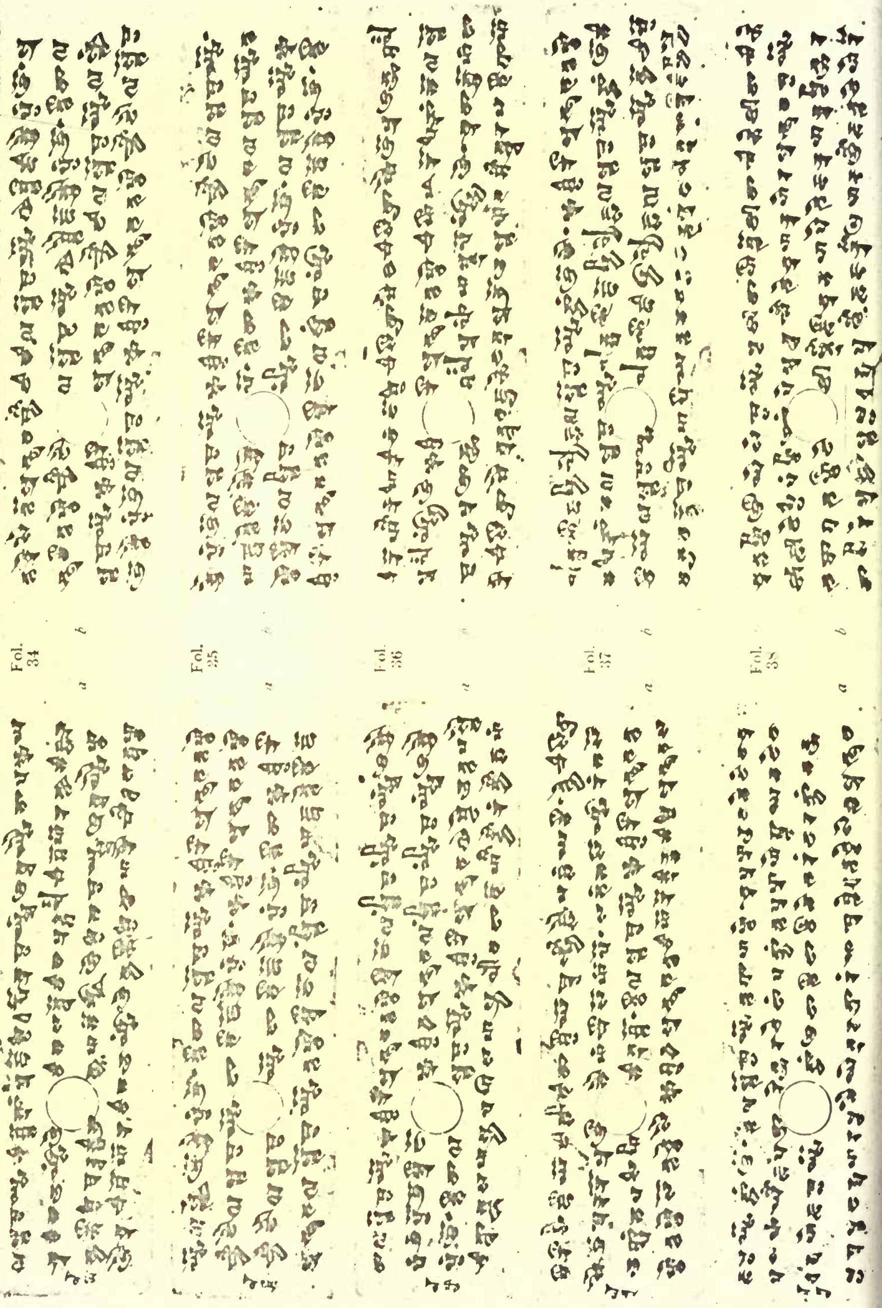
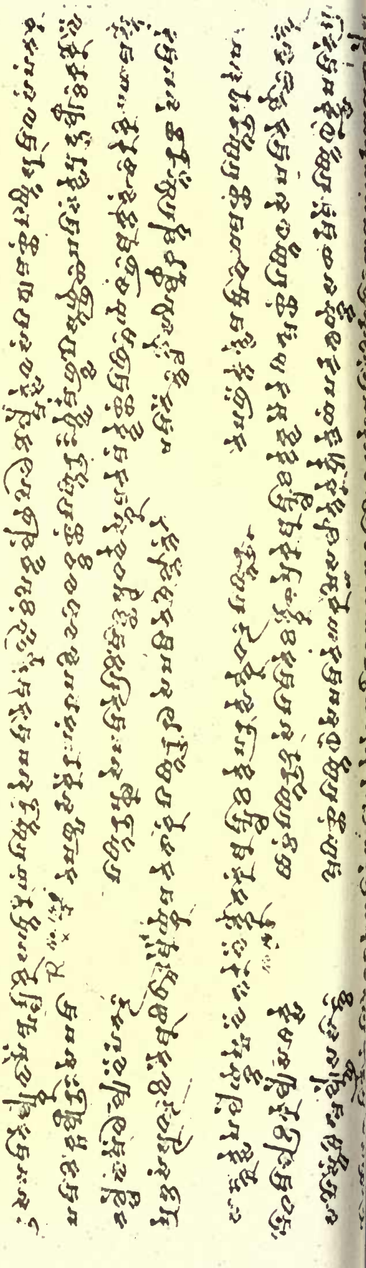


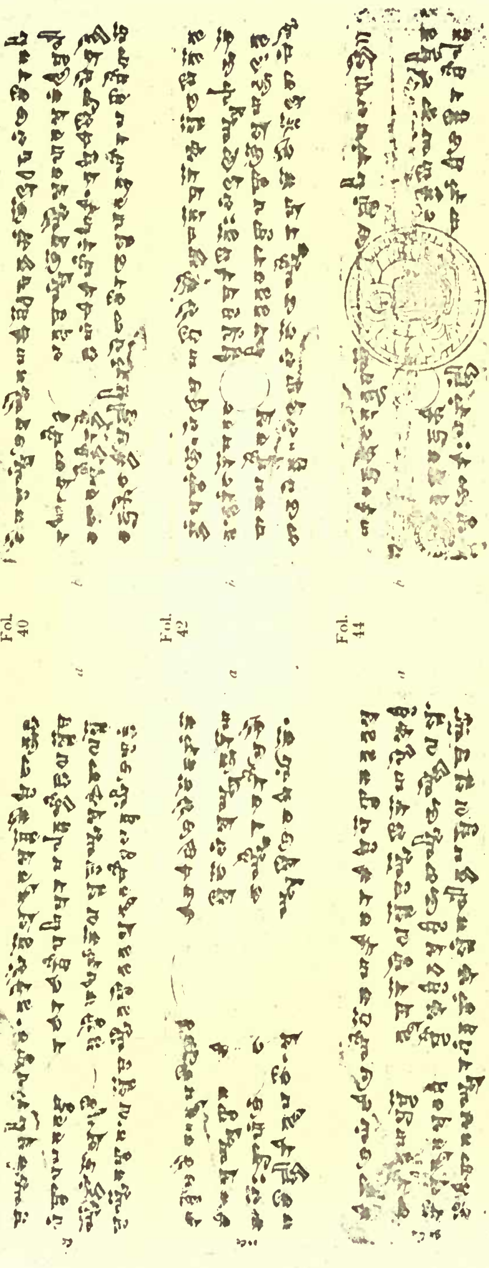
PLATE X





Scale about ⅓

I. STEIN MS., CH. 00275. VAJRACCHEDIKĀ PRAJÑĀPĀRAMITĀ



Fol. 40

Fol. 42

Fol. 44

PLATE XII

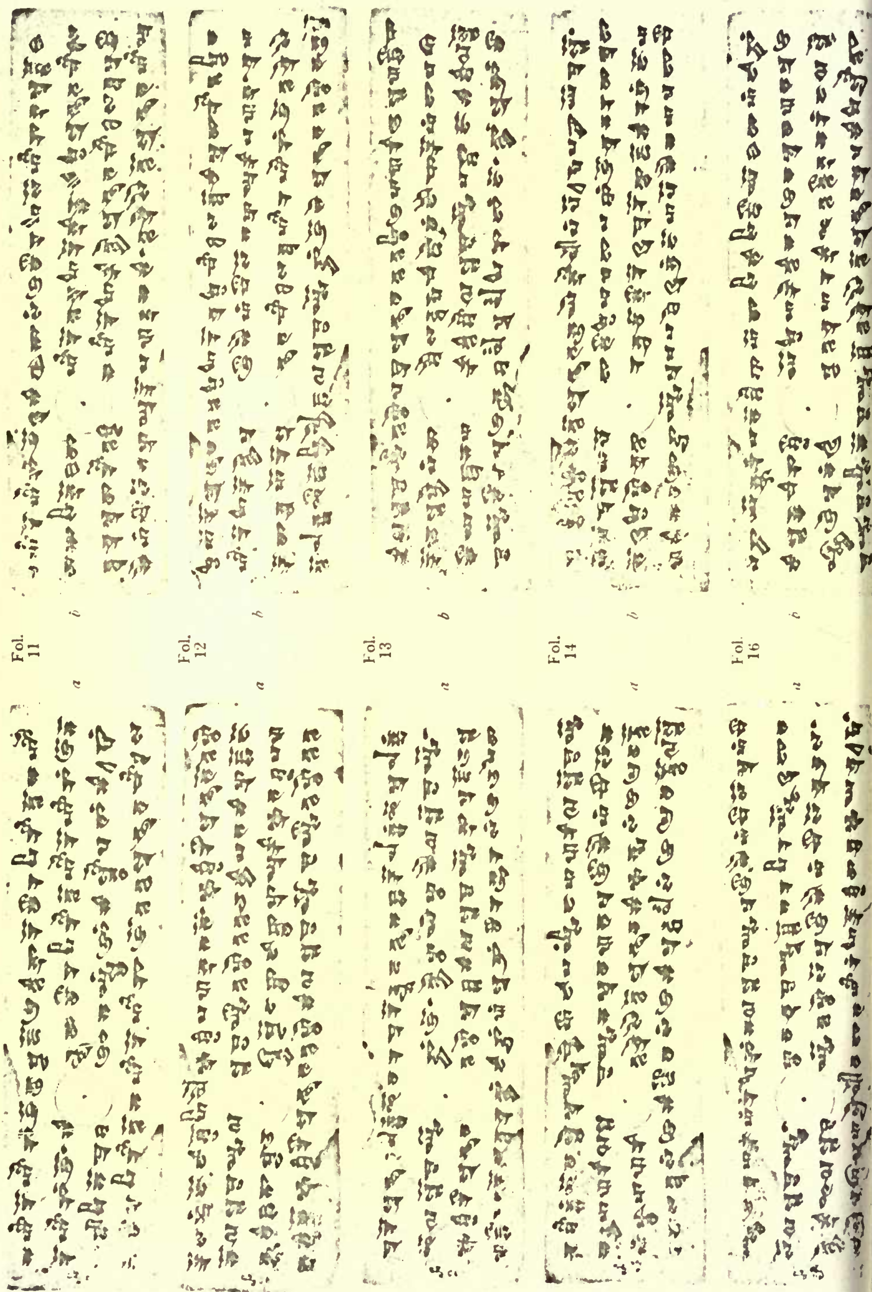


PLATE XIII

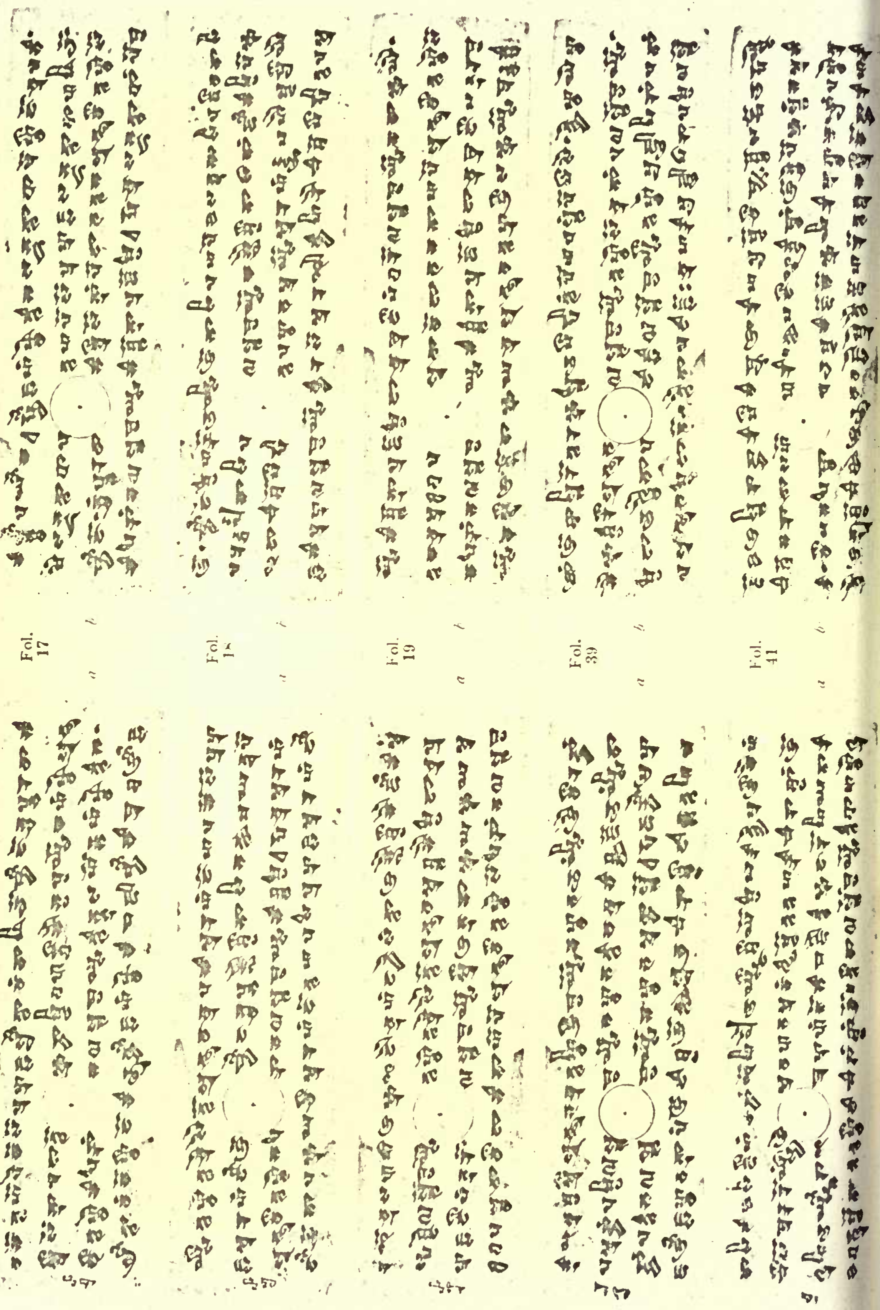
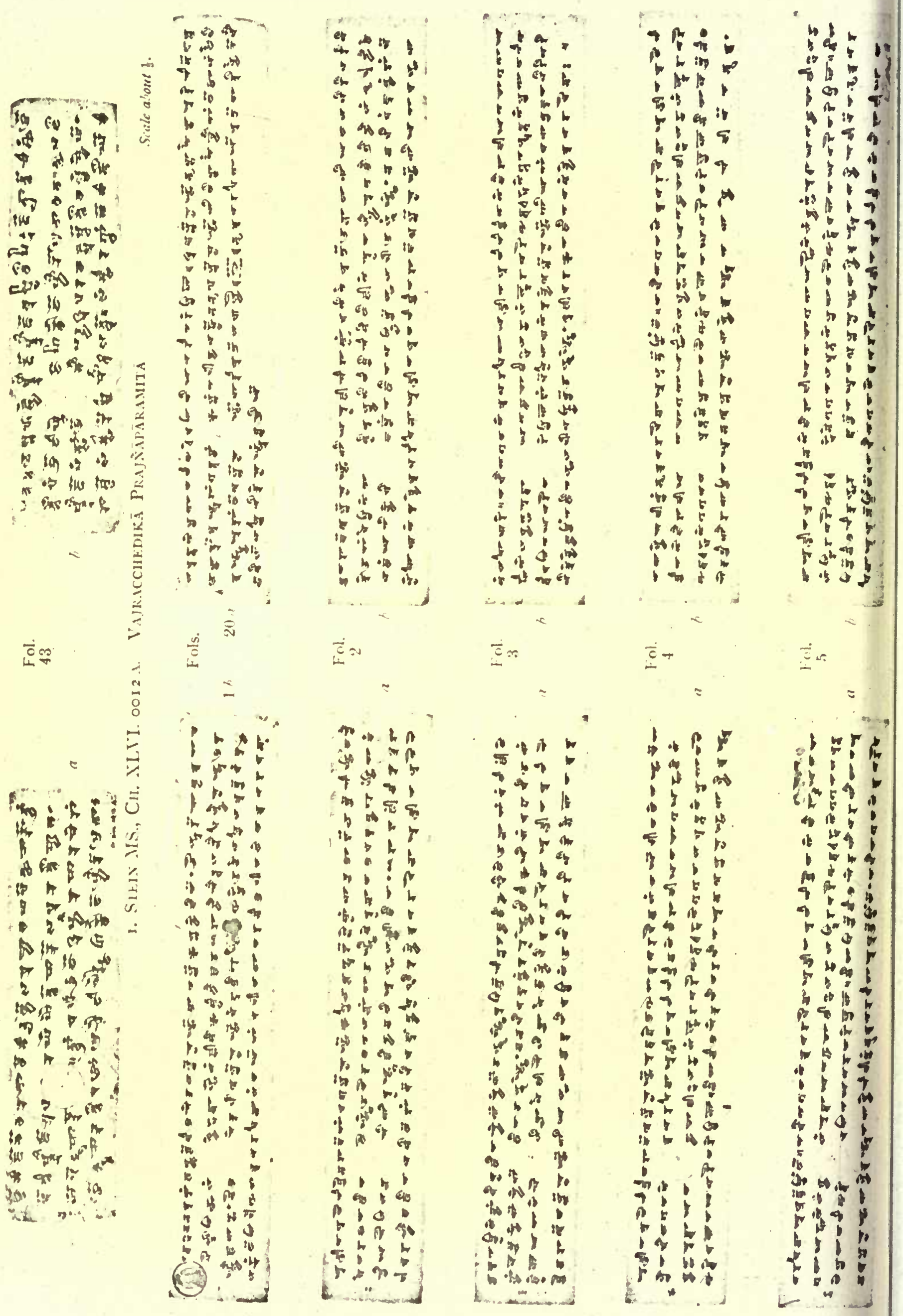
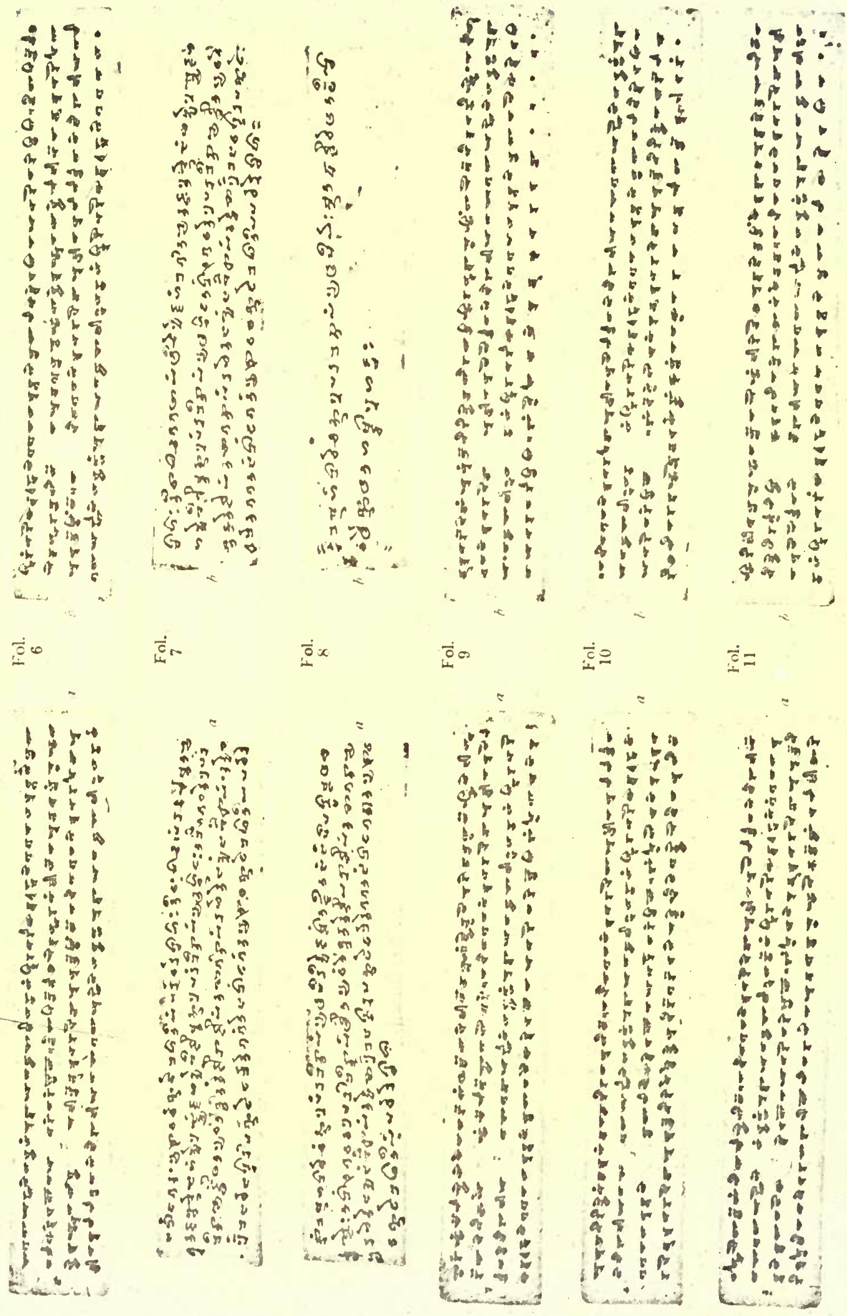


PLATE XIV

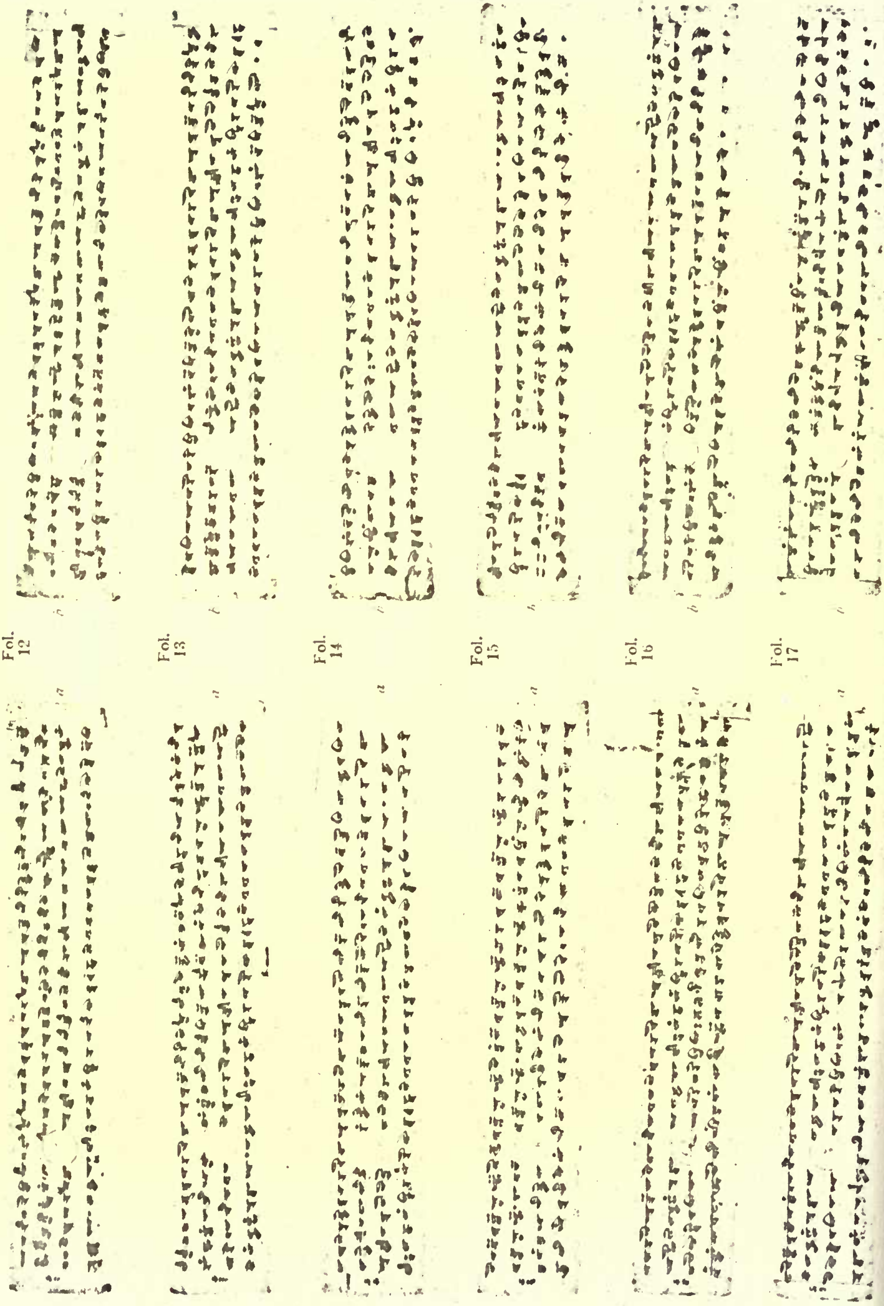


I. STEIN MS., CH. XLVI. 0012 A. VAJRACCHEDIKĀ PRAJÑĀPĀRAMITĀ



STEIN MS., CH. XLVI. 0015. APARIMITĀYUḤ SŪTRA

Scale about ½



Fol. 12

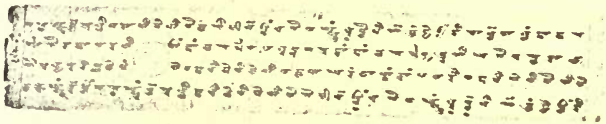
Fol. 13

Fol. 14

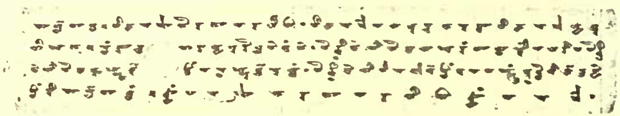
Fol. 15

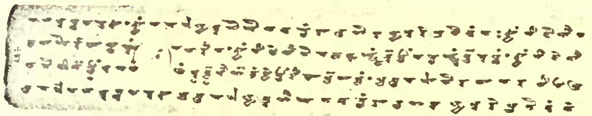
Fol. 16

Fol. 17

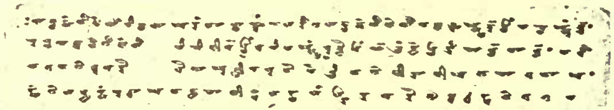


Fol. 18



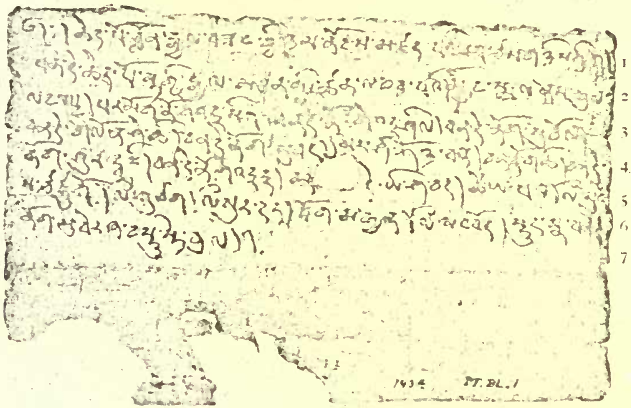


Fol. 19

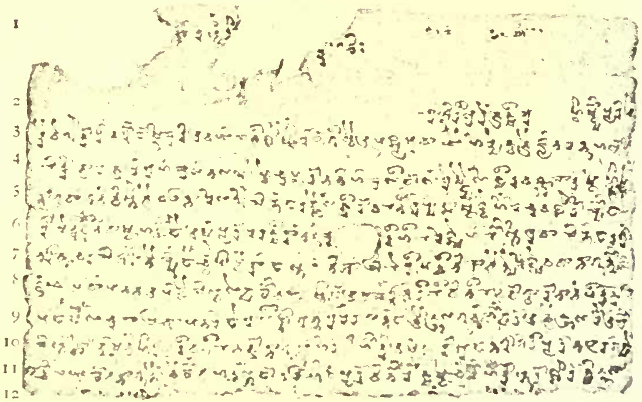


1. STEIN MS., CH. XLVI. 0015. APARIMITAYUḤ SŪTRA

Scale about ½



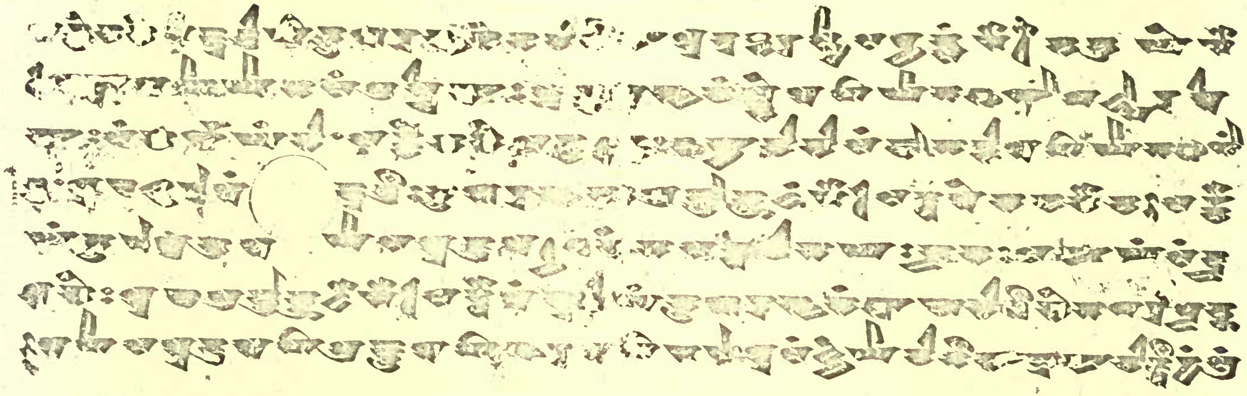
REVERSE



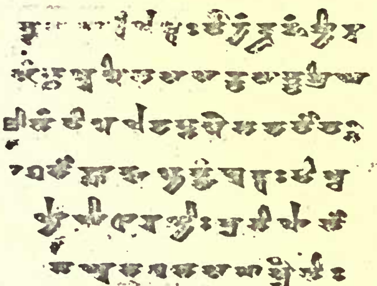
OBSERVE

Scale about ½

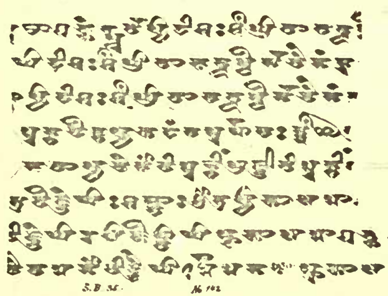
2. HOERNLE MS., No. 143, *a*. KHOTANESE-TIBETAN OFFICIAL DOCUMENT



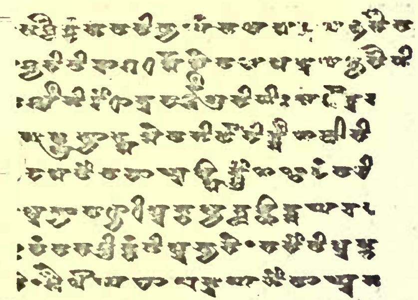
1. HOERNLE MS., No. 148. SADDHARMA PUṆḌARĪKA, FOL. 253, OBVERSE — *Scale about* [illegible]



2. HOERNLE MS., No. 142, S.B. 12 — *Scale about* [illegible]
OBV. SADDHARMA PUṆḌARĪKA

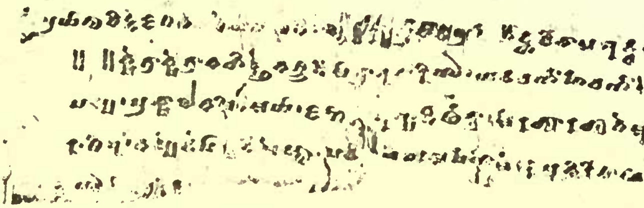


3. OBVERSE

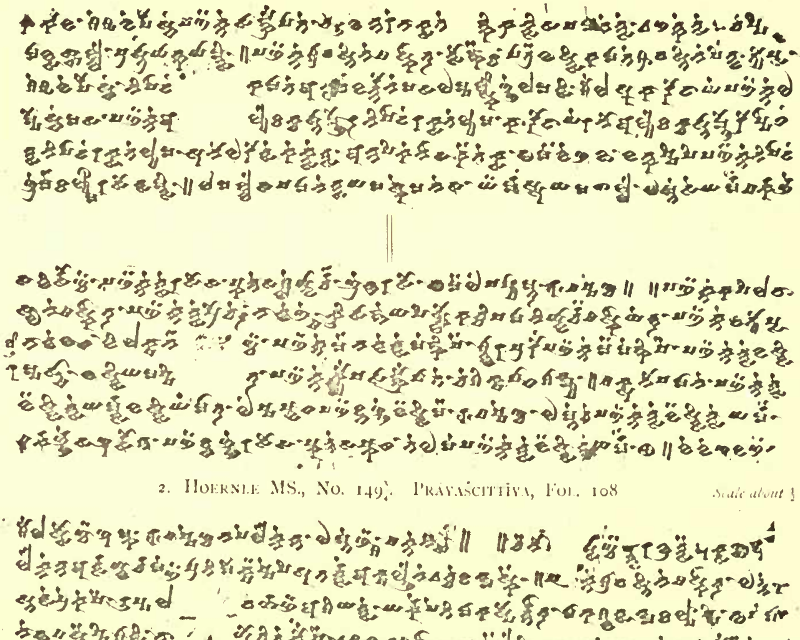


4. REVERSE

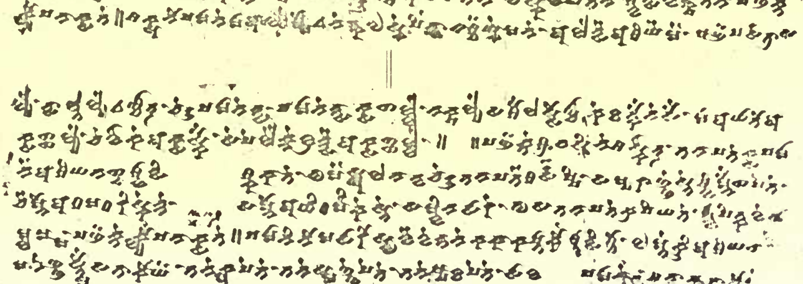
HOERNLE MS., No. 142, S.B. 35 — *Scale about* [illegible]



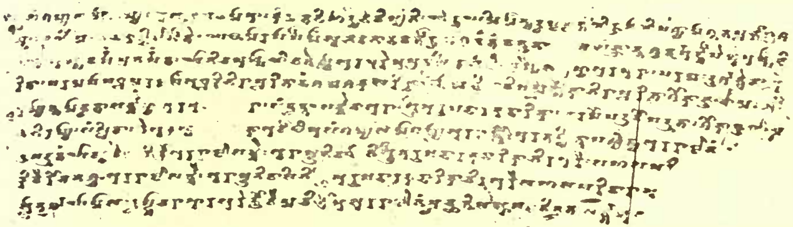
1. STEIN MS., KHORA 005 *a*. CATUḤŚATAKA STOTRA *Scale about ½*



2. HOERNLE MS., NO. 149 x/1. PRĀYAŚCITTĪYA, FOL. 108 *Scale about ½*

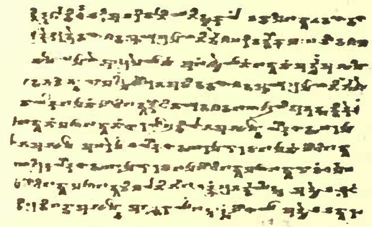


3. HOERNLE MS., NO. 149 x/1. PRATIDEŚANĪYA, FOL. 109 *Scale about ½*



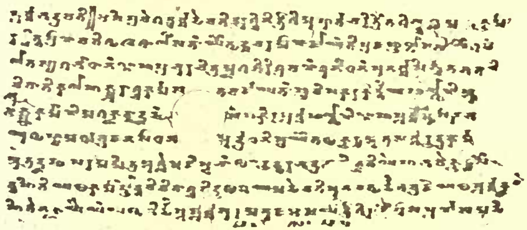
1. HOERNLE MS., No. 143 *a*, S.A. 10. CANDRAGARBHA SŪTRA. OBVERSE

Scale about ⅓



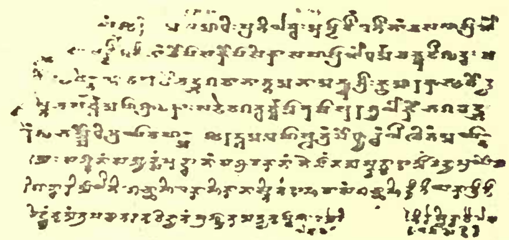
2. HOERNLE MS., No. 142, S.B. 53. SADDHARMA PUṆḌARĪKA. OBVERSE

Scale about ⅓



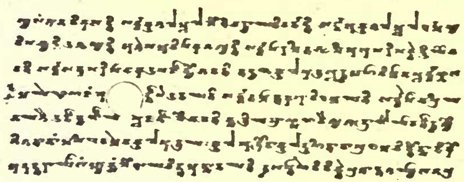
3. HOERNLE MS., No. 143 *a*, S.B. 2. ASTROLOGICAL TEXT. OBVERSE

Scale about ⅓



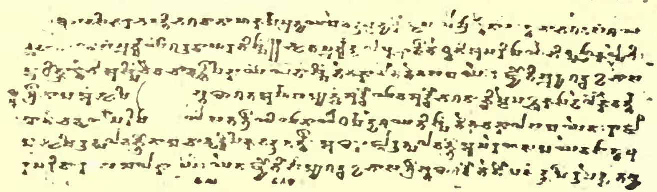
4. HOERNLE MS., No. 144, S.B. 87. ŚURĀṀGAMA-SAMĀDHI SŪTRA REVERSE

Scale about ⅓



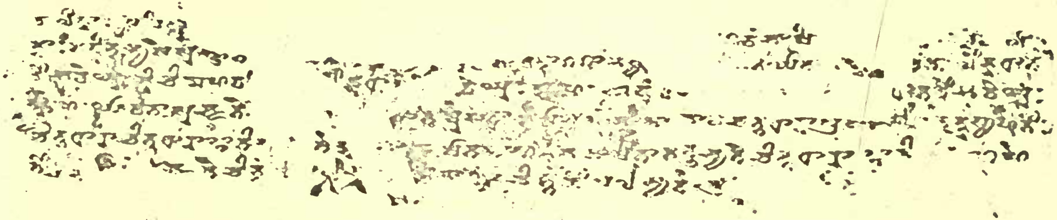
5. HOERNLE MS., No. 144, S.A. 5. UNIDENTIFIED SŪTRA REVERSE

Scale about ⅓

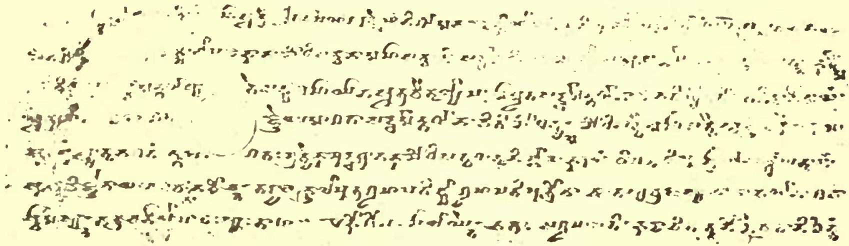


6. HOERNLE MS., No. 143, S.A. 7. RATNADHVAJA SŪTRA

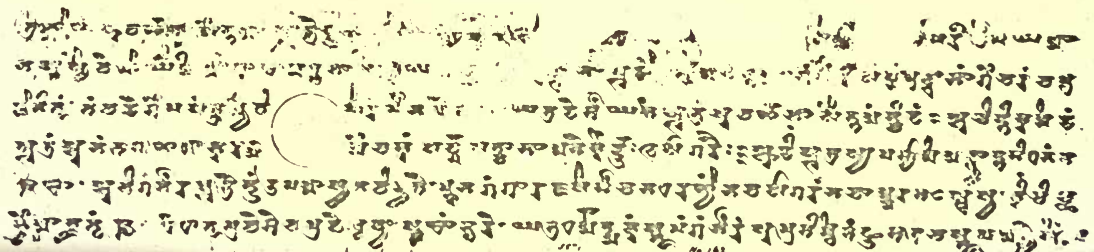
Scale about ⅓



1. STEIN MS., D. iii. *b*. VAJRACCHEDIKA IN SANSKRIT. FOLIO 14 *b* *Scale about ½*



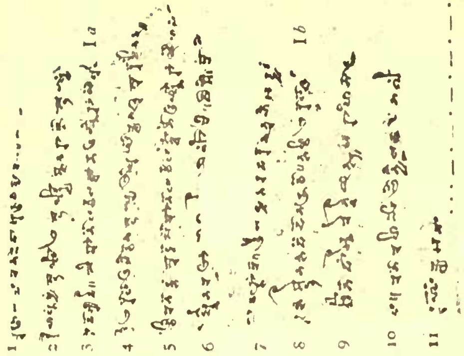
2. HOERNLE MS., No. 143 S.A. 4. MAHAPARINIRVĀṆA SŪTRA. REVERSE *Scale about ½*



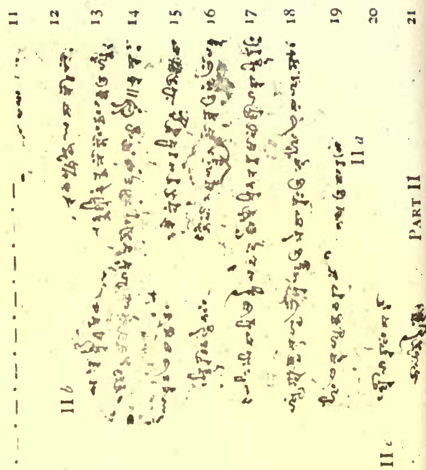
3. HOERNLE MS., No. 143, S.A. 15. SUVARNAPRABHĀSOTTAMA SŪTRA. R…

REVERSE
KHOTANESE TEXT

PART I

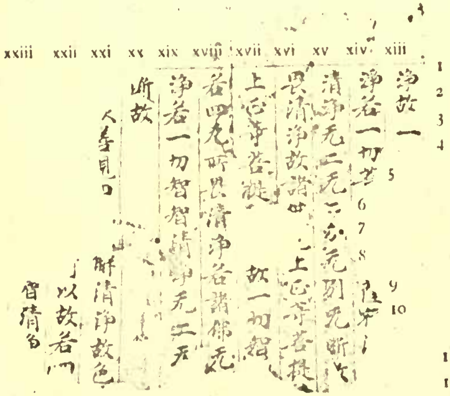


PART II



HOERNLE MSS., No. 142, 143
CHINESE-KHOTANESE DOCUMENT

Orig. size 250 x 393 mm., or 10 x 15½ inches



PART II

OBVERSE.
CHINESE TEXT.
PART I

